# सिंघी जैन ग्रन्थ माला

[ ग्रन्थांक ३४ ]

कविराज-स्वयंभूदेव-विरचित

# पउमचरिउ

[ अपभ्रंशभाषाग्रथित पौराणिक महाकाव्य ]




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[ NUMBER 34 ]

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कलकत्तानिवासी

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प्रतिष्ठापित एवं प्रकाशित

# सिंघी जैन ग्रन्थमाला

[ जैन आगमिक, दार्शनिक, साहित्यिक, ऐतिहासिक, वैज्ञानिक, कथात्मक – इत्यादि विविधविषयगुम्फित; प्राकृत, संस्कृत, अपभ्रंश, प्राचीनगूर्जर-राजस्थानी आदि नानाभाषानिबद्ध; सार्वजनीन पुरातन वाङ्मय तथा नूतन संशोधनात्मक साहित्य प्रकाशिनी सर्वश्रेष्ठ जैन ग्रन्थावलि. ]

प्रतिष्ठाता

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*
* *





संपादक

डॉ. हरिवल्लभ चूनीलाल भायाणी एम्. ए.; पीएच्. डी.

( प्राध्यापक, संस्कृत एवं प्राचीन गुजराती साहित्य, भारतीय विद्याभवन )




प्रथम भाग

(विद्याधरकाण्ड)


प्रकाशक

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भारतीय विद्या भवन

बंबई

विक्रमाब्द २००९ ] प्रथमावृत्ति, पंचशत प्रति [ खिस्ताब्द १९५३

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स्वस्ति श्रीमेदपाटाख्यो देशो भारतविश्रुतः । रूपाहेलीति सन्नाम्नी पुरिका तत्र सुस्थिता ॥ १
सदाचार-विचाराभ्यां प्राचीननृपतेः समः । श्रीमच्चतुरसिंहोऽत्र राठोडान्वयभूमिपः ॥ २
तत्र श्रीवृद्धिसिंहोऽभूद् राजपुत्रः प्रसिद्धिभाक् । क्षात्रधर्मधनो यश्च परमारकुलाग्रणीः ॥ ३
मुञ्ज-भोजमुखा भूपा जाता यस्मिन् महाकुले । किं वर्ण्यते कुलीनत्वं तत्कुलजातजन्मनः ॥ ४
पत्नी राजकुमारीति तस्याभूद् गुणसंहिता । चातुर्य-रूप-लावण्य-सुवाक् सौजन्यभूषिता ॥ ५
क्षत्रियाणीप्रभापूर्णां शौर्योद्दीप्तमुखाकृतिम् । यां दृष्ट्वैव जनो मेने राजन्यकुलजा त्वियम् ॥ ६
पुत्रः किसनसिंहाख्यो जातस्तयोरतिप्रियः । रणमल्ल इति चान्यद् यन्नाम जननीकृतम् ॥ ७
श्रीदेवीहंसनामाऽत्र राजपूज्यो यतीश्वरः । ज्योतिर्भैषज्यविद्यानां पारगामी जनप्रियः ॥ ८
आगतो मरुदेशाद् यो भ्रमन् जनपदान् बहून् । जातः श्रीवृद्धिसिंहस्य प्रीति–श्रद्धास्पदं परम् ॥ ९
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तथा च–

भ्रान्त्वा नैकेषु देशेषु सेवित्वा च बहून् नरान् । दीक्षितो मुण्डितो भूत्वा जातो जैनमुनिस्ततः ॥ १२
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्त्वातत्त्वगवेषिणा ॥ १३
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येन प्रकाशिता नैके ग्रन्था विद्वत्प्रशंसिताः । लिखिता बहवो लेखा ऐतिह्यतथ्यगुम्फिताः ॥ १५
स बहुभिः सुविद्वद्भिस्तन्मण्डलैश्च सत्कृतः । जिनविजयनाम्नाऽसौ ख्यातोऽभवद् मनीषिषु ॥ १६
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४ जैनपुस्तक प्रशस्तिसंग्रह, भाग २.
५ विज्ञप्तिसंग्रह – विज्ञप्ति महालेख – विज्ञप्ति त्रिवेणी आदि अनेक विज्ञप्तिलेख समुच्चय.
६ उद्योतनसूरिकृत कुवलयमालाकथा.
७ कीर्तिकौमुदी आदि वस्तुपालप्रशस्तिसंग्रह.
८ दामोदरकृत उक्तिव्यक्ति प्रकरण.
९ महामुनिगुणपालविरचित जंबूचरित्र (प्राकृत)
१० जयपाहुडनाम निमित्तशास्त्र. ( प्राकृत )
११ गुणचन्द्रविरचित मंत्रीकर्मचन्द्रवंशप्रबन्ध.
१२ नयचन्द्रविरचित हम्मीरमहाकाव्य.
१३ महेन्द्रसूरिकृत नर्मदासुन्दरीकथा. ( प्रा० )
१४ सिद्धिचन्द्रकृत काव्यप्रकाशखण्डन.
१५ कौटिल्यकृत अर्थशास्त्र - सटीक.
१६ गुणप्रभाचार्यकृत विनयसूत्र.

## Shri Bahadur Singh Singhi Memoirs

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# SHRI BAHADUR SINGHJI SINGHI

By

Acharya Jina Vijaya Muni

On 7th of JULY, 1944, Babu Shri Bahadur Singhji Singhi left his mortal coils at the comparatively early age of fiftynine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different. To his sacred memory I am penning these few lines.

Babu Shri Bahadur Singhji was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many viciisstudes of fortune and in the 17th century it migrated from Rajaputana to Bengal, but thanks to the energy and enterprise of Singhiji's father, Babu Dalchandji Singhi, the family firm became a very flourishing concern.

At an early age Singhiji joined the family business and by pushing ahead with father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired, vast zamindaries and had interests in many industrial and banking concerns This early preoccupation with business affairs prevented his having a college education. But Singhiji was studious and introspective by nature. Unlike many other wealthy men who spend their money and time in such fads as the races, the theatres, and the like, he devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. It is recorded therein that it was considered by them all as more valuable than the empire.

His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhiji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Shwetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in the legal matters. On one occasion when he found that his lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the bench and the bar who took him for an accomplished advocate.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name. To the Chittaranjan Seva Sadan, Calcutta, he gave Rs. 10,000/-, when Mahatmaji had been to his place for the collection of funds, to the Hindu Accademy, Daultapur, Rs 15,000/-, to the Taraqi-Urdu Bangala 5000/-, the Hindi Sahitya Parishad 12,500/-, to the Vishuddhanand Sarasvati Marwari Hospital 10,000/-, several maternity homes 2,500/-, to the Benares Hindu University 2,500/-, to the Jiaganj High School 5000/-, to the Jiaganj London Mission Hospital 600/-, to the Jain Temples at Calcutta and Murshidabad 11,000/-, to the Jain Dharma Pracharak Sabha, Manbhum 5,000/-, to the Jain Bhavan, Calcutta, 15,000/-, to the Jain Pustak Prachar Mandal, Agra, 7,500/-, to the Agra Jain Temple 3,500/-, to the Ambala Jain High School, 2,100/-, for the Prakrit Kosh 2,500/-, and the Bharatiya Vidya Bhavan 10,000/-. At the Singhi Park Mela held at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief, and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/-, for the Red Cross Fund.

The people of the district of Murshidabad, his native place, will ever remain grateful to him for having distributed several thousand maunds of rice at the low price of Rs. 8/- when rice was selling at Rs. 24/- in those terrible years of 1942-44, himself thereby suffering a loss of over three lakhs. In May-June 1944 he again spent Rs. 59,000/- for the distribution of cloth, rice and coins for the people of that place.

My close association with Singhji began in 1931, when he invited me to occupy the Chair for Jain Studies which he was starting at the Vishvabharati. Due to unfavourable climatic conditions of Shantiniketan I could not continue to work there for more than four years, but during those years was founded the Singhi Jain Series During the period of ten years of my principalship of Gujarat Puratattva Mandir, Ahmedabad, and even before that I had been collecting materials of historical and philological importance and folk-lore etc. which had been lying hidden in the great Jain Bhandars of Patan, Ahmedabad, Baroda etc. I persuaded Singhiji to start

a series which would publish works dealing with the vast materials in my possession, and also other important Jain texts and studies prepared on the most modern scientific lines. On the works of the Series he spent through me more than Rs 75,000/-. During this long period of over a dozen years he not even once asked me as to how and for what works the amount was spent. Whenever the account was submitted he did not ask for even the least information, but sanctioned it casting merely a formal glance on the accounts sheets. But he showed the most discriminating interest in the matter that was being published and on the material and manner in which they were being brought out. His only desire was to see the publication of as many works as possible during his lifetime. In May 1943 at my instance he gave over the Series to the Bharatiya Vidya Bhavan. In September 1943 I had been to Calcutta to negotiate the purchase, for the Bhavan, of a well-equipped library of a retired professor. Singhiji casually asked me what arrangements had been made for meeting the cost. I promptly replied that there was no cause for worry as long as donors like himself were there. He smiled; he had decided. Eventually he pursuaded me to go in for the Nahar Collection which was a still more valuable one. He did not live long enough to present this literary treasure to the Bhavan; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/- for the purpose.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he said in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benaras and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotion, gave with a heavy heart, exclaiming, "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant. He would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill luck prevented our second meeting. That lofty and generous soul finally left its mortal hebitat at mid-day on 7th July, 1944. May his soul rest in peace!

His sons, Babu Rajendra Singh, Babu Narendra Singh and Babu Virendra Singh are treading in the footsteps of their revered father. During

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# GENERAL EDITOR'S FOREWORD

Today I am placing in the hands of scholars the first part of Svayambhūdeva's great Apabhraṁśa epic *Paumacariu* as the Thirty-fourth Volume of the Singhi Jain Series, and it is but natural for me to feel a sense of joy at seeing my long-cherished hope fulfilled at last in this form.

It is commonly known among earnest scholars of Apabhraṁśa that among the very few precious jewels preserved to us from the vast literary treasures of Apabhraṁśa language, the present epic of Svayambhū occupies the foremost place My attention was drawn to the existence of this poem for the first time in 1919-1920 A D when, during my stay at Poona, I got the most pleasant opportunity of examining the rich Bombay Government collection of ancient MSS which was formerly kept at the Deccan College and was shifted afterwards to the famous Bhandarkar Oriental Research Institute At that time late Dr. P. D Gune, who was among the chief founder-members of the Institute and who eventually became one of my most affectionate friends, was working as a very enthusiastic secretary of the B.O.R.I He was also a keen student of Indian philology and hence one of the results of our contact was that his interest in the study and investigation of Apabhraṁśa became greatly sharpened. Once he read with me a few Sandhis from the beginning and end of the *Paumacariu* and also took down some notes with a view to prepare a short article on the subject, for the *Annals* of the B O R I During those days at Poona my learned Digambar Jain friend Pandit Nathuram Premi also used to visit me now and then and give me the pleasure of his company for several days, during which I received his enthusiastic co-operation in the research and publication of Jain literature I drew his attention also to the important Apabhraṁśa work of Svayambhū and he wrote a few informative lines on the *Paümacariu* too in his article '*Mahākavi Puṣpadanta aur un-kā Mahāpurāna* which was published in the *Jain Sāhitya Saṁśodhak* (July, 1923), then freshly started by me from Poona as a quarterly for bringing to light researches on Jain literature

In my Gujarati Foreword to the *Paumasiricariu* of Dhāhila Kavi, jointly edited by Professors M. C. Modi and H C Bhayani and published as the Twenty-fourth Volume of the present series, I have already outlined in short the course of progress achieved so far in the field of Apabhraṁśa studies, and it need not be repeated here During the course of last forty years hundreds of Apabhraṁśa works, big and small, have been traced and many of them either have been or are being edited and made known to the public by various scholars, Indian as well as foreign.

Among them the compositions of three Jain poets enjoy prominence because of their great extent and their epic form. These three poets are Svayambhū, Puṣpadanta and Haribhadra. Of these, Svayambhū belonged most probably to the Yāpanīya Jain sect (a sect which though existing at present only in name, once enjoyed a status parallel to the Śvetāmbara and Digambara sects) and Puṣpadanta was a Digambara and their literary activity flourished in the Mahārāṣṭra-Karnāṭaka region. Haribhadra, on the other hand was a Śvetāmbara Jain and his literary activity was carried on in the Rājasthāna-Gujarāta region. Chronologically Svayambhū comes first Puṣpadanta next and after him appears Haribhadra. Svayambhū's date is not fixed with definiteness, but as shown in the Introduction by Dr. Bhayani we can reasonably place him between the beginning of the eighth and end of the nineth century. Puspadanta's date is fixed as his *Mahāpurāṇa* was composed between 959 and 965 A.D. Similarly Haribhadra's date is supplied to us by his own work which was completed in 1159 A.D. Talking of the compositions of these great poets of Apabhraṁśa letters Svayambhū's two extensive works are the *Paümacariu* and the *Riṭṭhaṇemicariu*, Puspadanta's big work is *Tisaṭṭhimahāpurisaguṇālaṁkāra* or *Mahāpurāṇa*, while *Nemiṇāhacariu* is the corresponding epic of Haribhadra. Of these *Mahāpurāṇa* has been already properly edited by Dr. P. L. Vaidya and published in three parts in the Māṇikyacandra Digambar Jain Granthamālā. A portion of that poem dealing with the narrative of Harivaṁśa has been also separately published by that eminent German scholar Dr. L. Alsdorf and published by the Hamburg University.

As suggested at the outset, the idea of publishing the works of Svayambhū as also the *Nemiṇāhacariu* of Haribhadra was with me since quite long. When I was working as the Director of Gujarāt Purātattva Mandir (Gujarat Oriental Research Institute) which functioned as the Postgraduate and Research Department of Gujarāt Rāṣṭrīya Vidyāpīṭh (Gujarat National University) founded in Ahmedabad with the great efforts of Mahatma Gandhi, I had prepared a scheme for that Institute for publishing ancient Indian literature and in the Series that was consequently started under the name 'Purātattva Granthāvalī' I had intended to include along with many Sanskrit, Pāli, Prakrit Apabhraṁśa and Old Gujarati works, the *Harivaṁśapurāṇa* of Puṣpadanta and the present work of Svayambhū. With that end in view I had also got them copied from the MSS But due to lack of favourable circumstances the idea could not be carried out. Afterwards in A.D. 1930, when I undertook to work as the general editor of the Singhi Jain Series, my old temptation of bringing to light those two works revived with fresh force. In the meanwhile, through the admirable efforts of my learned friend

Pandit Nathuram Premi, the *Mahāpurāṇa* of Puṣpadanta was, as said above, edited by Dr. P. L. Vaidya and published in the Māṇikyacandra Digambar Jain Granthmālā. The remaining work, the *Paümacariu* of Svayambhū has been taken up for editing by my learned pupil Dr. Bhayani and its first part comprising the first Kāṇḍa (the Vidyādhara-kāṇḍa) is happily published herewith.

When Prof. Bhayani requested me to allow him to work under my guidance for the Ph D. degree of the University of Bombay, I advised him to take up some Apabhraṁśa text for that purpose and accepting that advise whole-heartedly, he started in all earnestness to study Apabhraṁśa literature.

Already Prof. (now Dr.) Bhayani had acquired sound knowledge of Sanskrit. He held an M A. degree of the Bombay University with the first class in that subject. But I found him more attracted towards linguistic studies and therefore I asked him to familiarize himself with Prakrit and especially with Apabhraṁśa literature. Later on at my suggestion he undertook to study several aspects of that unique Apabhraṁśa poem, *Saṁdeśarāsaka* of Abdala Rahamāna, then being edited by me This study along with my edition of that poem has been published as the Twenty-second Volume of the Singhi Jain Series. After that in collaboration with Prof. M. C. Modi he edited the *Paumasiricariu* of Dhāhila Kavi which has appeared as the Twenty-fourth Volume of the same series.

Finding him now well-equipped I induced him to take up for his Ph D thesis the work of editing Svayambhū's *Paümacariu*, which, as stated above, occupied first place among all the works of Apabhraṁśa literature available to us and hence to bring it out was my persistently cherished desire. In view of the great extent of the work it was decided that in the first instance he should prepare a critical edition of the first Kāṇḍa only of that work and should confine his textual and general studies to that portion. It hardly needs to be told that the present volume is the result of these studies of Prof. Bhayani. In view of its merits, the University of Bombay has accepted this thesis and its editor has been awarded a doctorate. This success of my beloved pupil was naturally a matter of great pleasure to me and I also take this opportunity to offer him my cordial congratulations for that

Though, in this way, Dr. Bhayani had completed his task so far as his immediate purpose of preparing a doctorate dissertation was concerned, in view of his intense interest in Apabhraṁśa studies, I urged him to edit whole of the *Paümacariu*. He accepted the task gladly and continued his work on that text. And in this connection I am very glad to note here that the printing of the second and third Kāṇḍa of the *Paümacariu* is nearing completion

and, along with the first part, I hope to place them in the form of the second part of that work in the hands of the learned readers of the Singhi Jain Series.

The present work of Svayambhū has already attracted attention of several scholars and critics in Hindi and Gujarati. For instance in his Apabhraṁśa selections called *'Apabhraṁśa-pāṭhāvalī'* the Gujaratī scholar Prof. M C Modi has included a few Sandhis from both the epics of Svayambhū. Similarly the famous Buddhist scholar and Hindi author Pandit Rahula Samkrityayana has given a prominent place to the *Paumacariu* of Svayambhū and has included several Sandhis from it in the first volume of his anthology of Hindi poetry called *Hindi Kāvya Dhārā*. In 1943 during his halt at Bombay prior to his departure to Russia, Pandit Samkrityayana stayed with me at the Bharatiya Vidya Bhavan for about a couple of months and at that time he had an occasion to examine the good collection of Apabhraṁśa literature that was with me. He was quite impressed with it and took down numerous excerpts, notes, etc , which material he utilized in preparing the first volume of *Hindi Kāvya Dhārā* (Hindi Poetic Anthology) intended to serve as a sort of convenient Apabhraṁśa reader for the Hindi students In his introductory remarks to that work my learned friend Rahula Samkrityayana has made certain observations which are worthy of note for all students of this subject He says "हमारे इसी युगमें नहीं हिन्दी कविताके पाँचो युगोके जितने कवियोको हमने यहाँ सग्रहीत किया है, उनमे यह निस्सकोच कहा जा सकता है, कि स्वयमू सब से बडा कवि है। वस्तुत वह भारतके एक दर्जन अमर कवियोमेंसे एक था। आश्चर्य और क्रोध दोनो होता है कि लोगोने कैसे ऐसे महान कवि को भुला देना चाहा। (It can be said without hesitation that not only among the poets of this—i e the first—period, but among those of all the five periods of Hindi poetry represented in the present anthology, Svayambhū was the greatest In fact he was one of the dozen immortal poets of India It is a matter of wonder and indignation that people could forget such a great poet )

As Mahāsthavira Pandit Rahula Samkrityayana has prepared his selections with a view to unfold rise and development of Hindi, we can quite understand why he regards Svayambhū as the leading pioneer among Hindi poets Really speaking Svayambhū was the chief literary ancestor of Apabhraṁśa poets Apabhraṁśa being the source of early as well as modern forms of New Indo-Aryan languages like Marathi, Hindi, Gujarati, Rajasthani, Bengali, Oriya, Assamese, Panjabi, etc , Svayambhū's poetry can be looked upon with equal propriety as the forerunner of Hindi poetry as that of the poetry of other vernaculars like Gujarati, Marathi, Rajasthani, Bengali, etc Accordingly Svayambhū's work would prove very much useful to all students of New Indo-Aryan languages also.

I also earnestly hope to bring out, circumstances favouring, in near future, the remaining two Kāṇḍas also (they are under preparation) as the third part of the *Paumacariu,* so that a highly valuable and pioneer source for the study of Apabhraṁśa language and literature becomes available in full to scholars, to shed fresh light on the problems under their investigation.

Bharatiya Vidya Bhavan,
15th July, 1953

JINA VIJAYA MUNI.

# PREFACE

When, in about 1942, I was encouraged by Muni Śrī Jinavijayaji to take up study of some Apabhramśa work for my doctorate dissertation, I had little imagined he would suggest to me to select with that purpose such an important work as Svayambhū's *Paumacariu*, which was known to be the earliest Purāṇic epic in Apabhramśa, available till then only in the MS form Considering myself fortunate for getting, through Muniji's kindness, such a singular opportunity, I started, under his instruction and guidance, collecting materials with a view to prepare a critical edition of the Vidyādhara-kāṇḍa (and eventually, of the whole text) of the *Paumacariu* It is now—after a lapse of eleven years that I have been able to complete and put before the public the critical edition of the first Kāṇḍa of that work Having had to shoulder various other duties, it was not possible for me to devote to that task sufficient time and attention at a stretch I could work on it only at intervals. This would explain the long time taken to complete it

I had two Mss of the *Paumacariu* to begin with At that time the information regarding a third Ms. of the work was quite indefinite and the chances of acquiring it, very remote Hence I had prepared the text of the whole of the Vidyādhara-kāṇḍa running over some 2700 distichs by collating the two Mss then at my disposal But later on I came to know of the whereabouts of the third Ms and when I could get and examine it, I found it superior to both the other Mss that were with me As a consequence I had to reconstitute the whole of the text of the Vidyādhara-kānda This fact also was responsible for considerable delay.

Although with the publication of this edition I have completed my work on the Vidyādhara-kānda for the present, I feel dissatisfied with it in more than one ways. Especially in the critical studies connected with the Vidyādhara-kānda I have not been able to touch some interesting aspects, like the form of the Apabhraṁśa epic, Svayambhū's style, his poetry, etc, and even the aspects that are studied still leave scope for further investigation. The only genuine satisfaction I can derive from the present effort is in hoping that this might induce some research workers interested in bringing to light Apabhraṁśa literature, to devote more attention to the external aspects of the texts like language, metre, form, style, etc., which are found neglected in general Of course all the while I was engaged in the present study, the highly prized pleasure of being mentally in the intimate company of a poet of lasting glory like Svayambhū was mine own, and needs no express mention.

There have been already several valuable efforts to present systematically the facts of Apabhraṁśa grammar taking some particular text as the basis. One such attempt has been made from a comparative view-point also. Hence for the Apabhraṁśa of the text edited here I have thought it enough to point out only those grammatical facts which in some way or other appeared striking or which were found to specially corroborate facts known from other sources. Similarly in preparing the Index Verborum the aim has been rather to give a glossary of select words than to register all the words exhaustively. Still all the verbal forms have been included along with their analysis, and care has been taken not to leave out any word of note.

Svayambhū would naturally invite comparison with his successor Puṣpadanta, the only Apabhraṁśa epic poet whose works are published so far. And to anyone making a casual comparison it will be obvious that Svayambhū's style as compared with that of Puṣpadanta is simpler, direct, less elaborate and ornate and less weighed down with the burden of learning. His language is also comparatively simpler. Of course a correct appraisal of Svayambhū's poetic genius could not be made till all his works are published. In this connection I may state that so far as the *Paümacariu* is concerned further thirty-six Sandhis have been already printed and it is intended to publish the rest of the text as early as possible.

As the present edition was prepared by way of a thesis for the Ph D degree of the University of Bombay and as a particular time limit was fixed for its submission, the Introduction had to be rushed through the press within the short period of one month. Without much difficulty one can spot a few signs of hurry in the printing etc, of this work. For these I crave the indulgence of the scholars.

In the end there remains for me the pleasant duty of acknowledging my obligations to various persons and institutions who have been in some way or other helpful to me in the task that was undertaken by me. In the first place I have to express my deep sense of obligation to my Guru Acharya Jinavijaya Muni. I owe to him so much right from the selection of the subject and acquiring and deciphering of Mss. down to the taking up of the work for publishing in the Singhi Jain Series that it would be very difficult to mention everything in detail. This last fact of becoming once again associated with the Singhi Jain Series, which has been accepted by the world of scholars as a highly illustrious achievement of its all-dedicating general editor, I regard as a valuable privilege. Without Muniji's help and guidance and especially without his personal and affectionate interest in my studies, I could not have undertaken or brought out the present work.

I also express my sincere gratitudes to the generous patrons of the Singhi Jain Series Though Babu Bahadur Singhji Singhi, the noble founder of the Singhi Jain Series is no more with us, his pious wishes for furthering the cause of our ancient heritage of literature has been quite willingly carried out by his two worthy sons, Babu Rajendra Singh Singhi and Babu Narendra Singh Singhi, and lovers of learning cannot but appreciate this contribution of theirs towards bringing to light priceless riches of our literary past

My thanks are also due to Prof. Dr. Hiralal Jain, to Pandit Nathuram Premi, the General Secretary of the Mānikyacandra Digambar Jain Granthamālā, to Prof P. K Gode, Curator, Bhandarkar, Oriental Institute, Poona, to Pandit Ambalal P. Shah, to Pandit Chainsukhdasji Nyāyatīrtha, Adhyakṣa. Śrī Digambar Jain Sanskrit College, Jaipur, and to the Secretary, Sri Digamar Atiśay Ksetr Śrī Mahāvīrjī Prabandhkāriṇī Committee, Jaipur, for getting the information and loan of the various Mss of the *Paumacriu*, to the Manager, Nirnayasagar Press and to late Shri Dhirubhai Dalal, Secretary, Akhil Bharat Printers Ltd., for their co-operation while the work was under print. Without the special attention given by the latter, whose unexpected early demise will be greatly regretted, the Introduction could not have been printed so promptly.

I also avail this opportunity to thank the University of Bombay for having awarded to me a research scholarship for three years during the initial stage of my occupation with the present study.

I would be failing in my duty if I do not give here expression to my feeling of obligation to the Bharatiya Vidya Bhavan which has provided me all the facilities for carrying on this research work in Apabhraṁśa language and literature.

Bombay.
1st July, 1953

H. C. BHAYANI.

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# ABBREVIATIONS

[The abbreviations of grammatical terms etc., are given in the beginning of the Index Verborum]

| | |
|---|---|
| Bh — | *Bhavisattakaha* of Dhanapāla. |
| Ch.— | *Chandonuśāsana* of Hemacandra. |
| HP.— | L. Alsdorf's edition of the *Harivaṁśapurāna*. |
| Jas — | *Jasaharacariu* of Puṣpadanta |
| MP.— | *Mahāpurāna* of Puspadanta. |
| Ṇāy — | *Nāyakumaracariu* of Puspadanta |
| PC — | *Paumacariyu* of Svayambhū |
| PSM — | *Pāiasaddamahannavo* |
| Rāj — | *Chandaśśekhara* of Rājaśekhara Kavi |
| RC — | *Riṭṭhanemicariu* of Svayambhū |
| RP — | *Padmacarita* of Raviṣena |
| SC.— | *Svayambhūcchandas* of Svayambhū. |
| VP.— | *Paumacariya* of Vimalasūri |

For want of requisite types, nasalized *e* and *o* have been represented by *em* and *om* and short *e* and short *o* have been indicated by contrasting Roman and italic characters

# INTRODUCTION

A Āmer. MS (see Intro. pp 2–3)



... and verso: see Intro. pp. 124 and 3.

P Poona MS. (see Intro. p. 2)



Opening page ( Folio No 1 verso) see Text, pp. १–३.

P Poona MS. (see Intro. p. 2)

Concluding page ( Folio No. 226 recto ) see pp. 124 and 2.

S: Säganer MS. (see Intro. p. 2)



Opening page (Folio No. 1 verso) see Text, p. १ footnote.

S: Sāgūner MS. (see Intro. p. 2)



Last page (folio No. 358 verso): see Intro. pp. 124 (st. 55, 56) and 2.

# INTRODUCTION

## 1. INTRODUCTORY

The Jainas and especially the Digambaras deserve great credit for continuing the Sanskrit and Prakrit Epic, Purāṇic and Mahākāvya traditions in their highly precious contributions to Apabhraṁśa literature. Along with Caturmukha, Puspadanta and several others, Svayambhū's name stands in the front rank of Apabhraṁśa poets and scholars His poetical works, and especially his two voluminous epics dealing with the narrative of Rāma and of the Pāṇḍavas and Kṛṣṇa had earned him the cherished titles of Mahākavi and Kavirāja. His manual of Pk. and Ap. metres is invaluable for us for the light it throws on the pre-ninth century literary activity in Pk. and Ap. Held in high respect by Puspadanta and many others, his position cannot be overestimated.

These facts would serve as sufficient inducement for any one interested in bringing to light MIA. materials and sources for the study of Indian literature and culture, to undertake publishing the works of Svayambhū Of his two Ap epics the *Paumacariu* (Pc.), Sk *Padmacaritam*, containing the Rāma-story in accordance with the Jain tradition is proposed to be published in the first instance.

The *Paumacariu* has ninety Sandhis and is divided into five Kāṇḍas or Books. For the purpose of the present thesis I have critically edited and studied the first of the five Kāṇḍas, called the Vijjāhara-Kanda, Sk. VidyādharaKāṇḍa, which comprises the first twenty Sandhis of PC The general studies contained in Introduction and Index in the present work are confined to the Vidyādhara-Kāṇḍa alone.

## 2 CRITICAL APPARATUS AND TEXT-CONSTITUTION

### Critical Apparatus.

The *Jinaratnakośa*[1] records only one Ms. of Svayambhū's *Paumacariu* It gives the following information under the entry *Rāmāyaṇapurāṇa*·

> by Caturmukha[2] Svayambhudeva. It is written in the Apabhraṁśa language It was begun by Caturmukha Svayambhū and was completed by his son, Tribhuvana Svayambhū. It contains 90 Sandhis . . . . (Bhandarkar) V Report No 1120.

Since the *Jinaratnakośa* is compiled from the published Mss catalogues only and since the Mss. collections of many Jain Bhandārs have not been catalogued, the possibility of tracing other Ms or Mss. of PC. was quite obvious. And through the efforts of my guide Ācārya Jina Vijaya Muni and others I succeeded in securing another and later on a third manuscript of PC. The source

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(1) Velankar, 1944.

(2) This is an error Due to an incorrect interpretation of certain references from PC, scholars were led to confuse Caturmukha and Svayambhū, who are quite different poets See Premi, 1942, 370-373

and description of these three Mss utilized in constituting the text of the Vidyādharakānda are as follows:

1 *Ms P* From the Government Mss collection deposited at the Bhandarkar Oriental Research Institute, Poona This Ms is No 1120 from the Collection of 1884-87 described in the 'Fifth Report of a Tour in Search of Sanskrit Manuscripts by Dr R G Bhandarkar' Paper Ms size 11½" × 4½" 226 folios, of which folios No 19, 24, 34, 164-172, 189-192 (16 in all) are missing About 13 to 16 lines per side About 46 to 56 letters per line Begins on folio 1 verso, ends on folio 226 recto Jain Devanāgarī script Corrected at several places in a different hand, which casually notes variant readings also Occasional marginal glosses in vulgar Sanskrit, which also appear to have been copied from an earlier Ms On folio 1 recto is noted रामायणपुराण (वालभापायाम्). Colophon of P ।।छ।। संवत् १५२१ वर्षे (added marginally) जेष्टमासे सुदि १० बुद्धवारे ।। श्रीगोपाचलदुर्गे श्रीमूलसंघे बलात्कारगणे सरस्वतीगच्छे। श्रीनंदिसंघे। भ० ट्टारक श्रीकुंदकुंदाचार्यान्वये। भ०। श्रीप्रभाचंद्रदेवा। तत्पट्टे। श्रीपद्मनंदिदेवा। तत्पट्टे श्रीशुभचंद्रदेवा। तत्पट्टे श्री जिनचंद्रदेवा। तत्र श्रीपद्मनंदि–शिष्य-श्रीमदनकीर्तिदेवा। तत्–सिष्य-श्रीनेत्रानंदिदेवा। तन्निमित्तं षंडेलवालान्वये। लुहाडयागोत्रे। स० गही घामा तद्भार्या धनश्री तयो पुत्रौ सं० ईल्हा-वीझा तत्र स०ईल्हा-भार्या साध्वी सवीरी तयो पुत्रा स० वोहिथ-भरहा। स० ईस्वर-पुत्री सूवा। एतैंनिज-ज्ञान्यावरणीय कर्म-क्ष्यार्थं इद पुस्तक लिष्यापित ।। ज्ञानवा ज्ञानदानेन निर्भयोऽभयदानत। अन (the rest is illegible, as the edge of the folio is damaged)

Thus the Ms is dated 1521 V S or 1464-5 A D and was copied at Gopācala-durga, i.e., Gwalior Fort. The anonymous marginal gloss is earlier to this date at least by several years, as it also seems to have been copied from an earlier model Its Sanskrit is careless, incorrect and considerably vulgarized At a few places the gloss gives vernacular equivalents of the terms occurring in the text

2 *Ms S* This Ms belongs to the Mss. collection of the Jain Bhandār at the Godikā temple in Sāmgāner situated in Jaipur State Paper Ms. size 12" × 5-2|5" 358 folios, of which Nos 149 and 150 are missing About 13 lines per side About 40 letters per line Begins on folio 1 verso, ends on folio 358 verso Jain Devanāgarī script Bold hand

Colophon of S ।। छ ।। रामायणपुराण समाप्त ।। चतुर्मंगलमित्यादि सदा ।। Marginally in a different and obviously later hand सवत् १७७५ आसौज (illegible) दि २ (illegible) पं० दयाराम–लछीरामाभ्या रामायनाभिधान शास्त्र सागानेरिमध्ये गोदीका कै देहुरैं सास्त्र वृत ।।१।।

Thus 1775 V S is the date of presenting the Ms to the Bhandār The date of copying may be much earlier On account of greater proportion of gum in the ink used for writing this Ms, many folios had got stuck with one another and hence the writing on several pages has been blurred or illegibly damaged

3 *Ms A* This Ms is from the Mss collection in the Bhandār at Āmer, Jaipur in the management of Śrī Digambar Jain Atiśay Ksetr Śrī Mahāvīrjī Prabandh-Kārmī Committee, Jaipur Paper Ms size 11½" × 4½". 357 folios About 13 lines per side About 39 letters per line Begins on folio 1 verso, ends on

folio 357 Jain Devanāgarī script. Colophon of A : ॥छ॥ सवत् १५४१ वर्षे वैशाष सुदि १५ सोमवासरे अनुराधानक्षत्रे घटिका ६० सुरिताण-वहलोल-राज्ये. (marginally: ग्र० सख्या १२०२५[1]। )

Thus the copying date of A. is 1541 V.S. i.e. 1484-45 A.D.

## Text-Constitution.

At the time I started preparing a critical edition of the Vidyādhara-Kānda of PC., I could secure only two Mss., viz., P. and S. The information relating to the Jaipur Ms. was of an indefinite character. Of the two Mss the Poona Ms. was earlier, more carefully copied and possessing the advantages of corrections and marginal gloss. Compared with it the Ms. from Sāmgāner indicated some carelessness on the part of its scribe, as occasionally some letters or lines of the text which, on other grounds could be shown to be genuine, were missing in it. Considered from the point of view of orthography also, P in many points appeared to preserve faithfully the original spelling, while S exhibited a strong tendency to modernize it. In the light of this comparison, I accepted P. as the basis and edited the first twenty Sandhis by collating P. and S.

In the meanwhile, the information regarding the Jaipur Ms became definite, and, with some effort, I succeeded in securing it. On examining that Ms it was found that though its copying date was twenty years later than that of P., in many places it preserved the text of the original more faithfully than did any other Ms and thus the conclusion became inevitable that A. was based on an original which was older than the original of either P. or S. The consequence of this finding also was quite apparent I should constitute the text taking A., and not P., as the basis. Accordingly I reconstituted the text of the first twenty Sandhis. This fact would explain why the variant readings in the text portion in the present edition are recorded in the order P., S., A., though A is accepted as the basis.

A study of the variants makes it clear that, whenever the difference of reading is real (and not merely orthographical), P. and S mostly agree against A., that in a very few cases there is agreement between S and A., and that the variants recorded by the marginal gloss in P. agree for the most part with the readings of A. As to the orthography, the agreement obtains between A. and P. they being earlier than S. The scribe of A appears to have been careless in the latter portion of the text edited here, as in several places A drops one or more letters or lines.

The superiority of A. over P. and S can be established on the following grounds:

1 In many a case A preserves *e* (short), *o* (short), Anunāsika and other such spelling features comparatively free from modernizing influence.

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(1) Kaslival, 1950, 282 describes this Ms as follows:

पउमचरिय—रचयिता महाकवि स्वयभु, त्रिभुवन-स्वयभु। भाषा अपभ्रश पत्र-संख्या ३७५, साइज ११x४॥ इन्च। प्रत्येक पृष्ठ पर १३ पंक्तिया तथा प्रति पक्ति ३८-४२ अक्षर। लिपि सवत् १५४१ वैशाख सुदी १५। Then follows the colophon, reproduced above

2. In numerous cases where the text in P and S is found grammatically incorrect or metrically defective, A has a corresponding better reading, which removes these defects
3. At times a word or letter omitted in P and S. is found intact in A
4. Occasionally when the reading in P and S does not make good or any sense, A presents a variant which removes this textual obscurity

A very significant fact may be noted in this connection As stated above, in the beginning I had constituted the text with the help of the Mss P and S only, as Ms A was not available at that time The text so constituted had numerous lines which were metrically defective. I had noted down all such cases and after due consideration suggested probable emendations for most of these cases Later on when I could secure the Ms A I found that in almost all cases in which P and S had a reading which spoiled the metre, A had a corresponding reading that preserved the metre, and some ninety per cent of the emendations suggested by me were actually supported by A The table below gives such readings of P and S. which disturb the metre and the corresponding readings of A which keep the metre intact and which are adopted in the constituted text[1] In several of these cases A 's reading is found superior to that of P and S on other grounds also

| | | | | A | P. S. |
|---|---|---|---|---|---|
| 1 | 2 | 12 | *c* | jeṇa | jana |
| 1 | 4 | 9 | *a* | tahim tam pattanu | tahi paṭṭaṇu ṇāmem |
| 1 | 5 | 9 | *c* | -vammīyahiṃ | -vimahiena |
| 1 | 16 | 9 | *d* | sai | ṇam saiṃ (P ),<br>nam sai (S ) |
| 2 | 6 | 10 | *a* | tihuanaho | tuhu aṇnaho |
| 3 | 7 | 1 | *d* | hetthāmuhaim | ṇam hetthāmuhaim (P ).<br>nam hetthāmuhai (S ) |
| 3 | 8 | 1 | *c* | sapparivārim | saparivāreṁ |
| 3 | 12 | 1 | *c* | bhava-bhava- | bhava- |
| 3 | 12 | 1 | *d* | savva- | savvaho |
| 3 | 8 | 10 | *d* | hontena | huntaeṇa (P ),<br>hontaeṇa (S ) |
| 3 | 8 | 10 | *e* | pavahantenā | pavahantaena |
| 3 | 13 | 8 | *b* | mə̄happeṇa | mahappeṇa |
| 4 | 9 | 9 | *f* | kulavahu | kulavahua |
| 4 | 10 | 4 | *b* | mahiharāsu | mahīharāsu |
| 4 | 12 | 9 | c | -vammīyahiṃ | -vammiyahim |
| 5 | 1 | 9 | *a* | pavanuddhuu | pavanadhuu |
| 5 | 6 | 9 | *a* | Toyadavāhaṇu deva | Toyadavāhanu |
| 6 | 1 | 3 | *b* | Rayaṇauraho | Rahaneuraho (P ),<br>Rahaneuraho (S ) |
| 6 | 2 | 9 | *a* | ṇisuṇevi | taṁ nisunevi (P ).<br>taṁ ṇisuṇivi (S ) |
| 7 | 1 | 9 | *b* | sa(u?)pavanahau | pavanahau |
| 7 | 8 | 8 | b | jicvāho | jīvevaho |

(1) Short e and short o in open syllables, the Vargānunāsika and the Anunāsika are indicated in the readings transcribed here in Roman, though they are not graphically distinguished in the original

| | | | | | |
|---|---|---|---|---|---|
| 7 | 12 | 3 | *a* | taju | tajju |
| 8 | 3 | 9 | c | Viñjha- | Viñjhairi- |
| 8 | 10 | 9 | *d* | vāsārattu | varisantu |
| 9 | 2 | 4 | *a* | suṇevi | ṇisuṇivi |
| 9 | 4 | 1 | *b* | Toyadavāhaṇa- | Toyadavāhaṇaho |
| 9 | 4 | 6 | *a* | samuṭṭhıyaim | samuṭṭhiyāiṃ |
| 9 | 4 | 6 | *b* | -parıtthıyaim | -pariṭṭhiyāiṃ |
| 9 | 9 | 9 | *b* | ŏrumbhevi | ruñjivı |
| 11 | 1 | *b* | | visālaim | visālaeṃ (P.), visālaiṃ (S.) |
| 11 | 1 | *d* | | jıṇālāim | jiṇālaiṃ |
| 11 | 2 | 9 | c | va | vāla |
| 11 | 5 | 9 | c | majjhu | mahu |
| 12 | 6 | 9 | *d* | viyaṭṭāho | viyaḍḍhaho |
| 12 | 6 | 9 | *e* | abbhıttāho | abhiṭṭaho (P.), abbhıṭṭaho (S ) |
| 12 | 10 | 8 | *b* | kaidhaya- | kaiddhaya- |
| 12 | 11 | 9 | *f* | Vāli | Vāhuvali |
| 13 | 6 | 1 | *a* | -paripphuḍa- | -pariphuḍa- |
| 13 | 7 | 10 | *b* | uddhariu | paccuddhariu |
| 13 | 10 | 1 | *b* | -thāıya- | -thāhi- |
| 13 | 10 | 6 | *a* | Suggīuttamāsu | Suggīvasahoyarāsu |
| 13 | 10 | 10 | *a* | paisarıvi | paısārevi |
| 14 | 4 | 9 | *f* | paiṭhu | paiṭṭhu |
| 14 | 6 | 9 | *a* | -maragaya- | -maragayaiṃ |
| 14 | 6 | 9 | *b* | -saya- | -sayaim |
| 14 | 6 | 9 | c | cāmiyara- | cāmiyara- |
| 14 | 1 | 9 | *f* | pāyaiṃ | payaiṃ |
| 14 | 11 | 9 | *a* | pahavanteṇa | pavahantaeṇa (P ), evahantaeṇa (S ) |
| 14 | 13 | 9 | *f* | vaḍḍhiu | vaḍḍhıyau |
| 15 | 2 | 7 | *a* | -mottiyaiṃ | -mottiyāiṃ |
| 15 | 2 | 7 | *b* | nārattiyaım | hārattıyāim |
| 15 | 4 | 9 | *a* | bhananteṇa | bhaṇantaeṇa |
| 15 | 4 | 9 | *b* | vındhanteṇa | viddhantaeṇa |
| 15 | 4 | 9 | *f* | jasu | naṁ jasu |
| 15 | 5 | 9 | *d* | Dasāseṇa | Dasāṇaṇeṇa |
| 16 | 6 | 8 | *d* | Dasāseṇa | Dasānaṇeṇa |
| 15 | 10 | 2 | *b* | Dullaṅgha- | Dullaṅghaṇa- |
| 15 | 11 | 2 | *b* | dūsiddhahum | dusiddhahum |
| 15 | 15 | 9 | *f* | bhuñjāviu | bhuñjāviyau |
| 16 | 12 | 5 | *b* | cauthau | cautthau |
| 16 | 13 | 9 | *d* | -pahārā-bhoyanau | -pahāru raṇabhoyaṇau |
| 17 | 2 | 1 | *b* | -dhūsarāiṃ | -dhūsaraiṃ |
| 17 | 3 | 5 | *a* | utthallantaiṃ | unallamvai |
| 17 | 6 | 1 | *a* | suravaiṁ | suravaì |
| 17 | 7 | 2 | *b* | cukkau | cukku |
| 17 | 7 | 10 | *a* | vacchatthale | vacchayale |
| 17 | 8 | 1 | *a* | pādio | pāḍiu |
| 17 | 8 | 1 | *b* | padhāvìo | padhāiu |
| 17 | 9 | 1 | *a* | bhiuḍi- | ārāḍi-bhiuḍı- |
| 17 | 9 | 1 | *b* | vedhio surehıṁ | veḍhiu suravarehiṁ |
| 17 | 10 | 1 | *b* | viruddheṇaṁ | viruddhena |
| 17 | 16 | 1 | *b* | sama-uttharanta | samuttharanta |
| 18 | 12 | 9 | *d* | ikkaṁ piva | ekkam-iva |
| 19 | 1 | c | | taṃ maruseijahì | taṁ mmārūsejjahe (P.), taṁ mmārusejjahe (S.) |

| | | | | | |
|---|---|---|---|---|---|
| 19 | 1 | 10 | *a* | parihanaum | parihāṇaum |
| 19 | 2 | 10 | *a* | dūre varantareṇa | dūravantarena |
| 19 | 8 | 10 | *c* | ihu | jai yaho |
| 19 | 10 | 8 | *b* | attillu | atillu |
| 19 | 13 | 10 | *c* | -pura- | -puravara- |
| 20 | 4 | 9 | *f* | tau | taiahā (P), taiyaha (S) |

When, therefore, the readings were of equal merits, A 's reading is accepted in the text In other cases the selection is made with the criteria of metre, grammar, context, orthography etc. Principles of selection from orthographic variants are explained at length under 'Orthography' in Section 6 below

A glance at the variants of the first few Sandhis would make it clear that genuine variants are considerably few For the most part the difference relates to the spelling of the same word in different Mss In other words the variation in readings is orthographical, not textual in the strict sense of the word This orthographical variation in one and the same Ms or between different Mss of the same text is valuable in so far as it throws light on the original spelling and in so far as it is indicative of actual change that had crept in later pronunciation—in one word, of modernization But once we discern and fix up the orthographic tendencies and spelling mannerisms of each Ms, the value of the orthographic variants is exhausted. If these considerations are kept in view, it will be easily granted that there was no sense in going on recording the spelling variations for the whole of PC with the extent of twelve thousand Granthāgras It would have greatly inflated the critical notes without having added anything of corresponding value to text-criticism Keeping these facts in view, the spelling variants have been recorded exhaustively for only a limited portion of the text Thus for the portion from the beginning upto the third Kadavaka of the 7 Sandhi all the variants are noted For the following portion upto the end of the 11 Sandhi a limited number of orthographic variants is noted For the rest of the text mere spelling variants are not recorded, unless they have some significance from text-critical or linguistic point of view But in all such cases where the spelling adopted in the constituted text differed from that found in all the three Mss, the readings of the Mss, are recorded without fail and the corresponding letter or letters in the constituted text are indicated with a wavy underline For such cases as also for nasalized extended forms, see under 'Orthogrophy' in Section 6

Where text was found uncertain or obscure, it has been indicated by a query placed besides the doubtful word or line as required Emendations and metrically redundant portions are enclosed in parenthesis, while additions unsupported by the Mss. are indicated by square brackets All the lines are metrically tested and the short *e*, *o* and the Anunāsika are indicated as a rule, except where *e* and *o* are short by position The Anusvāra is given as the class-nasal The gloss found in the Ms P is given at the foot of the page below the variants and the corresponding words in the text are marked with Devanāgarī numerals As stated above (p. 2) the Sanskrit of the gloss is incorrect and vulgarized To give the idea of the vernacular influence, little attempt is made to correct it, unless there was some likelihood of misunderstanding In places the gloss is obscure or positively wrong in interpretation Such places are indicated by a query

## 3 DATE AND PERSONAL ACCOUNT OF SVAYAMBHŪ

### Svayambhū's Date.

Nowhere in his three available works Svayambhū has made a statement giving us the definite and exact date of composition of any one of them. Nor has he referred to any ruler or political event of his times, which can help us in fixing his date with some certainty Thrice he has recorded the day and the naksatra of completing a particular portion of his epics, but unfortunately at none of these places, he mentions the year and hence, as will be shown below, these chronological data loose all significance. Under the circumstances we have to fall back upon the usual method of gleaning bits of information from Svayambhū's writings and from later references to him and trying to squeeze something out of them.

Svayambhū has mentioned some of his distinguished predecessors in the domain of literature In the *Svayambhūcchandas* he quotes from no less than fifty-eight poets But most of them become known to us for the first time. These are mere names to us and therefore practically of little use in determining Svayambhū's date. But the writers mentioned by Svayambhū in the introductions[1] to PC. and RC are important for this purpose. Well-known names like those of Bāna, Śrī-Harsa, Bhāmaha, Dandin, Ravisena figure there. Of these Ravisena, who is respectfully called *ācārya* by Svayambhū and whose *Padmacarita* served as the basis for his PC is the latest Ravisena completed his work in the 1204th year after Mahāvīra i e in 677-678 A D[2]. This gives us the earlier limit of Svayambhū's time

On the other hand, of the numerous authors that know and refer to Svayambhū or his works, Puspadanta is the earliest In his *Mahāpurāna* he has mentioned Svayambhū twice. Firstly he appears in the company of Bhāravi, Bhāsa, Vyāsa, Kālidāsa, Caturmukha, Drona, Īśāna. Bāṇa—all of them distinguished predecessors of Puspadanta and considered at those times standard authors to be studied by those who wanted to be adepts in literature or aspired to be good poets[3] Second time he is aptly remembered[4] (as an illustrious author of a Rāma epic in Apabhraṁśa) in the beginning of the section on Rāmāyaṇa (MP. 69-79). The *Mahāpurāna* was begun in 959-960 A D

Thus we get 677-960 A D as the limits within which Svayambhū flourished

Let us see if this interval of about three centuries can be shortened.

First of all it should be understood that when Svayambhū talks of his having tackled the theme of Rāmāyaṇa through the favour of Ācārya Ravisena this does not necessarily mean that he was actually a disciple of the latter or that they were contemporaries It may mean simply this that Raviṣeṇa's work supplied so far as the subject-matter was concerned the basis, plan and pattern for

(1) See PC 1. 2-3, Appendix I 57.

(2) Premi, 1942 386

(3) MP. 1 9 4-5

(4) MP. 69 1 7.

Svayambhū's PC. This is acknowledged by the latter[1] It should be also remembered that Ravisena was a staunch Digambara while Svayambhū was a Yāpanīya.

In this connection Premi emhasizes the fact that Svayambhū does not refer to Jinasena, the author of the *Harivaṁśa* (784 A.D.) though he mentions many non-Jain authors He considers it likely that the *Harivaṁśa* might have been composed later than PC. On this view Svayambhū can be assigned to the middle of the eighth century. But the value of *argumentum ex silentio* is mostly doubtful So long as no fresh, decisive evidence is forthcoming to support this, Premi's suggestion remains just a likely inference[2]

The Yuddhakāṇḍa of PC. is complete with the 77 Sandhi and the Uttarakāṇḍa begins with the 78 Sandhi. But due to some confusion we find at the end of the 78 Sandhi also a statement saying that the Yuddhakānda was completed on Monday the first day of the dark half of Jyestha[3]. Similarly at the end of the 92. Sandhi of RC that completes the Yuddhakāṇḍa, the date of completion is given as Wednesday, the third day[4], Phālguna Naksatra, Śiva Yoga We are also informed[5] that it took Svayambhū six years, three months and eleven days to compose the 92 Sandhis of RC And then the date of beginning the Uttarakāṇḍa is given[6] as Sunday the tenth day, Mūla Naksatra and 'the eleventh moon' It should be noted that the year is not given at any of these three places Now from a stanza[7] at the beginning of the 100 Sandhi of RC (written, according to our interpretation, by Svayambhū) we gather that Svayambhū wrote PC and another work *Suddhaya-cariu* before RC Further, as shall be shown in Section 4, RC. was Svayambhū's last work and therefore the *Siri-pañcamīkahā* and the *Svayambhūcchandas* also were written before RC Therefore the date given in PC should precede both the dates given in RC and there should be a gap of several years between the date in PC. and the first date in RC There might have intervened a few months or more between the two dates in RC, for in the case of PC, we know that the composition was twice interrupted[8]

A reference to Pillai's Ephemeris has given the following dates between 700 A.D. and 850 A.D, that can prove suitable within the limits of the above data

Of the numerous dates corresponding to Wednesday, the third day, Phālguna Naksatra, and Sunday, the tenth day, Mūla Nakṣatra, which are given respectively for the completion of the Yuddhakānda of RC and the beginning of its Uttarakānda, only some five are such as have an interval of less than six years between them The rest give a very high interval which does not appear reasonable.

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(1) Cf the words *punu ārambhiya Rāma-kaha, Arisu joeppinu*, PC 1, 1b

(2) The first half of the Praśasti stanza at the end of the 20 Sandhi (Appendix I 13) is quite corrupt and obscure and yet on the strength of its first word *dhuarāya* Sankrityayan (1945, 23) thinks that Svayambhū flourished in 780-794 A.D during the reign of the Rāṣṭrakūṭa king Dhruva Dhārāvarsa But this is a mere guess

(3) Appendix I, 18

(4) Appendix I, 60.

(5) Appendix I, 61

(6) Appendix I, 62

(7) Appendix I, 65

(8) See Section 5

| Yuddhakāṇḍa of PC. completed on Monday 1, dark half of Jyeṣṭha, which fell on | Yuddhakānda of RC completed on Wednesday 3, Phālguna Nakṣatra, which fell on | Uttarakāṇḍa of RC. begun on Sunday 10, Mūla Nakṣatra, which fell on |
|---|---|---|
| 1) May 31, 717 | (i) Jan 15, 727 (3rd and 4th, Uttarā P, Māgha, Bahula).<br>(ii) July 14, 728 (Pūrvā P, Śrāvana, Śukla) | Jan. 27, 732 (Māgha, Bahula) |
| 2) May 27, 720 | July 27, 735 (Uttarā P, Nija Śrāvaṇa, Śukla) | August 7, 740 Bhādrapada, Śūkla) |
| 3) May 29, 747 | July 28, 762 (Uttarā P., Adhika Bhādra°, Sukla). | (i) Feb. 9, 766 (Mūla & Pūrvāṣādhā, Māgha, Bahula)<br>(ii) August 9, 767 (Bhādrapada, Sūkla) |
| 4) (i) May 21, 764 (1st & 2nd)<br>(ii) June 6, 768 (Adhika)<br>(iii) June 12,771. | Jan. 17, 781 (Pūrvā P., Māgha, Bahula). | August 1, 784 (Śrāvana, Sūkla) |

But all these considerations cannot lead us any further so long as more definite data do not become available to narrow down the range between 677 A D. and 960 A D.

## Personal account of Svayambhūdeva[1]

The trait of self-consciousness in some of the Apabhraṃśa poets has made them somewhat communicative, though in view of the general tradition of the ancient Indian writers to maintain as it were a religious taciturnity concerning themselves, it is to be expected that this communicativeness of theirs is far remote from supplying materials sufficient for sketching their life and literary activity. From the few details that lie scattered in the opening portions of PC and RC, in the Sandhi-endings of these two works and in their colophons composed by Svayambhū's son Tribhuvana[2] we can gather a few facts relating to Svayambhū and his family. Māuraeva (or Māruyaèva)[3] and Paumiṇī (Padminī) were the parents of Svayambhū. One Māuradeva quoted at Sc IV 9 was possibly none else than Svayambhū's father and in that case Svayambhū's family can rightly feel proud of maintaining the literary tradition for three successive generations: Māuradeva followed and excelled by his son Svayambhū, who in his turn followed by his younger son Tribhuvana. This latter, out of fond-

(1) Partial or fuller accounts of Svayambhū and his literary activity based on the same original sources that are utilized here will be found in Modi, 1935, Tippanī, 3-4, 15, 23-24, 35-38, 1940, 157-178, Jain, 1935, Velankar, 1935, 18-29, 1936 69-71, 1946, 2-4, Premi, 1942, 370-395; Sankrityayan, 1945, 22-23, Premi's account is fuller and more connected than any other and it takes into consideration most of the previous writings

(2) The stanzas are collected in Appendix I

(3) In PC 1 2 10 we have *Mārūeeva* (P.), *Mārūyayeva* (S), *Mārueeva* (A), but the metre requires something like *Māruyaeva*. One of the colophon stanzas (Appendix I, 53) has *Māura* (*A Moiara*). SC IV 9 is given under the caption *tahē a Māūradevassa*, *Māruya* can wellbe a metathetical substitute for the comparatively unfamiliar *Māūra*.

ness. repeatedly tells us that acquiring proficiency in grammar and scriptures, he alone among the sons and numerous pupils of Svaymbhū came forth, even though still young, to shoulder the burden of continuing and completing Svayambhū's literary work[1] Tribhuvana holds his father in the highest regard, refers to him as Svayambhūdeva, Kavirāja, Kavirāja-Cakravartin, Vidvān and Chandaścūdāmani[2] ('crest-jewel of metrics' means?) and makes it a point not to mention his own name alone—unaccompanied by the patronymic He calls himself Tribhuvana Svayambhū and not merely Tribhuvana From his reference to himself as Svayambhū's younger son (*lahu-taṇao, lahu-angajāya, lahua-jāya*)[3] it follows that Svayambhū must have more than one sons He had at least two wives who were educated and cultured enough to be inspiring and helpful in his literary labours[4] Of them Amiavvā (Sk Amṛtāmbā)[5] dictated to Svayambhū the Vidyādhara-kāṇḍa, while Āiccamviā (a diminutive of *Āiccamvā*, Sk *Ādityāmbā*)[6], dictated Ayodhyā-kānda, the second book of PC. And though in describing himself Svayambhū gives us, perhaps of set purpose and in confirmation with the convention, a funny picture—extremely slim frame, flat nose, sparse teeth and elongated limbs[7], when he makes an appreciative record of these services of his wives, he is far from sparing in compliments Āiccamviā was a veritable image of Ratnādevī, the consort of the Sun God and correspondingly what were the accomplishments and excellences of high-spirited Amiavvā remains for us shrouded in mystery owing to the tantalizing corruptness and obscurity of the relevant stanza[8]

We have some ground to suspect that Svayambhū had also a third wife In one[9] of the colophon stanzas of PC Tribhuvana in order to emphasize his originality[10] declares· All sons (*sua*) in general, like caged parrots (*sua*) learn just to repeat what is taught, the son of Kavirāja (i e Svayambhū's son Tribhuvana) on the other hand, was born of the pure womb of Suyavva (or Suyamva), just as the Śruta (sacred knowledge) is produced from within the Śruti (scriptures). This meaning can be got out of the expressions *Suyavva sui-gabbha-sambhūo* if taken as paranomastically applying to Tribhuvana and *Śruta* *Suyamva* would be more appropriate instead of *Suyavva* and when applying to Tribhuvana the words are to be taken as one single compound, *suyamva-sui-gabbha-sambhūo* On this interpretation Suyavvā or Suyamvā would be Svayambhū's third wife and Tribhuvana's mother Premi favours[11] this interpretation But the evidence appears rather slender for making that suggestion an established fact

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(1) Tribhuvana completed Svayambhū's three works PC, RC and the *Sun-Pa*[illegible] and himself composed a *Pañcamicariu* He also enjoys the title *Mahākavi* (See Appendix I, 19, 37, 50, 66, 47, 45)

(2) Appendix I 19, 21, 31, 33, 47, 84 (3) Appendix [illegible], 25, 33, 27

(4) Appendix I [illegible], 15

(5) Premi, 1942 [illegible] understands the name as *Sāmiavvā* But Ms P inserts [illegible] half danda between [illegible] and [illegible] *iavvā* which suggests *sā* + *Amiavvā*

(6) The line containing this name is metrically defective Mss read *Āiccam*-[illegible] which is to be emended as *Āiccamvi(va-vā)māe*

(8) Appendix I [illegible] (7) PC 1 2 11

(9) Appendix I 16

(10) Another colophon stanza (Appendix I 45) too brings out this fondness of Tribhuvana Therein he tells us of his having composed a highly wonderful [illegible] quite independently of the works of Caturmukha and Svayambhū

(11) Premi 1942 [illegible]

Unlike Puspadanta who was a highly sensitive and lonely spirit reminding us of Bhavabhūti, Svayambhū appears to have fully basked in the colourful sunshine of the family happiness, the affection of relatives, the adoration of pupils, the patronage of leading Jain magnates of his time and the appreciative admiration of the contemporary literary circles[1] and in this point he recalls to our mind Kālidāsa whose writings give us a similar impression. But Tribhuvana repeatedly draws our attention[2] to the fact that none of the sons and pupils of Svayambhū came forth to continue his literary tradition As he puts it, others accept wealth as their paternal inheritance; he, on the other hand, inherited the poetic faculty and carried on the great literary traditions of his family

PC was composed at the request and under the patronage of one Dhanañjaya[3], while during the composition of RC, Svayambhū was patronized by Dhavalaiya[4] Tribhuvana wrote his supplement to PC under the patronage of Vandaiya[5] Who was his patron when he completed RC. is not stated, but it is probable that Dhavalaiya extended his patronage to Tribhuvana also for that purpose Whether there was any relationship between these Dhanañjaya, Dhavalaïya and Vandaïya we simply do not know From the similarity of the phonetic pattern of the last two of these names with that of the names like Ammaiya, Daṅgaiya, Santaiya and Silaiya mentioned by Puspadanta[6] and from the *-avvā*-ending feminine proper names mentioned by Svayambhū (Amiavvā, Svayambhū's wife) and Puspadanta[7] (Kundavvā, the mother of Puspadanta's patron Nanna) we can safely infer that these two flourished in the same region Further in view of the fact that *avve, abbe* are Kannaḍa words[8] meaning 'mother' 'woman', that masculine proper names ending in *-aya* and feminine proper names ending in *-abbe, -avvā* were common in old Kannada[9], and that Puspadanta lived and wrote at Mānyakheṭa modern Mālkhed in Hyderabad State, we can assume that Svayambhū carried on his literary activity staying in a Kannaḍa-speaking territory It is true that we have no direct statement from the poet relating to his domicile But the above inference finds indirect support from the following facts·

(1) In a simile in RC the five Pāndavas, Draupadi and

(1) Appendix I, 1-5, 13-15, 49. Puspadanta refers to Svayambhū as 'surrounded by thousands of friends and relatives' (*Mahāpurāna*, 69/1/7) At PC. 1 3 9b, according to the reading *rayadēvuttu* in P, S and the gloss thereon in P, Svayambhū undertook to compose PC at the instance of some merchant-prince (rājaśresthi).

(2) Appendix I, 46 48, 49, 68, 84 (3) Appendix I, 7, 8, 9 etc

(4) Appendix I, 58, 66, 68 etc (5) Appendix I, 20, 25 etc

(6) *Mahāpurāṇa*, 1 4 7a, 102 13 7, *Ṇāyakumāracariu* 1 3 12, from the Kannada inscriptions of the 8th-10th cent. cf Atavarmmayyam, Kannayam Kolgalivarayya, Govannayyam, Govindayyam Cathayya, Devayyam etc (Gai, 1946, 230) and Charengayya, Chavundayya, Viddepayya etc. (Narasimhachar, 1923, Inscription Nos 4, 39, 42).

(7) *Ṇāyakumāracariu*, 112, stanza 2

(8) Kittel gives *avve* 'A mother, used also as a title of respect and love, 2 a grandmother, 3 any elderly woman' and *abbe* 'mother'

(9) Kāl-abbe Kañci-abbe Nāgiabbe are attested from the Kannada inscriptions of the 8th-10th century (Gai, 1946, 24) and Gunamati-avve (C 700 A.D.), Saviyabbe Vanabbe (C 950 A.D) and numerous others from old Kannada inscriptions (Narasimhachar, 1923, inscriptions Nos 112, 139, 68) -*abbe* is a latter development of *avve*, the change of *v* to *b* was in a transitional stage in the 9th century A.D (Gai, 1946, 16)

Kuntā are significantly compared to the seven mouths of the Godāvarī

Samcallai satta-i puravaraho
Goyāvari-muhaim va sāyaraho RC. 21 18 5

"All the seven started towards the best of the cities, like the seven mouths of the Godāvarī going towards the ocean"

This simile cannot easily strike one who is not a Southerner

(2) At PC. 78 4 6 the months of the year are referred to as

Phagguṇa-avasāṇa caitta-pamuha
'Beginning with Caitra and ending with Phālguna'

This suggests a region where the Caitrādi year was current

(3) Yāpanīya Saṁgha, the Jain schism to which Svayambhū belonged flourished in the South and especially in the Karnātaka region

(4) The graphic description of the Godāvarī and the Narmadā in Svayambhū's epics bear an unmistakable stamp of the first-hand observation

But then how to account for the adoption of Ap as a literary medium in the Kannaḍa-speaking area? It appears that Svayambhū might be only an immigrant into Karnātaka from some northern region like Berar. From the history of the Rāstrakūtas, we gather that from the seventh century onwards there was a close political and cultural intercourse between Berar and Karṇātaka The main line of the Rāṣtrakūtas ruled at Mānyakheta, modern Mālkheḍ in Hyderabad But the ancestors of Dantidurga, the first Rāṣṭrakūta king of note were ruling somewhere in Berar and are supposed to be connected with the Rāstrakūta king Nannarāja Yudhāsura, who was ruling at Elichpur in Berar in the middle of the 7th Century A D [1] But Altekar thinks, 'Dantidurga and his ancestors were not natives of Berar Canarese was their mother-tongue' Hence he conjectures that 'there may, quite possibly, have been a Rathi family holding local sway at Lātūr (=Lattalūra) in Bidar District of Hyderabad State This family may have later migrated to Elichpur or some other place nearby in Berar, where Nannarāja was ruling in 631-632 A D' [2]

This clearly shows close political relations between Berar and the Kannaḍa territory continuing for centuries

Similarly close cultural ties between the two regions can be surmised from what we know about Puṣpadanta, another great Apabhramśa poet Puspadanta composed his Apabhramśa Purāna at Mānyakheta under the patronage of the Rāstrakūta minister Bharata in 959-965 It is very likely that Svayambhū's case also was analogous. He and his patrons, though residing in a Kannaḍa-speaking region might have originally hailed from Berar Only some such assumption can explain the apparent incongruity of a western literary dialect being employed by persons residing in Southern India where Dravidian tongues were current

We know it full well that apart from possessing inborn talent (pratibhā) the poet in ancient India was required to study hard (vyutpatti) and undergo a rigorous course of training (amanda-

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(1) Altekar, 193[illegible] 11
(2) [illegible] 11, 2[illegible]

abhiyoga) Real poets were required to be miniature pundits Hence it is no wonder to find a good amount of learning and erudition in a poet of Svayambhū's eminence His works and reputation both show that he occupied a lofty position as a poet as well as a scholar. Attention has been already drawn to the big titles like Kavirāja, Chandaścūdāmani etc, enjoyed by Svayambhū His reference to 'five spics', to Bāṇa and Harṣa, to Bhāmaha and Daṇḍin, to Bharata, Pingala and Indragomin is indicative of his familiarity with various disciplines like Rhetorics, Merics, Dramaturgy, Music and Grammar as also with the Sk. Kāvya and Nāṭaka Citations from about three scores of Pk and Ap. poets in his *Svayambhūcchandas* provide a concrete evidence of his comprehensive and critical knowledge of both these literatures. It is therefore quite natural that numerous later poets and authors have paid glowing tributes to Svayambhū

The Ṭippana on MP 1 9 5 gives a note on *Svayambhū* as *pāṁthaḍī-baddha*-Rāmāyana- kartā *Āpalisaṁghīyaḥ*. From this reference we understand that Svayambhū belonged to the Yāpanīya sect Premi[1] and Upadhye[2] have collected together various literary and inscriptional references to the Yāpanīya sect and have brought forth its importance, mostly in the South in and about the Karṇātaka region, as a Jain schism worthy of being mentioned alongside the Śvetāmbara and the Digambara sects It shared some tenets and beliefs characteristic of either

In this case also we do not have any direct or indirect statement from Svayambhū But in one point, I think, this can be supported from his voluminous epics. The Yāpanīya sect was comparatively tolerant of other religious beliefs and held that not absolutely giving up all possessions (*sagrantha*) and allegiance to a non-Jain denomination did not disqualify one from attaining salvation[3]. Such a catholic outlook on religious matters is found to be characteristic of Svayambhū from what we gather from several passages occurring in his three extant works

The following passage is taken from the *Ritthanemicariu*, the occasion being the last moments of Abhimanyu on the battle-grounds[4].

सउहद्दें ण एम चवन्तएँण, सो सुमरिउ देउ मरन्तएँण ॥
जो सव्वहुँ देवहुँ अग्गलउ, तइलोक्क-सिहरें जसु थावेलउ ॥
जे अटठ वि कम्मइं णिज्जियइं, जें पञ्चेन्दियइं परज्जियइं ॥
जं धरिवि महारिसि मोक्खु गय, जसु तणएँ धम्में थिय जीव-दय ॥
जे णासिउ जाइ-जरा-मरणु, सो सव्वहों तिहुयणहों जें सरणु ॥
जो वहइ णिरञ्जण परम छवि, जसु सोउ (वि)ओउ विणासु ण वि ॥
जो णा इव पउँसउ णाडव तिय, ण पयट्ट एक्क-वि जासु किय ॥
जो णिक्कलु सन्तु पराहियरु ॥
णारायणु दिणयरु वइसवणु, सिउ वरुणु हुवासणु ससि पवणु ।
जो होउ सु होउ थुणन्तु थिउ, एक्कन्ते करेप्पिणु कालु किउ ॥

—*Ritthanemicariu* 55 30 1-10

'While speaking thus, Abhimanyu, who was dying called to his mind that deity, who is foremost among all, whose abode is on the

(1) Premi, 1942, 41-60
(2) Upadhye, 1933, 224-231
(3) para-śāsane sa-granthānāṁ mokṣam ca
(4) ■ Sagara's prayer to Ajita in Vimalasūri's *Paumacariya*.
rāha ! tumam Bambhāno, Tiloyano, Samkaro, Sayambuddho
Nārāyano, Ananto, Tiloya-pujjāriho Arihā V. 122

top of the three worlds, who has conquered all the eight (types of) Karmas, who has conquered all the five senses, relying on whom as the support great sages attained salvation, in whose religion kindness towards the living has (the chief) place, who has done away with birth, old age and death, who is the refuge of all the three worlds, who possesses the highest spotless lustre, who is free from sorrow and destruction, who is neither male, nor eunuch, nor female (?) who does not partake in any activity, who is indivisible, continually existing and the highest of the high, who is Nārāyana, Sun, Vaiśravaṇa, Śiva, Varuna, Fire, Moon, Wind; whoever he may be, Abhimanyu was there praying to that deity, and concentrating (on him) (?), he succumbed to death'

Here it is clear that once we are agreed upon the real nature of the Supreme Deity, Svayambhū has no partiality for giving it any specific name, call it Nārāyaṇa or Śiva or Wind or whatever you like

A passage similar in spirit to the above can be cited from PC :

किय वन्दण सुह-गइ-गामियहों, भावे चन्दप्पह-सामियहों ॥
'जय तुहुँ मइ तुहुँ गइ तुहुँ सरणु, तुहुँ माय बप्पु तुहुँ बन्धु-जणु ॥
तुहुँ परम-पक्खु परमत्ति-हरु, तुहुँ सव्वहुँ परहुँ पराहिपरु ॥
तुहुँ दंसणें णाणें चरित्तें थिउ, तुहुँ सयल-सुरासुरेंहिँ णमिउ ॥
सिद्धन्तें मन्तें तुहुँ वायरणें, सज्झाएँ झाणें तुहुँ तवचरणें ॥
॥ घत्ता ॥
अरहन्तु बुद्धु तुहुँ हरि हरु वि, तुहुँ अण्णाण-तमोह-रिउ ।
तुहुँ सुहुमु णिरञ्जणु परम-पउ, तुहु रवि बम्भु सयम्भु सिउ ॥

PC 43 19 4-9

"(Rāma) bowed down with devotion to Lord Candraprabha who helps others attain the blessed state (and recited a hymn) 'You are the thought-principle, you are the goal and the refuge, you are mother, father, kinsmen (to me), you are the highest partisan; you are the destroyer of the greatest grief, you are the highest of the high; it is you who are found in Darśana, Jñāna and Caritra; you are bowed down to by all the gods and demons, you are in the scriptures, in Mantras and in grammar, in religious studies and meditation, and in the practice of austerities, you are the Arhat, the Buddha, Hari, as also Hara; you are the enemy of the mass of darkness in the form of ignorance, you are subtle, passionless and the highest abode, you are the Sun, Brahman, Svayambhū and Śiva'."

The third passage is in the *Svayambhūcchandas* It is given there anonymously as an illustration of the Adillā that can begin a Sandhi As shown later on it is very likely that the passage is from Svayambhū's pen It is as follows·

अक्क-पलास-विल्लु अडरूसउ,
धम्मिअ(उ) ऍम ऍं(जें म ?) महुअरु तूसउ ।
बुद्धाइच्च बम्ह हरि सकरु,
जें मेराउ देउ हरिसकरु ॥ SC. VIII 39

'Let the pious feel satisfaction in the same manner as a bee (going in search of flower juice indifferently to all the trees alike) the Arka, Palāśa, Bilva and Aṭarūsa Let the Buddha, Āditya, Brahman, Hari and Śaṅkara, causing delight give. . . . . . .(?)' (the last line is a bit obscure)

These three passages breathe an air of toleration which pre-

sents a welcome contrast to narrow sectarianism that is otherwise characteristic of religious writers.

From another direction too we can demonstrate this attitude of Svayambhū to regard as one the Supreme Deity conceived in different religious systems, it being attributable to the broad outlook characteristic of the Yāpanīya belief.

As is shown in Section 5 below, Svayambhū, while composing the *Paumacariu* had closely followed Raviṣeṇa's *Padmacarita*. It is quite natural and obvious that for various reasons he had to make numerous alterations—additions, omissions, expansions and abridgements In this connection it is very significant that all the purposely and bitterly anti-Brahmanical passages that are found in Raviṣeṇa's work (and ultimately, most of them, in some form or other, in Vimalasūri's *Paumacariya*) are either completely omitted by Svayambhū or skipped over with a passing reference. The first of such conspicuous omissions is the disparaging topic of the origin of the Brahman caste (Raviṣeṇa, IV 85-131: '*dvijātinām samudbhavah*', Vimalasūri, IV 64-87 '*māhanāhiyāro*') Svayambhū is quite silent about it. Secondly in the Upākhyāna (side-episode) of Harisena the dispute relating to the processions of the Brahma-ratha and the Jina-ratha, calculated to convey the superiority of Jainism over Brahmanism (Raviṣeṇa, VIII 286-293, 397-398; Vimalasūri, VIII 147-151; 207-208) is vaguely referred to in PC. by just a single line *mahā-raha-kāraṇe, jāṇevi jaṇaṇi-dukkhu* (PC. 11 2 2) The third such omission is the topic of the destruction of Marutta's sacrifice and origin of sacrifice (*Marutta-yajña-dhvaṁsana*) which occupies the whole of Canto XI in Ravisena and Vimalasūri. This is summarily and colourlessly dismissed by Svayambhū in barely eight words· *jāgu paṇāsevi, rui tāsevi* 15 8 9 *b* and *Ṇārau dhirevi, Maru vasi-karevi* 15 9 1 *a*

It is true that Svayambhū's main interest lies in directly relating the narrative and hence he is generally inclined to omit, drastically abridge or make just a passing reference to all those topics and side-episodes which have little direct bearing on the principal narrative or which have an utterly didactic, descriptive or digressive aim. Yet any one who considers the respective attitudes of Raviṣeṇa and Svayambhū in this matter as reflected in the *Padmacarita* and the *Paumacariu* would not fail to see the glaring contrast presented by the staunchly denouncing, refuting and dogmatic spirit of some of the passages of the former work and regular eschewing of all such references in the latter, and consequently attach to it particular significance, as is done here.

## 4 SVAYAMBHŪ'S LITERARY ACTIVITY

Several works—some of them preserved, others known in name only—have been ascribed to Svayambhū.

### The Extant Works

At present only three works of Svayambhū are extant in the Ms or printed form Two Purānas, viz, *Paumacariu* or *Rāmāyaṇa-purāṇa* and *Riṭṭhaṇemicariu* or *Harivaṁśapurāṇa* and a manual of Prakrit and Apabhraṁśa metres called *Svayambhūcchandas*

(1) For previous accounts of Svayambhū's literary activity see the sources mentioned in n 1 p. 9

### The Paümacariu.

This is described in Section 5.

### The Ritthanemicariu

The *Ritthaṇemicariu* (*Ariṣṭanemi-caritam*) or *Harivaṁśa-purāṇa* is the most voluminous of Svayambhū's works Its extent is given as 18,000 Granthāgras It has 1,937 Kaḍavakas[1]. Its 112 Sandhis are distributed over four Books or Kāṇḍas as follows· Jāyava-kaṇḍa (Yādava-kānda), 13 Sandhis, Kuru-Kaṇḍa, 19 Sandhis, Jujjha-kaṇda (Yuddha-kāṇda), 60 Sandhis, Uttara-kanda, 20 Sandhis Its external form and structure closely resemble those of PC. As the latter is a Rāma-epic, the *Ritthaṇemi-cariu* is a Krsna-epic It deals with the life-story of the twenty-second Tīrthaṅkara Aristanemi and the narrative of Krsṇa and the Pāṇdavas in its Jain version The life-story of Rāma and that of Krsṇa along with the Pāṇdavas appear to have been very popular religious themes, and besides Svayambhū several Sanskrit, Prakrit and Apabhraṁśa poets, before and during his times, became interested in them, employing their literary talent in composing epics on one or both of the sacred themes This is to be largely inferred from literary allusions and citations in other works, since only a few of such epics have survived to our days. The available information on this point can be tabulated as under.

| Author | Theme | Work | Language |
|---|---|---|---|
| Vimalasūri (1st or 3rd Cent ) | Rāmāyana | *Paumacariya*[2] | Prakrit |
| Kittihara[5] (Kīrtidhara) | Harivaṁśa[4] Rāmāyaṇa | — | " Prakrit or Apabhraṁśa |
| Anuttaravāya[5] or Anuttaravāgmin | " | — | " |
| Ravisena (677-8 A D ) | " | *Padmacarita* | Sanskrit |

(1) Jain, 1935, 70 (2) Appendix I, st 59.
(3) Jacobi, 1914.
(4) Uddyotanasūri in his *Kuvalayamālā* (778-779) refers paranomastically to Vimalasūri as the first author of Harivamsa
*buhayana-sahassa-daiyam Harivamsuppatti-kārayam padhamaṁ*
*vandāmi vandiyam pi hu Harivamsam ceva Vimalapayam* ||
See Premi, 1942, 571-572
(5) See PC 1 2 8, which is taken from Ravisena The latter in the introduction to his *Padmacarita*, while giving the tradition says that the sacred theme of the Rāma-narrative was handed down to Kīrti and from Kīrti, to Anuttaravāgmin, the *written* work of the latter was seen by Raviṣena and hence his present attempt (viz *Padmacarita*)
*Prabhavam kramatah kīrtim tato'nuttaravāgminam* |
*likhitam tasya samprāpya Raver yatno'yam udyatah* ||
*Padmacarita* I 42
Now we know that Ravisena's *Padmacarita* is hardly anything more than an elaborated Sanskrit recast of Vimalasūri's *Paumacariya* (cf Premi, '*Padmacarita* Aur *Paumacariya*' (1942, 272-292) On this account can we identify Anuttaravāgmin with Vimalasūri? But the latter does not say that he has inherited the tradition from any Kīrti or Kīrtidhara He seems to be the pioneer in composing a Rāma epic, as well as a Krṣna epic, for the latter we have got the above quoted authority of Uddyotana

| | | | |
|---|---|---|---|
| Viaḍḍha[1] (Vidagdha) | *Harivaṁśa* | — | Prakrit |
| Bhadda (Bhadra)[2] and/or Dantibhadda (Dantibhadra) and/or Bhaddāsa (Bhadrāśva) | " Kṛṣṇabālacarita | — | Apabhraṁśa |
| Goinda (Govinda)[3] | | — | Apabhraṁśa |
| Ṇāgaha[4] | Rāmāyaṇa | — | Prakrit |
| Caūmuha (Caturmukha)[5] | " | — | Apabhraṁsa |

(1) See *Svayambhūcchandas* III 17:

*Vattaṁ Viaḍḍhassa—*

*savva-viggaha-neārā, pattā Kaṇ(?ṇh')Ajjuṇā Kaṇṇaṁ |*
*dharā tena te devi eaṁ tammaṇaṁ jāṇaṁ ||*

Here b mentions Arjuna, Karna and possibly Krsna.

(2) See Appendix I, st 1, 2 and 3, wherein the Go-grahana and Matsya-vedha episodes are mentioned

(3) *Svayambhūcchandas* IV 23, 24, 28 cited under Goinda's name relate to the loves of Krsna, Rādhā and Gopīs The poem must have been composed throughout in the Mātrā or Raddā metre like Haribhadra's *Ṇemiṇāhacariu.*

(4) *Svayambhūcchandas* I 34 cites an illustration under the name of Ṇāgaha, where d reads *dhāiaṁ pavaṁgamāna rakkhasenda-sennaṁ* 'the army of the Lord of the Rāksasas rushed on to the Monkeys'

(5) Premi, op cit. p 372, footnote 2, thinks that *Svayambhūcchandas* IV 2, VI 83, 86 and 112, cited under the name of Caūmuha pertain to the theme of Rāmāyana and hence they establish Caūmuha as the author of a *Paūmacariu* also But the passages have no unquestionable reference to the Rāmāyana narrative IV 2 *(a)* pertains to the Harivamśa-narrative; 2 *(b)* is ko *muhu jivatahuṁ neī dhaṇu* 'who, while I am alive, can take away the bow?' 2 *(c)* is *ṇa-nāma-paāsahā surahā saāsahā* 'from Gods announcing their own names', VI 86 is *sasi uggau tāma, jeṇa ṇaha-angaṇa maṇḍiau |* *ṇaṁ rai-raha-cakka, disai aruṇe(ṇ) chaḍḍiau ||* 'Then rose the moon, whereby the expanse of the sky was adorned (She appeared) as if Aruna had left behind, a wheel of the Sun-chariot'; VI 112 is *doha na kiya ahisesau viviha-samubbhia-cinh(ndh) aim | vaḍḍhiasamarāvesaṁ, valaiṁ ve-vi sannaddhai* (*a* is obscure—but has no reference to a Rāma-story, the rest of the stanza means) 'Both the armies, with various ensigns raised and with (their) martial spirit enhanced, became equipped'. these passages contain no such details as would assign them to a work on the theme of the Rāmāyaṇa. The remaining passage VI 83 is given by the editor of the *Svayambhūcchandas* with an emendation It reads *naṁ paiaru palāsu, vana-saṁcārima phullā |*
*te coddaha lakkhaṇ (ṇi)misaddheṁ sara-sallā |.|*

Velankar has not advanced any reasons for adding *ṇi* before *misaddheṁ* The emendation is unacceptable as it violates the metre and as such defeats the very purpose for which the stanza was cited. For it is cited to illustrate the metre Koilaruñcholi having the measure 10/13 (SC. VI 82). But the stanza as emended by Velankar scans 11/13 in its latter half. This shows that the emendation by bringing in an additional mora spoils the metre. The latter half therefore should be read as in the original, *te coddaha lakkha, nimisaddheṁ sara-sallā ||* The stanza in its present form presents grammatical difficulties. But the general sense and especially the sense of the latter half is quite clear, 'Those fourteen lakhs were within a trice pierced

| | | | |
|---|---|---|---|
| Caumuha | Harivaṁśa[1] | — | Apabhraṁśa |
| Jinasena (783-84) | Harivaṁśa[2] | *Harivaṁśa-purāṇa* | Sanskrit |
| Guṇabhadra (c. 850) | Rāmāyaṇa and Harivaṁśa | *Uttarapurāṇa* | ,, |

Among the Apabhraṁśa poets there was a general practice of inserting their *nāmamudrā* in the concluding stanza of each section of their poems. Svayambhū too follows it But in the *Riṭṭhaṇemicariu* we find not one but three different such *nāmamudrās* those of Svayambhū, Tribhuvana Svayambhū and Yaśahkīrti (Jasakitti) Upto 99 Sandhi we regularly find the name of Svayambhū inserted in the closing Ghattā of the last Kaḍavaka of each Sandhi. Even some valuable details relating to the composition of the *Riṭṭhanemicariu* are given in the colophon of the 92 Sandhi[3] Over and above stating the extent in Sandhis of each of the three Kāṇḍas composed so far, the date of completing the Yuddhakāṇḍa and that of beginning the Uttarakāṇḍa, we are told that it took Svayambhū six years, three months and eleven days in all in composing the ninety-two Sandhis of the *Riṭṭhanemicariu* The colophon of the 99 Sandhi states[4] 'Finished Sandhi ninety-ninth, called "The Description of the Samavasarana" in the *Riṭṭhanemicariu* composed by Svayambhū, the best among Poet-laureates' On the other hand colophon of the 100 Sandhi says[5]: 'Finished Sandhi hundredth, called "Samavasarana," in the *Riṭṭhanemicariu* (in the portion) that escaped Svayambhū and that was completed by Mahākavi Tribhuvana Svayambhū' And similarly we find the name of Tribhuvana Svayambhū along with that of Svayambhū at the end of Sandhis 101-104 Further, in the Ghattās[6] of the last Kadavaka of 105 and 106 Sandhis we find the *nāmamudrās* of Svayambhū and one Jasakitti or Jasukitti (Yaśah-

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with arrows They appeared (with their bloody wounds) like Palāśas blooming in a forest'

Thus none of the stanzas mentioned by Premi, has any definite reference to the Rāma-story But on the grounds (1) that Puspadanta at the beginning of the episode of Rāma in his *Mahāpurāṇa* significantly pays tributes to Caturmukha and Svayambhū and (2) that the Praśasti stanzas found in the beginning of Svayambhū's *Paümacariu* praise Caümuha, it is plausible to ascribe a *Paumacariu* to Caturmukha

1 This is to be assumed on the following grounds
  (a) Dhavala (c 11th cent ) in his *Harivaṁśa-purāṇa* refers to a narrative of Hari and the Pāndavas composed by Caümuha
  *Hari-Paṇḍavāṇa kahā Caumuha-vāsehim bhāsiyam jamhā |*
  *taha virayami loya-piyā jena na nāsei damsanam pauram ||*
  (quoted by Premi 1942, 372, note 2)
  (b) Appendix I, st 3 praises the Gograhana episode of Caturmukha which is obviously the cattle-lifting attempted by Duryodhana and party, when the Pāṇḍavas were completing their stay at Virāṭa
  (c) *Svayambhūcchandas* IV 2 (a)cited as from Caumuha mentions Arjuna

(2) MDJG, 32, 33

(3) Appendix I, st. 59-62 Stanza 63 is a Sanskrit subhāsita and it is not clear how it got in here But similar out of place Sanskrit stanzas are found elsewhere too in the Praśasti stanzas found in Svayambhū's works Cf the Rudrāṣṭaka of Īśānaśayana interpolated in the opening Praśasti stanzas of PC and two Sanskrit stanzas (Appendix I, st 51, 52) from Ravisena's *Padmacarita* found in the colophon of PC

(4) Appendix I, st 64 (5) Appendix I, st 66

(6) Appendix I, st 69, 71

(7) Premi, 1942, 379 and Jain, 1935, 72, do not give 105 They missed it apparently because the *nāmamudrā* occurs in the first half of the Ghattā of the last Kaḍavaka of 105 Sandhi.

kīrti) together in one stanza. In the colophons[1] of these Sandhis Svayambhū alone is mentioned; Tribhuvana Svayambhū is not included. Lastly Sandhis 107-112 contain[2], somewhere in the body of the last Kaḍavaka, in the Ghattā of the last Kaḍavaka or in the colophon—in one or several of these places—the *nāmamudrās* or names of all the three: Svayambhū, Tribhuvana Svayambhū and Yaśaḥkīrti. These facts suggest that Tribhuvana Svayambhū and Yaśaḥkīrti also had their hands in the composition of Sandhis 100-112. This is made clear by the colophons of Sandhis 100-104, 107-112 and by the colophon of the whole work[3]. Tribhuvana Svayambhū[4] and Yaśaḥkīrti[5] both praise the effort of 'rescuing' the incomplete or partly lost literary works of others as a magnanimous effort. In the colophon after the 112. Sandhi the following information is given[6]: This well-known Bhārata-purāṇa containing Harivaṁśa and the life history of Nemi was composed in the Paddhaḍiā metre by Svayambhū. Whatever gap (*suṇṇaṁ*) was left in his work was filled up after the poet's death by his son Tribhuvana Svayambhū. Whatever was left out even after Tribhuvana's supplementation was 'rescued' (*uddhariu*) i.e. made good by Yaśaḥkīrti in accordance with the tradition of the *Harivaṁśa* and at the instance of his Guru Sri-Guṇakīrti At the invitation (?) of Sarahasena (?) Śresṭhi, Yasahkīrti came to Kumara-ṇayari (Kumāra-nagarī) and recited (this Purāṇa) before the Śrāvakas in the Paṇiyāra Jain temple near Gopagiri (Gwalior)

The requisite information regarding this Yaśahkīrti can be gathered from the beginning portions and colophons of his two works[7]. Yaśaḥkīrti Bhaṭṭāraka belonged to the Kāsthā Saṁgha, Māthura Anvaya and Puskara Gaṇa. He to the Kāsthā Saṁgha, Māthura Anvaya and Puskara Gaṇa He was a pontiff at Gwalior. He flourished in the first half of the 15th century during the reign of the Tomara king Kīrtisiṁha His successors were Malayakīrti and Gunabhadra Paṇḍita Raidhu[8], who composed numerous Apabhraṁśa works like *Padmapurāṇa* (or *Balabhadrapurāna*), *Nemipurāṇa*, *Pārśvacarita*, *Vardhamānacarita*, *Dhanakumāracarita*, etc. was a contemporary and a co-disciple of Yaśaḥkīrti. Mss. of two Apabhraṁśa works of Yaśahkīrti are known to exist. The *Pāṇḍavapurāṇa*[9], a fairly extensive work in 34 sargas was composed by him in 1440 A.D.[10] for a layman called Hemarāja, while the *Candappahacariu* in 11 Sandhis was written at the request of a pious Jain called Siddhapāla.

Now two questions arise. First, what were the contributions

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(1) Appendix I, st. 70, 72 Premi, 1942, 379 is not correct when he says that 'all the Sandhis from 100-112 mention Tribhuvana in their colophons'.
(2) Appendix I, st 73-88 Premi and Jain again do not include here the 107. Sandhi because they missed the *nāmamudrā* that occurs in the 2. line before the Ghattā of the last Kaḍavaka.
(3) Appendix I, passage No 87, lines 6-20
(4) Appendix I, st. 68, 84.
(5) Appendix I, st. 81.
(6) This colophon is considered below
(7) Kaslival, 1950, 98-99. 122-127, Premi, 1942, 380 footnote 6
(8) Kaslival, 1950, 105-116
(9) *iya Pāṇḍupurāne siri Gunakitti-sisa-muṇi-Jasakitta viraiya(e) sāhu-Vilhā-putta-Hemarāja-ṇāmankie caütisamo saggo samatto, iti Pāṇḍavapurāṇaṁ samāptam* |
Kaslival, 1950, 125.
(10) *vikkama rāyaho vavagaya(e) kālae mahi-sāyara-gaha-rasa-ankālae* |
Kaslival, 1950, 125.

of Tribhuvana Svayambhū and Yaśahkīrti in the composition of those Sandhis of the *Riṭṭhaṇemicariu* which bear their *nāmamudrās*? Second, why it was found necessary, not by one, but by two authors after Svayambhū—one of them was no other than his own son—to supplement the work written by him?

It appears that Svayambhū had nothing to do with the composition of 100-112 Sandhis. And what were the respective shares of Tribhuvana and Yaśahkīrti can be decided only by a close study of the text and other relevant sources. But this much is certain that the last Kaḍavaka of the 112 Sandhi of RC giving the colophon of the complete work was written by Yaśahkīrti Several of its lines are found word for word in his *Pāṇḍavapurāṇa*[1]

The question as to why others felt it necessary to supplement Svayambhū's *Riṭṭhaṇemicariu* is taken up below under Section 5, because the question of multiple authorship is connected with the *Paümacariu* also

The work is generally called *Riṭṭhanemi-cariu*[2] In the colophon of 109. Sandhi it is called *Riṭṭhanemi-purāna*. In the colophon of the whole work (written by Yaśahkīrti) the work is referred to in view of its theme, as *Bhāraha-purāṇa*, *Ṇemicariya* and *Harivamsa*[3]. Svayambhū himself refers to the theme of RC. as Harivaṁśa[4].

### The Svayambhūcchandas

The *Svayambhūcchandas* (SC.) has been published by Velankar[5] from the only known Ms in the Baroda Oriental Institute It is a comparatively modest manual of Prakrit and Apabhraṁśa metres. The work is planned in eight chapters, the first three dealing with the Pk section, the remaining comprising the Ap section. The first twenty-two folios of the Ms of SC. are lost. Thus the text of SC. that is available to us is incomplete.

### Its Authorship

Svayambhū's authorship of this work is settled by the title *Svayambhūcchandas*[6], 'Svayambhū's metrics' mentioned in the concluding stanza of each chapter. That this Svayambhū is identical with the author of PC is clear from the numerous citations from the latter work found in SC It is Svayambhū's practice to cite illustrations from the Ap literature known to him and in all the cases he gives such illustrations, the name of the original author is also mentioned But besides these, there are many illustrations cited without any name. Several of these anonymous illustra-

(1) Lines 1-7 are the same as given from the last portion of the *Pāṇḍavapurāṇa*. Kaslival, 1950, 124 Only instead of *muse sayambhiṁ mahī-vitthāru* there is *muni-Jasakitti(i) mahihi vitthāru* Further line 16 repeats the same thing partly in other words, while lines 17-19 and 21 are identical with those in the *Pāndavapurāna* (ibid, 123)

(2) At least three Mss of the *Ritthanemicariu* have been reported by Premi (1942, 376 footnotes 2-3) One from the Government MS collection at the Bhandarkar Oriental Research Institute, Poona (No 1117 of 1891-1895), another from the Ailak Pannālāl Sarasvatibhavan, Bombay and the third from the Godikā temple collection at Sāmgāner

(3) Appendix I, passage 87, line 1.

(4) Appendix I, passage 57, line 2, 13

(5) Velankar, 1935, 1936

(6) The title appears to have been coined by Svayambhū on the model of the *Jayadevacchandas* of Jayadeva (Velankar, 1949, 1-40) cf also the *Chandaśśekhara* of Rājaśekhara Kavi.

tions can be traced[1] to PC. The conclusion is obvious that probably all the anonymous illustrations in SC. are taken from Svayambhū's own works. In their case, the source being quite obviously understood, he saw no propriety in attaching his name This clearly proves common authorship for SC. and PC. Citing the stanza '*Śrī-Harṣo nipuṇah kaviḥ*' etc in SC. (I 144 *a*) and the reference[2] to Śrī-Harsa in RC. as making a present of *nipuṇatva* to Svayambhū supports the same conclusion[3]. This invalidates several inferences of Velankar regarding Svayambhū and SC.

SC. is not very ambitious Its expressed aim is to give in a nutshell the essential features of Pk and Ap. prosody. In the closing stanza of each chapter the work is described as *pañcaṁsa-sāra-hua* 'the substance of the five Gaṇas'. The concluding stanza of Ch III states· *pāua-sāro parisamatto* 'the choice matter of the Prakrit prosody has been treated' The same remark is repeated at the opening of Ch V

## Its Prakrit Section

The Prakrit section of SC presents several surprises for us. Though it is called *Prākṛtasāra* it does not treat in its available portion any of the genuine Pk. Mātrāvṛttas[4]. What is given in the Pk. section are the well-known Akṣaravrttas of the Sanskrit prosody with their Sama (from the Uktā to the Utkṛti class, the Śeṣa-vṛttas and the Daṇḍakas), Ardhasama and Visama divisions. In the fragment of SC preserved to us there is nothing corresponding to the fourth chapter of Hemacandra's *Chandonuśāsana* describing the Āryā, Galitaka, Khañjaka and Śīrṣaka class of Pk. metres. What is still stranger, these so-called Pk. metres are defined as if they were Mātrāvrttas. They are defined, not by using the well-known Akṣaragaṇas (*ya, ra, ta,* etc ), but by using a special terminology of Mātrāgaṇas, such as *ta, taāra,* etc., for a Tri-mātra, *ca, cagaṇa, caṁsa* for a Caturmātra and so on, with the particularization of the type of the Gaṇa as required

Moreover, as noted previously, Svayambhū, unlike Hemacandra, does not compose his own illustrations to support the metrical rules and definitions in Sc He prefers to illustrate from the then available Pk and Ap literatures and in many a case the name of the author also is prefixed to the stanza cited. Thereby we come to know of a large number of Pk and Ap. poets almost all of whom were so far quite unknown to us. It also gives us a gilmpse of the riches of Pk. and Ap. literature cultivated in and before Svayambhū's time

## Its Apabhraṁśa Section

The Ap. section of SC. is important from several viewpoints. The sources for the study of Ap. prosody are considerably few and their usefulness is further diminished by their sketchy, incomplete or indiscriminately eclectic character. So far Hemacandra's

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(1) Modi, 1940, 172, Prem, 1942, 383-384. This matter is dealt with further below.
(2) 'Siri-Harisem niya-ṇiunattanau'. Appendix I, passage 57, line 9 *a*.
(3) Premi, 1942, 384
(4) Summary of the contents, importance and other information concerning SC. will be found in the abovementioned articles of Velankar and in Premi, 1942. Velankar reproduces some of this information in the introduction to his edition of Rājaśekhara's *Chandaśśekhara*, 1946, 1-14

*Chandonuśāsana* was the only work to which we glanced with some hope of getting light on all sorts of metrical problems of Ap. And we know well how often it failed us[1]. Under the circumstances, a pre-Hemacandra work on Ap metres from the pen, not of a mere theoretician, but of an epic poet recognised as Kavirāja and Mahākavi, deserves, in spite of its briefness, to be welcomed. And in view of its value as an early authentic source, a short analysis of the Ap section of SC. will not be here out of place.

## Analysis of the contents of SC. IV-VIII

Ch IV. Utsāhādi (Treatment of the Utsāha and other Metres):

A Introductory (1-4)

Introductory stanza (1), metrical value of the Bindu and of *e* and *o* in certain positions (2-4).

B. The Mātrā-prakaraṇa (5-28).

Utsāha (5-6), Duvahaa (Dvipathaka i e, Dohā) with its varieties (7-13), Mātrā with its varieties (14-28)

C The Vadanaka-prakaraṇa (29-32).

Vadanaka with its varieties (29-32)

D. Miscellaneous (33-42).

Another application of the name *Vadanaka* (33); Prahelikā (34); Hṛdayālikā (35); Dhavala (36-39); Mangala (40-41); the concluding stanza (42).

Ch V The Ṣaṭpada-jāti

Three varieties of the Dhruvaka (1); quantity of the pāda-ending syllable (2); definition of the Satpada Dhruvaka (3), its varieties. Ṣaṭpada Jāti (4-5), S Upajāti (6-7) and S Avajāti (8-9), total of these varieties (10), the concluding stanza (11).

Ch V Catuspadīs and Dvipadīs

A The Antarasamā Catuspadī (1-148).

Types of the Catuspadī (1), 110 Antarasamā Catuspadīs beginning with the Campakakusumā and ending with the Śaśibimbaka described (2-148)

B The mixed type of the Catuspadi (149-150)

C The Ardhasamā Catuspadī (151-152)

D The Sarvasamā Catuspadī (153-161).

E The Dvipadī (162-203)

The concluding stanza (204).

Ch. VII The Shorter Dvipadīs.

Their province and general character (1-2), 10 such Dvipadīs defined (3-12), the concluding stanza (13)

Ch. VIII The Sandhi-bandha and the Rāsā-bandha

A Some common Ap. metres (1-6)

Utthakka (1-2), Madanāvatāra (3-4), Dhruvaka (5-6)

B The Sandhi-bandha (7-45)

The Chhaḍḍaṇiā and other structural units (7); seven Chhaḍḍaṇiās (8-23), three Ghattās (24-29). The terms Paddhaḍiā, Pada, Yamaka, Kadavaka, Sandhi, etc explained (30-35) and illustrated (36-45).

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(1) In the past few years Velankar has brought to light several works of Pk prosody like the *Vṛttajātisamuccaya of Virahāṅka, Kavidarpaṇa, Gāthālakṣaṇa* of Nanditādhya, *Chandaḥkosa* of Ratnaśekhara and *Chandaśśekhara* of Rājaśekhara But none of these works even comes near to doing full justice to their subject.

C. The varieties of Tāla (46-47).
D. Some structural terms (48).
E. The Rāsā-bandha (49-52).
The concluding stanza (53).

## Citations in SC.

As stated above, to illustrate the metres defined Svayambhū has given more than 213 citations—most of them consist of a single stanza—from the current Pk. and Ap. poetry. Of these 132 are found in the preserved portion of the Pk. section, 81 in the Ap. section Most of the citations are given under their author's name and in this manner fifty-eight writers are quoted: forty-eight for the Pk section, seven for the Ap section and three for both. Caturmukha, Dhūrta, Māüradeva, Dhanadeva, Āryadeva, Chailla, Govinda, Śuddhaśīla, Jinadāsa and Vidagdha appear in the Ap. section.

But besides the illustrations cited along with their author's name, there are fifty citations, all in the Ap. section, which are given without any author's name prefaced to them. The problem of these anonymous citations has been solved by Modi[1] and Premi[2] by identifying several of them from Svayambhū's PC. They have shown that

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| SC. | V | 9 | = | PC. | 14 | 7 | 9 |
| | VI | 42 | = | ,, | 65 | 1 | 1 |
| ,, | VI | 71 | = | ,, | 77 | 1 | 1 |
| ,, | VI | 74 | = | ,, | 77 | 13 | 13 |
| ,, | VIII | 27 | = | ,, | 5 | 1 | 1 |

A further examination of PC. has enabled me to make the following identifications:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| SC. | V | 5 | = | PC. | 3 | 3 | 11 |
| ,, | VIII | 4 | = | ,, | 24 | 2 | 1-2 |
| ,, | ,, | 6 | = | ,, | 33 | 3 | 9 |
| ,, | ,, | 17 | = | ,, | 3 | 1 | 1 |
| ,, | ,, | 21 | = | ,, | 31 | 1 | 1 |
| ,, | ,, | 25 | = | ,, | 41 | 1 | 1 |

From this it follows that whenever Svayambhū has selected the illustrations from his own works, he has given them anonymously. Hence it is reasonable to conclude that most of the nameless illustrative stanzas in SC belong to Svayambhū—most of them, and not possibly all, because the text of SC. is based on a single defective Ms that is unreliable in several matters. For instance the ascriptions of SC I 6 to Vijjā and of SC. I 78 to Suddhakai are disputed by the marginal gloss to SC. which gives instead the names of Divāara and Ṇiüṇa respectively. Still more significant is the fact that at least in one case we are in a position to prove that the Ms. of SC. makes a wrong ascription. SC VI 71 is reproduced from PC (77 1 1). But that illustration is given in SC. under the name of Caumuha.[3] Hence so long as we have not got a satisfactory text of SC. based on sufficient Ms. material we should be cautious in drawing conclusions from the available text of SC. Nevertheless, we are within reasonable limits when we say that most of the anonymous citations in SC are taken from Svayambhū's own works. It is likely that some of them did not belong to any particular work, but were composed by Svayambhū just to illustrate his definitions.

(1) Modi, 1940, 172.
(2) Premi, 1942, 383.
(3) *Caumuha* is a recurrent misprint in the printed text of SC.

All the citations in SC that could be identified have been traced to PC alone. Several of the anonymous stanzas have reference to the Mahābhārata theme[1] and therefore, taking for guidance the context and the metre of these Harivaṁśa citations in SC, I casually examined RC, but could not identify a single citation. And that is natural because it is quite probable that RC was Svayambhū's last work (see the next section) This also creates one more problem for us, what must have been the source of these anonymous citations having reference to the Harivaṁśa theme?

The Pk section of SC in this matter presents a contrast to its Ap section Therein all the illustrations are taken from other poets There is not one anonymous citation. Svayambhū's literary activity seems to have been exclusively confined to Ap

## The lost portion of SC

Velankar thinks that the lost portion of SC. consisting of folios 1 to 22 just dealt with the metres containing from 1 to 13 syllables in each line The Prakrit metres proper are left, according to him, untouched by Svayambhū He observes[2] 'Another strange thing about Svayambhū is that not only does he treat the ordinary Samskrta metres as the Prākrta ones, regarding them as the Mātrāvrttas and defining them as such, but he totally neglects the proper Prākrta metres discussed at great length by Hemacandra in his *Chandonuśāsana*, p 28b and the following, and by Virahāṅka in his *Vrttajātisamuccaya* Chs III-IV". Again in his introductory remarks to the edition of Rājaśekhara Kavi's *Chandaśśekhara*[3] he says, 'unlike Svayambhū, however, they (*Prākrta Paingala* and *Chandahkośa*) define the Gāthā and its derivatives from the Prākrta metres.

Now it would be strange that though SC claimed to contain all that was important in Pk and Ap prosody, it did not treat the genuine Pk metres And in that case the imposing title *Chandaścūdāmani* 'the crest-jewel (?) of metrics' attached to Svayambhū by Tribhuvana would appear more of an expression of filial affection than a proper appraisal of Svayambhū's achievements in the field of Pk metrics It would be, moreover, inexplicable why Svayambhū did not treat those popular and well-known Pk metres (commonly used in Ap also) when he admiringly mentions by their names some of them[4], when he actually employs in his epics some of them[5] and when he himself has written a work on Pk and Ap prosody.

The question, therefore, naturally arises: Is the assumption

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(1) See for example, SC VI 45, 58, 98, 102, 152, VIII 2, 9 Premi, 1942, 383 adumbrates the possibility of tracing some of these to RC

(2) Velankar, 1935, 23

(3) Velankar, 1946, 4

(4) Cakkalaehim Kulaehim Khandhaehim,
Pavanuddhua-Rāsāluddhaehim |
Mañjariya-Vilāsini-Ṇakkudehim,
suha-chandehim saddehim Khaḍahaḍehim | PC 23 1 6-7
Of these Cakkalaa and Kulaa are defined at SC VIII 48, Khandhaya (Skandhaka) at Ch IV 5, Pavanoddhuta at Ch IV 64, Khadahadaya at *Vrttajātisamuccaya* (Velankar, 1929, IV 73-74)

(5) Helā-dvipadī is used in PC 17 and 25 Sandhis, Mañjarī in PC 19, and 45 Sandhis, Dvipadī in PC 13 Sandhi, Sālabhañjikā in PC 46 Sandhi and Vilāsinī in PC 17, 12, 46, 2 Most of these are used as Kaḍavaka-commencing stanzas For their use in MP see Section 7

plausible that the lost portion of SC. contained only the wanting Varnavṛttas from the Uktā to Atijagatī division along with some introductory matter and nothing else? Let us examine it.

As unfortunately the stanzas are not numbered in the Ms, we have to take resort to inference Each side of the folios of the Ms. of SC contains about 8 lines with 42 letters to each line on an average This gives us a round figure of 330 to 340 letters per side Now the first few folios contain on an average four metres of the length of the Atijagatī or Śakvarī class with their definitions and illustrations On the basis of these data we can form a rough estimate as to how many metres on an average were contained by each side of the folios. Some calculation done with the help of the above data shows that about six metres having from 8 to 12 syllables per line along with their definitions and illustrations can be contained by each side of the folio To form an idea as to how many folios could possibly have been occupied by the treatment of these metres, we should know their number according to Svayambhū

The extant portion of the Varnavrttas treated by Svayambhū can favourably compare in its extent with the corresponding portion of the *Kavidarpaṇa*[1] or the *Vṛttaratnākara* The latter of these two works treats a slightly smaller number of metres On the other hand, Hemacandra's *Chandonuśāsana* is elaborate. Thus *Svayambhūcchandas* in this matter stands midway between the *Kavidarpaṇa* and the *Chandonuśāsana*, somewhat nearer to the former than the latter.

Now among the missing Varnavrttas those having from 1 to 7 letters per line could not have occupied more than one side altogether Corresponding to the remaining classes upto to the Rucirā variety of the Atijagatī class, the *Kavidarpana* has 47 metres, the *Vrttaratnākara* has 59 Accordingly SC could not have treated more than 90 or 100 metres at the most Counting six metres per side the space occupied by these metres would come to about 16 sides or 8 folios Taking into consideration the space devoted to the introductory matter and to the treatment of the metres containing from 1 to 7 letters per line, we can quite reasonably conclude that the treatment of the missing Varnavrttas from the Uktā to the Praharsiṇī or the Mattamayūra variety of the Atijagatī class, could not have occupied a space of more than nine or ten folios of SC

This conclusion is supported by another consideration too In any treatment of the Varṇavṛttas the space occupied by the first 13 classes of metres cannot be possibly more than about half of the space occupied by the rest of the classes down to the Utkṛti, along with the Daṇḍakas, the Ardhasama Vrttas and the Visama Vrttas Now this latter portion in SC occupies 22 folios (from 23 to 44) Hence the missing Varnavrttas could not have occupied 10 or 11 folios at the most

If the missing Varnavrttas were contained in ten of the missing folios only, what were the remaining twelve folios devoted to? Let us consider the matter. The Āryā, Galitaka and Khañjaka Prakaraṇas of the fourth chapter of the *Chandonuśāsana* deal with some 85 different metres Making allowance for the greater elaboration and the compilatory character of the *Chandonuśāsana*, we can assume that the corresponding number of the metres of these classes, if treated by Svayambhū, would be in the vicinity of 70 Counting even as three metres per side on an average, these 70 metres can

(1) Velankar, 1935-1936, 51-60

occupy a space of some 24 sides or 12 folios Thus of the missing 22 folios of SC, about 10 dealt with from the Uktā to the Jagatī and part of the Atijagatī classes of the Varnavrttas, while the twelve folios preceding them could have well contained the metres of the Āryā, Galitaka and Khañjaka classes

Fortunately there are some positive indications[1] to believe that Svayambhū did treat the genuine Pk metres. In the commentary[2] on the fourth stanza (īsīsi cumbiāim etc) Act I of the *Abhijñāna-śākuntala*, Rāghavabhatta, while explaining the metre of the stanza makes the following remarks·

> iyam ca Gītih Tallaksaṇaṁ *Śambhau*- —'cāccaravadha-addhe udāsthaddhammi na visame masta guru sattaddha Gii-addhe' Atra pūrvārdhe pūrvayor imkāra-himkārayor laghutvam jñeyam tad uktam *tatraiva*—'iha ārābindu-juāe osuddhā-paā vasānaṁ milahu' iti

Here two quotations are given by Rāghavabhatta The first is hopelessly corrupt *Excepting the last two syllables Gii all the rest* of the text of that quotation is printed in one mass without any word division in the original It is not possible to make out from this the original wording or sense, but it is given with the express statement that this is a definition of the metre Gīti quoted from one Śambhu. The second quotation too is somewhat corrupt Its correct form is as under

> iha(i)-ārā bindu-juā, e-o suddhā paāvasāṇammi lahu

In the commentary on *Śākuntala* V 16 also occurs, 'e-o suddhā paāvasānammi lahu' These latter two quotations are given to support the metrically short character of final *iṁ* and *him* in a Pk. metre It is clearly stated that the second quotation in the commentary on *Śākuntala* I 4 is taken from the same source (*tatraiva*) as the first i e, from Śambhu according to the text as we have it Now this second citation is obviously taken from the *Svayambhūcchandas* of Svayambhū wherein IV 2 reads:

> i-hi-ārā bindu-juā paāvasanammi jaha huvanti lahu |
> taha [illegible] chanda-vasā kāavvā u-hu-ārā ||

and further IV 3 reads

> bindu-vi e-o suddhā paāvasānammi jaha huvanti lahu || etc

Rāghavabhatta has apparently combined SC IV 2 and 3 in his citation But there does not appear any reasonable doubt as to Rāghavabhatta's source Two results follow from this first, although the name of the authority is given as Śambhu, it is but a corruption of the correct name Svayambhū, second, Svayambhū had also to his credit the treatment of at least the Āryā class of Prakrit metres

Svayambhū and *Svayambhūcchandas* have been quoted by two other late metricians also in the incorrect forms *Śambhu* and *Śambhucchandas* Nārāyanabhaṭṭa in his commentary (1544 A D) on Kedārabhatta's *Vṛttaratnākara* mentions *Śambhucchandas* along with the *Prākṛtapaingala* and *Cūdāmani* as his sources for the information he supplies regarding Prakrit metres[4] His words are· Prākrtādisu prāyah paridrstāni chandāmsi Prākrtapaingala-

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1. [illegible] H C Svayambhū and the Prakrit Metres', BV n s 8, 9-10, Sept-Oct 1946, 177-178 The view expressed in that note has been revised here on discovering fresh evidence
2. [illegible] with Godbole and Parab's edition of the 'Śākuntala', Bombay 18[illegible]
3. [illegible]
4. [illegible] that he had examined the above three works, in the por-[illegible] all the quotations [illegible] from the *Prākrta-paingala*

Śambhucchandas- Cūḍāmaṇyādi-grantha- paryālocanayā vyutpitsu-vyutpatty-arthaṁ asmābhir ucyante

Similarly the *Chandomañjarī*[1] of Gangādāsa Kavi thrice quotes Śambhu The metres Bhujagaśiśubhṛtā, Mañjubhāṣiṇī and Ṛṣabha-gajavilasita are given by Śambhu, according to Gangādāsa Kavi, under the respective names of Bhujagaśiśusṛtā, Sunandinī and Gajaturagavilasita If we refer to SC, we find that the first of these three metres could have been in that portion of SC which is lost and hence we are not in a position to ascertain what was the name given by Svayambhū to the Bhujagaśiśubhṛtā The Mañju-bhāṣiṇī is given as *Nandinī* by Svayambhū (S C I 3-4) which designation is very near to *Sunandinī*, and the Ṛṣabhagajavilasita is given as *Gaavaravilasiaa* (i e. *Gajavaravilasitaka)* át SC I 47-48, which is comparable to *Gajaturagavilasita* cited by Gangādāsa Kavi. This makes it probable that the authority quoted by the latter under the name *Śambhu* is nobody else than Svayambhū, the author of SC It is like that both Nārāyaṇabhaṭṭa and Gangādāsa Kavi knew SC. at second hand Moreover by their time the names of ancient metrical authorities like Svayambhū had become half-legendary and nobody bothered much about their correct form Under the circumstances, Svayambhū is transformed into Śambhu and Sevala or Saitava (whose opinion on Yati is quoted by Svayam-bhū, who is known as an ancient metrical authority to Hemacandra and the *Kavidarpaṇa* and whose opinion on the name of the metre commonly known as *Vasantatilakā* is quoted by most of the Sanskrit metricians) undergoes metamorphosis as Śveta[2] Hence it is not difficult to explain how *Svayambhū* was cited as *Śambhu* by Rāghavabhatta, Nārāyaṇabhatta and Gangādāsa Kavi

All these considertions lead us to believe that the lost portion of SC. contained a section on pure Prakrit metres dealing with the Āryā, Galitaka, Khañjaka etc that preceded the section on the Varṇavṛttas.

## The Chandaśśekhara and SC

Velankar has published[3] the fifth chapter of the *Chandaśśekhara* of Rājaśekhara Kavi, who most probably flourished in the first quarter of the eleventh century This is the only available portion of the text, the portion of the Ms. dealing with the Sk and Pk metres being at present untraceable If we compare this fifth chapter of the *Chandaśśekhara* with SC. IV-VIII, we can see at the first glance that the former is little more than a Sk translation of SC IV-VIII The slight difference in the arrangement, order of treatment and names of the metres indicates that Rajaśekhara Kavi had occasionally consulted other sources also The earlier portion being lost, we do not know if Rājaśekhara Kavi admitted his debt to Svayambhū That portion could have aslo thrown some indirect light on the real Pk metres of SC

The minor details with regards to which *Chandaśśekhara* deviates from SC are shared by the *Chandonuśāsana* also This shows that Hemacandra has used both. SC as well as the *Chandaśśekhara*

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(1) Parab 1902 108, 114, 119

(2) See the following quotation from the *Chandogovinda* of his Guru Bhatta Puru-śottama given by Gangādasa Kavi Śveta-Māṇḍavya-mukhyāstu necchanti munayo yatiṁ *Chandomañjarī* p 105

(3) Velankar, 1946, 1-14

## The Lost Works

### The Suddhayacariya.

The colophon stanza[1] at the beginning of the 100 Sandhi of RC. is, according to our interpretation, from Svayambhū's pen It mentions *Suddhayacariya* and *Paumacariya* as the two works written by Svayambhū before the *Riṭṭhanemicariu* Premi suggests[2] that *Suddhayacariu* is a scribal error for *Suvvayacariu* and this latter is nothing but a qualification of *Paümacariu* mentioned just before in the same line, because Padma and Lakṣmaṇa according to the Jain mythology flourished during the Tīrtha of Muni Suvrata. But the force of *ca* in the words *suddhayacariyam ca* of the stanza in question makes this interpretation untenable Two, not one, works are clearly intended Now we actually know, of course in name only, of a later composition, possibly in Apabhraṁśa, called *Suddhaya-vīra-kahā* written by one Mahākavi Devadatta[3], who is significantly compared by his son Vīra with Svayambhū and Puṣpadanta Thus there is nothing against our believing that Svayambhū composed the poem called *Suddhayacariya* This poem was probably in Apabhahmśa, since we do not know of any Pk work by Svayambhū and the absence in SC of quotations from his own works is not without some meaning.

### The Siri-Pañcamikahā.

In one[4] of the Praśasti stanzas discussed below Tribhuvana declares that he had composed the highly wonderful *Pañcamīcariu* without having tasted (i e. independently of) the matter or style of Caturmukha or Svayambhū In another place[5] he says· Had Tribhuvana Svayambhū not been the younger son of 'the crest-jewel of metrics' (? i e Svayambhū) who would have 'repaired' (*samāreu*, i e, redacted) *Siri-Pañcamī* the poem composed in the Paddhaḍiā?"

These remarks imply that not only Tribhuvana himself had written a *Pañcamīcariu*, but Svayambhū also had composed a poem in the Paddhaḍiā metres called *Siri-pañcamī-kahā*, dealing with the māhātmya of the Jñānapañcamī or Śrutapañcamī similar to, say, the *Bhavisattakaha* of Dhanapāla

Due to reasons unknown to us this poem was considered incomplete or defective in some way by Tribhuvana and hence he worked it over.

### Other works.

In the very beginning of PC, while introducing himself, Svayambhū calls himself *Kavirāja*[6] This shows that at the time

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(1) Appendix II, stanza 65, For its discussion see Section 5
(2) Premi, 1942 378 footnote
(3) "(वीर) कविने अपने पिता महाकवि देवदत्तकी चार कृतियोका उल्लेख किया है। इनमेंसे प्रथम 'वरांगचरिउ' तो पद्धडियाबंध कहा गया है, शेष 'सुद्दयवीर कहा', 'सा(?)न्तिचच्चरिया' और 'अंबादेवीरास' भी अपभ्रंशकी रचनाएं हो सकती हैं। एक संधिके आदिपद्यमें कविने कहा है कि जब स्वयंभुका जन्म हुआ तब एक कवि हुए, पुष्पदन्तके होने में दो और देवदत्तके होने से तीन।" Jain 1946, 120
(4) Appendix I, stanza 45.
(5) Appendix I stanza 47
(6) *buddhie* avagāhiye kairāem PC 1 2 9b

of composing PC. Svayambhū had already earned the title of *Kavirāja* Such an eminent literary status could be won only when one has got several important poetical works to his credit. So before PC, Svayambhū must have composed at least two, possibly more, poetical works. Were the *Siri-pañcami-kahā* and the *Suddhaya-cariya* written before PC.? We have no means to ascertain this or to decide whether there was any other work or works of *Svayambhū* over and above these two written before PC

The Praśasti stanza 4 given in Appendix I, tells us that the intoxicated elephant in the form of Apabhraṁśa roams at will only so long as the goad in the form of Svayambhū's grammar does not strike on its head Further stanza 5 given there states: Victorious be the Svayambhū-lion, having correct words as his terrible fangs, fierce to look at on account of claws in the form of metres and figures, and having grammar as his wealth of main. On the strength of these stanzas Jain and Premi suppose[1] that Svayambhū had also written a grammar, possibly an Apabhraṁśa grammar. Jain is even inclined to credit him with the authorship of a work on rhetorics and another on lexicography. But the references are too general and vague to permit even any tentative conclusions in this matter. They may be nothing more than tributes paid to Svayambhū for his proficiency in various śāstras like Vyākaraṇa,Alaṁkāra, Kośa etc., that is evident from his poetic works. Tribhuvana describes[2] himself also metaphorically as a choice bull (*dhavala*) having grammar as his strong shoulders, scriptures as limbs, logic as his terrible feet and carrying the load of poetry to the Jina-Tīrtha.

The other references to Svayambhū's grammar and rhetorics pointed out by Jain are admittedly of a mythological or doubtful character and hence without any probative value.

### Svayambhū's achievements.

Svayambhū should be counted among those fortunate writers who achieved during their life-time recognition and literary fame that was amplified by subsequent generations. He was well-known as Kavirāja during his times and his son Tribhuvana never tires of speaking in glowing terms about his father. The Praśasti stanzas found in the beginning and end of some MSS of PC., are most probably by Tribhuvana and they obviously give expression to the contemporary literary appraisal of Svayambhū His name was spoken along with Caturmukha and Bhadra (or Dantibhandra), celebrated names in the field of Apabhraṁsa letters. He is even said to have excelled them. Especially Svayambhū's description of water-sports (*jalakrīdā*) in PC (Sandhi 14) was acknowledged as a master-piece worth mentioning along side the *Gograha-kathā* of Caturmukha and the *Matsyavedha* of Bhadra Whether you talk of the beauty of ideas or of expressions, whether you weigh knowledge of rhetorics, proficiency in Ap. grammar or skill in handling varied metres, Svayambhū is recognised as an all-round mater[3].

That the encomiums showered upon his father by Tribhuvana were not merely an expression of filial affection is borne out by the appreciations of many later poets and authors who are never sparing in their praise of Svayambhū. Puspadanta, who along with Caturmukha and Svayambhū constitutes the big trio of Apabhraṁśa

(1) Jain, 1936, 74-75 1946, 113. Premi, 1942, 385-86.
(2) Appendix I. stanza 34
(3) Appendix I stanzas 1-6.

poetry, mentions[1] him besides Caturmukha, Harsa and Bāna and speaks reverently of him as a great Ācārya surrounded by thousands of friends and relatives[2] Harisena in his *Dhammaparikkhā* (A D 987) raises Svayambhū to the pedestal of a god and praises his knowledge of mundane and supramundane narratives[3] Kanakāmara, the author of *Karakanducariu* (11th century) remembers[4] him as one possessing a comprehensive mind *(visāla-cittu)* Hemacandra (1089-1172) considers[5] him as an important metrical authority like Bharata, Kāśyapa, Pingala, Saitava and Jayadeva and borrows several passages verbatim from the *Svayambhū-cchandas* Several other poets and writers who refer to Svayambhū as a great poet and an authority are mentioned below

| *Author* | *Work* | *Date* |
|---|---|---|
| Nayanandi[6] | Sayalavihivihāna (in Ap ) | 11th Cent. |
| Vīra[7] | Jambūsāmicariu ( „ ) | 1020 A D |
| Śrīcandra[8] | Rayanakarandu ( „ ) | 1064 A D |
| — | Kavidarpanachandovrtti[9] | 13th Cent |
| Dhanapāla[10] | Bāhubalicariu (in Ap ) | 1398 A D |
| Simhasena alias Raidhu[11] | Mehesaracariu ( „ ) | 15th Cent |
| Nārāyanabhatta | Com on Vrttaratnākara[12] | 1544 A D |
| Cintāmanimiśra | Vāñmayaviveka[13] | 16th Cent |
| Rāghavabhatta | Com on Śākuntala | |
| Gangādāsakavi | Chandomañjarī[14] | |

Among the later writers, Rājaśekhara Kavi appears to be the most indebted to Svayambhū For, as pointed out earlier (pp 46-47) the Ap section of his *Chandaśśekhara* is but a Sanskrit recast

---

(1) Caumuhu Sayambhu Siri-Harsu Donu
n'āloiu kai Īsānu Vānu/ *Mahāpurāna* 1 1 5

(2) Kaīrāu sayambhu mahāyariu
so sayana-sahāsahim pariyariu /*Mahāpurāna* 69 1 7
Is this an echo of Svayambhu's own words
kai atthi aneya bheya-bhaiiya je suyana-sahāsehim-āyariya/ (PC 23 1 5)?
In the gloss on the word Sayambhu in the above line cited from the *Mahāpurāna* is quoted *dihara-samāsa-nālam,* etc, the second introductory stanza of PC Tribuvana too gives us to understand that Svayambhū had numerous pupils

(3) Caumuhu kavva-virayani Savambhu vi,
Pupphayantu annānu nisumbhivi/
jo sayambhu so deu pāhānau,
ahi kaha-loyāloya-viyānau/
Kaslival, 1950, 108, Premi, 1942, 371, n 4

(4) *Jain, Karakanducariu* 1934

(5) *Chandonuśāsana,* p 14 *a,* 16 *Rambheti Svayambhūh* For the borrowings see further below

(6) Bhammaha Bhārahi Bharahu vi mahantu,
Caumuhu Sayambhu kai Pupphayantu/Kaslival, 1950 287

(7) rasa-bhāvahim rañjiya viusa-janu,
so muyavi Sayambhu annu kavanu/Jain, 1935, 75, Kaslival, 1950, 100

(8) Caumuhu caumuhu va pasiddhu bhāi,
kairāya-Savambhu sayambhu nāi/
taha Pupphayantu nimmukka-dāsu,
vannijjai kim suyaeva-kosu//Kaslival, 1950, 165

(9) Velankar, *Kavidarpanam,* 61, it quotes SC I 144

(10) vara Paumacariu kiu sukai-sedhi
iva avara jāya dhara-valaya-vīdhi/
Caumuhu Donu Sayambhu-kai,
Pupphayantu punu Vīru bhanu//Kaslival 1950, 142

(11) Jain 1935, 75

(12) Parab, 1902, 68

(13) Kar, 2, 299

(14) Parab, 1902, 108, 114, 119

of the first four out of the five chapters in SC. dealing with the Apabhraṁśa metres Puṣpadanta, Dhanapāla, Rājaśekhara and Hemacandra are typical of the poets and writers that are more or less influenced by Svayambhū's works.

And because of his high achievements in the domain of Apabhraṁśa literature, it was but natural that Svayambhū exercised considerable influence over the subsequent literary efforts in Apabhraṁśa Especially for the epic poets coming after Svayambhū, it was not quite easy to compose with a mind freed completely from the impressions of Svayambhū's voluminous epics. These considerations are clearly borne out by the close similarity of several passages from the *Paumacariu* on one hand and the *Mahāpurāṇa* of Puṣpadanta and the *Bhavisattakaha* of Dhanapāla on the other.

## Svayambhū and Puṣpadanta

For a poet of Puṣpadanta's literary talent and learning it would not require much effort to shake off the influence of his renowned predecessors in Apabhraṁśa poetry The form, however, of the Apabhraṁśa epic, appears to have become by his time considerably stereotyped and the Purāṇic material which served for the subject-matter of the religious Apabhraṁśa epics hardly ever permitted variation of even small details[1] The picture was completed by the fact that Apabhraṁśa poetic diction was becoming increasingly conventionalized This tended to fix up a somewhat rigid norm for language and style, though sporadic influx from the spoken vernaculars exerted to some extent a rejuvenating influence These considerations would account for numerous verbal borrowings on the part of Puṣpadanta from Svayambhū's *Paumacariu* These are found mostly in the beginning portion of the *Mahāpurāṇa* since that portion along with the section dealing with the Rāmāyana (Sandhis 69-79) share common subject-matter with the *Paumacariu* Of course I have not examined the whole of the *Mahāpurāṇa* from this point of view and we cannot rule out the probability of finding traces of Svayambhū's influence in other parts also of that work Nevertheless, it is likely to be negligible on account of difference in subject-matters.

The parallelisms in wording, matter, rhyming, etc, between PC (and other works of Svayambhū) and the *Mahāpurāṇa* are given below:

| PC. | MP. |
|---|---|
| १. तिहुअण-लग्गण-खम्भु ।१ १ १ | १. जग-लग्गण-खम्भु ।३ ६ १४<br>लग्गण-खम्भु । ५ १९ ६ |
| २ जहिँ दक्खा-मण्डव परियलन्ति,<br>पुणु पन्थिय रस-सलिलइँ पियन्ति ॥ १ ४ ८ | २ जहिँ दक्खा-मण्डव-यलि सुयन्ति,<br>पहि पन्थिय दक्खा-रसु पियन्ति ॥<br>८ १२ १२ |
| ३ तहिँ त पट्टणु रायगिहु,<br>धण-कणय-समिद्धउ ।<br>ण पिहिविएँ णव-जोव्वणएँ,<br>सिरें सेहरु आइद्धउ ॥ १ ४ ९ | ३ तहिँ . . . णयरु रायगिहु रिद्धउ ।<br>कुलमहिहर-थणहारिएँ, वसुमइ-णारिएँ,<br>भूसणु णं आइद्धउ ॥ १ १२ १२-१३ |

(1) Compare Vaidya's remarks on this point in *Mahāpurāṇa* of puspadanta, Vol II, 1940, Introduction, 11, 21

| | |
|---|---|
| ४ हसइ व मुत्ताहल-धवल-दन्तु । १ ५ १<br>etc | ४. ण मुत्तावलि-दन्तहिँ हसन्ति । etc.<br>२० ६ ८ |
| ५ अणुहरइ पुणु वि जइ सो ज्जे तासु । १ ६ ८ | ५ तासु सरिच्छउ न जि भणिज्जइ ।<br>२८ १३ ५ |
| ६ चउसट्ठि-चामरुद्धूअमाणु । १ ७ ५ | ६ चउसट्ठि-चमर-विज्जिज्जमाणु। १० ७ ४ |
| ७ देवाविय लहु आणन्द-भेरि । १ ८ ३ | ७ देवाविय लहु आणन्द-भेरि ।१० ६ १६ |
| ८ दिट्ठु भडारउ वीर-जिणु,<br>किह आसण-संठिउ ।<br>तिहुअण-मत्थएँ सुह-णिलएँ<br>णं मोक्खु परिट्ठिउ ॥ १ ८ १३ | ८ संठिउ मन्दर-सिहरि ।<br>जिणु सासय-सोक्खु,<br>णावइ मोक्खु, थिउ तेलोक्कहु सीसे ।<br>३ १३ ९–१० |
| ९ माणववेसे आइउ देविउ,<br>ससिवयणउ कन्दोट्ट-दलच्छिउ,<br>सप्परिवारउ ढुक्कउ तेत्तहेँ,<br>सा मरुएवि भडारी जेत्तहेँ ॥<br>१ १४ १–३ | ९ छण-ससि मुहि ।   ३ १ ७<br>इन्दीवर-दीहर-णेत्तयउ ।   ३ १ १०<br>एयउ अण्णाउ, सुर-कण्णाउ,<br>परिवि णि कामिणि-वेसु ॥<br>आयाउ, सिरिमरुएविहि पासु ॥<br>३ २ ९–१० |
| १०. का वि विणोउ किं पि उप्पायइ,<br>पढइ पणच्चइ गायइ वायइ ॥ १ १६ ८ | १०. क वि णच्चइ गायइ महुर-सरु,<br>क वि पारम्भइ विणोउ अवरु॥ ३ ४ ३ |
| ११ समुज्जलु दप्पणु ढोवइ । १ १४ ६ | ११. चेलिउ उज्जलु ढोयइ । ३ ४ ७ |
| १२. का वि किं पि अक्खाणउ अक्खइ ।<br>१ १४ ७ | १२ अक्खाणउँ का वि किं पि कहइ । ३ ४ ५ |
| १३ पहु-पङ्गणएँ वसु-हार वरिट्ठी ।<br>१ १४ ९ | १३ घर-प्रङ्गणि वसु-हार वरिट्ठी ।<br>९ ११ ३ |
| १४ जिण-सूरु समुट्ठिउ णेय-पिण्डु,<br>बोहन्तु भव्व-जण-कमल-सण्डु ॥<br>मोहन्धार-विणास-यरु,<br>केवल-किरणायरु ।<br>उइउ भडारउ रिसह-जिणु<br>सइँ भुवण-दिवायरु ॥ १ १६ ८-९ | १४ खर-किरणु,<br>त मोहन्धार-विणास-यरु,<br>भव्व-यण-णलिण-वण-दिवमयरु ॥<br>३ ६ ६–७<br>जण-तम णिण्णासु । ३ ८ ९<br>उइउ जिणाहिव-चन्दु । ३ ८ १० |
| १५ कण्ण-चमर-उड्डाविय-छप्पएँ । २ १ ७<br><br>कण्ण-चमर-हय-महुयरउ । ३ ६ १ | १५ कण्ण-चमर-विणिवारिय-भिङ्गो ॥<br>३ ९ ११ |
| १६. लहु सक्केय-णयरि किय जक्खें,<br>परियञ्चिय ति-वार सहसक्खें ॥ २ २ ५ | १६ अउज्झ, परियञ्चेवि ति-वार,<br>भणइ सुरिन्दु ॥ ३ १० १७–१८ |
| १७ थोत्तइँ पारद्धइँ । २ ४ ६ | १७ थोत्तइँ पारद्धाइँ । ३ १८ ४ |
| १८ कुण्डल-जुअलु झत्ति आइज्झइ ।<br>सेहरु सीसेँ हारु वच्छत्थलेँ,<br>करे कङ्कण कडिसुत्तउ कडि-यलेँ ॥<br>२ ६ ३–४ | १८ कण्णहिँ कुण्डलाइँ आइद्धइँ ।<br>करि कङ्कणु गलि हारु विलम्बिउ<br>सिरि सेहरु,<br>कडियलि, वद्धउ कडिसुत्तउ ॥<br>७ २१ १४–१६ |
| १९. अरुहु वुत्तु पुणु कहोँ उवमिज्जहि ।२ ६ ९<br>मिच्चु वुत्तु पुणु कहोँ उवमिज्जइ । ११ १० ८ | १९ कन्दप्पु जि पुणु कहु उवमिज्जइ ।५ १७ ३ |
| २०. दुव्वल ढोरइँ पङ्कें व खुत्तइँ । २ ७ ३<br>दुव्वल-ढोरिव पङ्के,<br>पडिय ण उट्ठिवि सक्कइ । RC. 1 7 Ghattā | २० जर कसरा इव कद्दवि खुत्तइँ ।<br>७ २० ३ |

| | |
|---|---|
| २१ भुक्खा-मारे। २ ८ २ | २१ भुक्खा-मारहु। ५ १९ ३ |
| २२. पुण्णाउस कोक्किय णीलञ्जण।२ ९ ५ | २२. पुण्णाउस णीलंजस णडइ। ६ ४ ११ |
| २३ तं जि हूउ वइरायहों कारणु। २ १० ३ | २३. ता होइ विरायहु कारणउँ। ६ ४ १२ |
| २४ चारु देव जं सइँ उम्मोहिउ। २ १० ४ | २४ चारु चाइ जं सइँ पडिवुद्धउ। ७ १९ १४ |
| २५ उवहिहिँ णव-णव-कोडाकोडिउ,<br>णट्ठउ धम्मु सत्थु परिवाडिउ ॥<br>णट्ठइँ दंसण-णाण-चरित्तइँ,<br>दाण-झाण-संजम-सम्मत्तइँ ॥<br>पञ्च महव्वय पञ्चाणुव्वय,<br>तिण्णि गुणव्वय चउ सिक्खावय ॥<br>२ १० ५–७ | २५. सर-णिहि-समाहँ पयडियउ,<br>अट्ठारह कोडाकोडियउ ॥<br>णट्ठाइँ धम्म-कम्मन्तरइँ,<br>दसण-णाणइँ चरियइँ वरइँ ॥<br>आयारइँ पञ्च महव्वयइँ,<br>अणुवय-गुणवय-सिक्खावयइँ ॥<br>६ ४ ५–७ |
| २६ घोर-वीर-तव-चरणें। २ १२ ५ | २६. घोर-वीर-तव-चरणें। ७ १४ ११ |
| २७ हो हो केण दिट्ठु परमप्पउ। २ १२ ६ | २७. पर-लोय-कहाणी केण दिट्ठ। ८ ३ ११ |
| २८. जलइँ म डोहहो फलइँ म तोडहो। २ १३ ४ | २८. मा लुणह तरुं मा घुणह मरुं। ८ ४ २७–२९ |
| २९ अण्णहुँ देसु विहञ्जे वि दिण्णउ,<br>अम्हहु किं पहु णिहाखिण्णउ ॥ २ १४ २ | २९ णिय-सुयहँ विहञ्जिवि पुहइ देव,<br>दिण्णी, अम्हहुँ दिण्णउ ण किंपि ॥ ८ ५ ११–१२ |
| ३० तहिँ अवसरें,<br>महि-विहरन्तहो तिहुअण-णाहहो ॥ २ १६ १ | ३०. एत्तहि महि-विहरन्तु जिणेसरु। ९ १२ ३ |
| ३१ 'थाहु' भणन्तु। २ १६ ११ | ३१. ठाह (ठाहु) भणिवि ९ ८ ७<br>ठा भणिउ। ९ ९ ९ |
| ३२ अक्खय-दाणु भणे वि सेयंसहो,<br>अक्खय-तइय णाउँ किउ दिवसहो ॥ २ १७ ८ | ३२. अक्खय-दाणु भणिउँ परमेट्ठे,<br>वट्ट दिवसहु अत्थेण समायउ,<br>अक्खय-तइय णाउँ सजायउ ॥ ९ ११ ८–९ |
| ३३. अइपसण्ण-मुहयन्दहो। ३ २ ११ | ३३ अइपसण्ण-मुहु। ९ ५ १३ |
| ३४. दह धय पउम-मोर-पञ्चाणण,<br>गरुड-मराल वसह-वरवारण ॥<br>एक्केक्कएँ धएँ अहिणव-छायहुँ,<br>सउ अट्ठोत्तरु चित्त-पडायहुँ ॥ ३ ४ ५–७ | ३४. दह धय,<br>माला-वत्थ-मोर-कमलङ्कहिँ<br>हंस-गरुड-हरि-विस-करि-चक्कहि ॥<br>भूसिय-पडिधय-पह-पडरिक्कहु<br>अट्ठोत्तर-सउ सउ एक्केक्कहु ९ २४ १०–१२ |
| ३५ तं समसरणु परिट्ठिउ जावहिँ,<br>अमर-राउ संचल्लिउ तावहिँ ॥ ३ ४ ८<br>अमर-राउ संचल्लिउ जावेंहिँ,<br>धणए किउ कञ्चणमउ तावेंहिँ,<br>पट्टणु ॥ २ २ १–२ | ३५. एम देव सचल्लिय जावहिँ,<br>धणए समवसरणु किउ तावहिँ ॥ ९ २० १४ |
| ३६ परिवड्ढिउ। ३ ६ १ | ३६ परिवड्ढिओ। ९ १७ १३ |
| ३७ वीयउ मन्दरु णाइँ समुट्ठिउ। ३ ६ | ३७ ण आयउ वीयउ मन्दरु। ९ १७ १६ |
| ३८ ताव विणिग्गय दिव्व झुणि। ३ ११ १ | ३८. ता णिग्गन्त-वीर-दिव्व-झुणि। १० ९ १ |
| ३९ जो ज मग्गइ तं तहो देइ। ३ १२ ५ | ३९ जो ज मग्गइ तं तासु दिण्णु। ४ ११ १२ |
| ४०. सट्ठिहिँ वरिस-सहासहिँ,<br>भरहु अउज्झ पईसरइ।<br>णव-णिसियर-धारउ,<br>चक्करयणु ण पईसरइ ॥ ४ १ | ४० उज्झहि भरहाहिउ पइसरइ,<br>सट्ठिहिँ वरिस-सहासहिँ ॥<br>णउ पइसरइ पुरवरे। १६ १ १९<br>णिसिय-धारयं राइणो रहङ्ग ॥ १६ २ १–२ |
| ४१ पइसरइ ण पट्टणें चक्करयणु,<br>जिह अवुहब्भन्तरें सुकइ-वयणु ॥ ४ १ २ | ४१. थक्कउ चक्कु ण पुरि पइसक्कइ,<br>कुकइहि कव्वु व णउ त्थिम्मक्कइ ॥ १६ २ ३ |

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| ४२. जइ सो कह वि वियट्टइ,<br>तो सहुँ खन्धावारें, एक्क-पहारें।<br>पइ मि देव दलवट्टइ ॥ ४ २ ९ | ४२ जइ रणि कह वि वियम्भइ,<br>तो सहुँ चक्के सहुँ साहणें ण,<br>पइँ मि णरिन्द णिसुम्भइ ॥१६ ५ १२-१३ |
| ४३ को तुहुँ को भरहु ण भेउ को वि ।४ ३ ६ | ४३. को तुहुँ भरहु कवणु किर<br>वुच्चइ। १६ १६ ४ |
| ४४ (*a*) परम-जिणेसरेण, ज किं पि<br>विहुञ्जें वि दिण्णु। ४ ४ १<br>(*b*) इमु मण्डलु,<br>आसि समप्पिउ वप्पें। ४ ४ ९ | ४४. (*a*) ज दिण्ण महेसिणा ‐णयर-देस-<br>मेत्त। १६ १९ १<br>(*b*) तहु मेइणि महु पोयणणयरु<br>आइजिणिन्दें दिण्णउँ। १६ १९ ११ |
| ४५. किं दहिएण वराए, भडमघाए। ४ ८ ९ | ४५ किं किङ्कर-णियरे मारिएण,<br>किर काइँ वराए दण्डिएण ।१७ ९ ९–१० |
| ४६ उवरिल्लियएँ, हेट्ठिम दिट्ठि परज्जिय।<br>४ ९ ९ | ४६. हेट्ठिल दिट्ठि उवरिल्लियाइ, णिज्जिय<br>१७ ११ ५ |
| ४७ उज्झहें दणु-दुग्गेज्झहें। ४ १४ ९ | ४७ अउज्झहि वइरि-दुसज्झहि<br>( v. L. । दुगेज्झहि) ७ २६ २५<br>अउज्झ परम ( v l पर-) दुग्गेज्झ।<br>३ १० १७ |
| ४८ सो पहु भुअउ अवारें णिज्जइ<br>० ० ०<br>जिह मज्झाएँ एउ पडकय-वणु,<br>तिह जराएँ घाइज्जइ जोव्वणु।<br>जीविउ जमें ण सरीरु हुआसे,<br>मत्तउँ कालें रिद्धि विणासे॥ ५ २ ५–७ | ४८ सो मुउ घर-दारेण ण णिज्जइ<br>० ० ०<br>तणु लायण्णु वण्णु खणि खिज्जइ,<br>कालालि मयरन्दु व पिज्जइ ॥१ ९ १२ |
| ४९. आगएँ लच्छिएँ बहु जुज्झाविय<br>पाहुणया इव बहु वोलाविय। ५ १३ ८ | ४९ एयइ वसुमइ-धुत्तियइ,<br>वोलाविय के के णउ णिवइ ।१५ ६ ३–४<br>मइँ पइ जेहा बहु वहाविय,<br>पुहइइ पुहइ-पाल वोलाविय ॥ १८ २ २ |
| ५० जो जो को-[illegible] जुवाणु, तासु तासु कुल-उत्ती॥<br>[illegible] जेम, कवणे णरें ण भुत्ती॥<br>५ १३ ९ | ५० ताए भुत्त चिरु, पुत्तें सहुँ सुहुँ अच्छइ।<br>वसुमइ-क्षेन्दुलिय, जगि केण-वि<br>समउ ण गच्छइ। १५ ६ १४–१५<br>महि-पुंणालि व केण ण भुत्ती।<br>१८ १ ७ |
| ५१. पुव्व-भवन्तर-[illegible]। ५ ७ ११ | ५१. पुव्व-भवन्तर-णेह ९ ५ १४ |
| ५२ (*a*) मह-पिङ्गल-लोयणु। ११ ४ ८<br>(*b*) णागयणु। ११ ४ ८ | ५२ (*a*) णयणेंहिं महु-पिङ्गलो। ९ १७ ६<br>(*b*) चावक्को। ९ १७ १० |
| ५३ [illegible]-कुम्भ [illegible],<br>[illegible] ॥ १४ ३ ६ | ५३. काहि वि दिट्ठउ पयडु थणत्थलु,<br>णाइँ णिरङ्कस-कुम्भि-कुम्भत्थलु ॥<br>२ १ १४ |
| ५४ [illegible]<br>[illegible] णिट्ठीवणु ॥<br>[illegible]<br>[illegible] ॥<br>[illegible]<br>[illegible] ॥<br>[illegible]<br>[illegible] ॥ | ५४ पहु-अग्गए सेवा-दूसणउँ,<br>णिट्ठीवणु जिम्भणु पहसणउँ ॥<br>कम-कम्पणु अहु णिहालणउ,<br>हिक्कारगु भउँहा-चालणउँ ॥<br>गायणु धम्मिल्लामेल्लणउँ,<br>कर-मोडि पराणण-पेल्लणउँ ॥<br>जयदुम्मणु दप्पण-दंसणउँ,<br>जाउणभणु नग्गामनगणउँ ॥ |

अग्गल-पच्छल परिहरिएवी,
जिह तूसइ तिह सेव करेवी ॥
८१ ११ ५–९
आयइँ लहुयाइँ ण कारणइँ,
णिट्ठीवण-पायपसारणइँ ॥
कहर-मोडण-जिम्भामेल्लणइँ ॥
कन्लेकहण-परासण-पेल्लणइँ ॥
अवहुउर-रूप-णिहालणइँ,
डायसियइँ हत्युप्फालणइँ ॥
अइँ सव्वइँ वञ्चेवाइँ,
इन्दियइँ पञ्च खञ्चेवाइँ ॥
RC. २८ १ ७–१०

सवियासु काय-णियच्छणउँ,
इट्ठागम–देव–दुगुञ्छणउँ ॥
सकेय-वयण-अवयारणउँ,
पर-णिन्दणु पाय-पसारणउँ ॥
अवरु वि जं विणएं विरहियउँ,
म म करहु गुरुयण-गरहियउँ ॥
६ २ ४–१०

९५. मे हरिअम्माहीप(र)एँण,
परिय दइ हल्लरु णाहु ।
गेरउले पइँ अवइण्णएँण
हउँ हूइय जि सणाहु ॥ RC 5 1 Ghattā

९५. परियन्दइ अम्माहीरएण ।
हो हल्लरु जो जो सुहुँ सुअहि,
पइँ पणवन्तउ भूयगणु ॥
४ ४ १३–१४

Besides there are several passages which have common contents and descriptive patterns in PC. and MP For instance,

(1) The passage describing various services rendered to Marudevī by Śrī, Hrī, etc., in PC. gives the details in a sequence of lines each beginning with kā vi (1 14 5-8). The corresponding passage in MP. (3 4 1-7) also gives similar details with a sequence of lines each beginning with *ka vi*.

(2) The passage in PC describing the activities of the gods celebrating the ceremonial bath of newly-born Ṛṣabha has a sequence of lines each beginning with *kehi mi* (PC. 2 4 2-8). The corresponding passage in MP. has similar details and a sequence of lines mostly beginning with *keṇa vi* (MP. 3 18 1-6).

(3) The contents and pattern of PC. 4 1 and MP. 16 3 describing how the triumphant Cakra did not enter Ayodhyā are closely similar. The sentences in PC giving the similes begin with *jiha* and those in MP. end with *va*.

(4) Compare the following passages from the *Svayambhū-chandas* and the *Mahāpurāṇa:*

जिण-णामें मअगल मुअइ दप्पु,
केसरि वस होइ ण डसइ सप्पु ॥
जिण-णामें ण डहइ धअधअन्त,
हुअवह जाला-सअ-पज्जलन्त ॥

जिण णामें जलणिहि देइ थाहु,
आरण्णे वण्णु ण वघइ वाहु ॥
जिण-णामें भव-सअ-सङ्खलाइँ,
टुट्टन्ति होन्ति खणें मोक्कलाइँ ॥
जिण-णामे पीडइ गहु ण को वि,
दुम्मइ-पिसाउ ओसरइ सो-वि

जिण-णाम-पवित्ते, दिवसुक्कन्तें

तुह णामें णउ भक्खइ अहि वि ॥
तुह णामें णासइ मत्त-करि,
कमु देतु वि थक्कइ णरहु हरि ॥
तुह णामें हुयवहु णउ डहइ,
पर-बलु गय-पहरणु भउ वहइ ॥
तुह णामें संतोसिय-खलउ
तुट्टेंवि जंति पय-सखलउ ॥
तुह णामें सायरि तरइ णरु,
ओसरइ कोह-कंदप्प-जरु ॥
तुह णामे केवल-किरण-रवि
णीरोय होंति रोयाउर वि ॥
पूरंति मणोरह, गह माणुग्गह,

| | |
|---|---|
| पाउ अमेसु वि छज्जइ ॥। | होंति देव पइँ दिट्ठइ ॥ |
| ज ज मणे भावइ, त सुह पावइ | |
| दीणु ण कासु वि किज्जइ ॥ | |
| (स्व छ ८—४१, ४२, ४३, ४५) | (म पु १९ ८ ७—१२, १४). |

Lastly, we find several rhymes common between PC and MP. used in the same context With the common mythological subject-matter allowing little variation even in details, and with the style and diction becoming increasingly standardized it is natural that we find numerous rhymes (over and above ideas, phrases and stylistic devices) common between such epics as PC. and MP. The following few examples have been gleaned from the two works

| PC | MP. |
|---|---|
| १ देवाहिंदेव । किय-णाग-णरिन्द-सुरिन्द-सेव ॥ १ ९ २. | १ कय-सुर-णर-खयर-सेव . . . . देव ॥ ४ ८ ३ |
| २ सुविणावलि . . . मरुदेविएँ दीसइ णराहिवहो. . . . सीसइ ॥ १ १५ ९ | २ मुद्ध . . . सिविणइ ज . विट्ठ पच्चूहे. . रायहु त सिट्ठु॥३ ५ ३३-३४ |
| ३ जसु मेरु महागिरि ण्हवण-वीढु . . . . महिहर-खम्भ-गीढु ॥ १ १६ २. | ३ जो सुरगिरि सो तहु ण्हवण-वीढु ज महिमण्डलु त तेण गीढु ॥४ ३ ५. |
| ४ ०सारउ —— भडारउ ॥२ ६ १. | ४. ०सारियहे——भडारियहे॥३ ६ १. |
| ५ मङ्गलगारउ —— भडारउ ॥२ १. | ५ सपयगारउ — भडारउ ॥६ १ |
| ६ पेक्खणाइँ पारद्धइँ ०तोरणइँ णिवद्धइँ ॥ ३ ६ ३ | ६ थोत्तइँ पारद्धाइँ तोरणइँ णिवद्धाइँ ॥ ३ १८ ४ |
| ७ त णिसुणें वि भय-भीसे वाहुवलीसे ॥ ४ ३ ९. | ७ त णिसुणेप्पिण वाहुबलीसे भू-भङ्ग-भीसे॥१६ १८ १४. |
| ८ मण्डलु——०चिन्तिय-फलु॥४ ४ ९ | ८ मण्डलु——चिन्तिय-फलु॥५ १२ ७ |

## Svayambhū and Dhanapāla

The beginning of the *Bhavisattakaha* of *Dhanapāla* (probably 10th Cent. A D Ed Jacobi, 1918, Dalal-Gune, 1923) also appears clearly to have been modelled after the beginning of Svayambhū's *Paumacariu,* as can be established from the following verbal correspondences collected from the relevant portions of these two works.

| Paumacariu | Bhavisattakaha |
|---|---|
| १. पणवेप्पिणु १ १ २ | १ पणविप्पिणु १ १ ३ |
| २ ससारसमुद्दुत्ताराहों १ १ २ | २ ससारसमुद्दुत्तरणसेउ १ १ ७ |
| ३ दुज्जयकदप्पदप्पहरहों १ १ ३ | ३ कन्दप्पदप्पदलणेक्कमल्लु १ १ ६ |
| ४ परमेटठि १ १ १ | ४. परमिट्ठि १ १ १० |
| ५ भवियायणसउणकप्पतरुहों १ १ ९ | ५ भव्वयणवयणपकयपयगु १ १ ४ |
| ६ तइलोक्कमहासिरिकुलहरहों १ १ १७ | ६ पवरमहासिरिकुलहरहो १ १ ११ |
| ७. इय चउवीस वि परम जिण। पणवेप्पिणु भावे॥ पुणु अप्पाणउ पायडमि । रामायण-कावे ॥ १ १ २० | ७ सो हियइ धरेवि । परममहासिरिकुलहरहो ॥ वित्थारमि लोइ । कित्तणु भविसणराहिवहों॥ १ १ १२ |
| ८ णिम्मलपुण्णपवित्तकह १ २ १२ | ८ णिम्मल पुण्ण पवित्त कह १ ४ ९ |
| ९ ०पवित्तकहकित्तणु १ २ १२ | ९. कित्तणु भविसणराहिवहो १ १ १२ |
| १० वुहयण १ ३ १ | १० वुहयण १ २ २ |

| | |
|---|---|
| ११ एहु सज्जणलोयहों किउ विणउ १ २ १२ | ११. इहु सज्जणलोयहों विणउ सिट्ठु १ ३ |
| १२. अवहत्थेवि खलयणु १ ४ १ | १२. अच्छउ खलयणु १ ४ १ |
| १३. गणहरदेवहिँ दिट्ठ १ २ ६ | १३. गणहरिण दिट्ठ १ ४ २ |
| १४ थिउ विउलमहीहरें वद्धमाणु १ ७ ६ | १४. विउलइरि परिट्ठिउ वद्धमाणु १ ४ ६ |
| १५. समसरणु वि जसु जोयणपमाणु १ ७ ६ | १५. जसु समवसरणु जोयणपमाणु १ ४ ६ |
| १६ जहिँ पक्ककलमें १ ४ २ | १६. परिपक्ककलमि १ ५ ३ |
| १७ The story begins with the description of the मगधदेश, most of the lines beginning with जहिँ, १ ४ | १७ The story begins with the description of the कुरुजाङ्गलदेश, most of the lines beginning with जहिँ, १ ५ |
| १८. पुण्ु पथिय रससलिलइँ पियत्ति १ ४ ८ | १८ पुंडुच्छुरसइँ लीलइँ पियंति १ ५ १० |
| १९ तहित पट्टणु रायगिहु, धणकणयसमिद्धउ॥ ण पुइहएँ १ ४ ९ | १९. तहिँ गयउरु णाउँ। पट्टणु जणजणियच्छरिउ ॥ ण गमणु १ ५ ११–१२ |
| २० णं सग्गखण्डु अवयरें वि थिउ ९ १३ ६ जहि १ ४ | २०. णं गयणु मुएवि। सग्गखण्डु महि अवयरिउ जहिँ १ ५ १२ |
| २१. ण पिहिविएँ णवजोव्वणएँ। सिरें सेहरु आइद्धउ॥ १ ४ ९ | २१ ज पुहइहि मउणु ण पसत्थु १ ६ १ |
| २२. The patterns of PC. 1 14 4-8 and Bh 1 10 9-13 are quite similar. | |
| २३ जक्खकद्दमे ण १ १४ ८ | २३ जक्खकद्दमथवक्कु १ १० १३ |
| २४. णउ सामण्णु णरु ९ ५ ५ | २४. सावन्नु एहु णउ दीसइ २ ३ ५<br>एहु कोवि सामन्नु न दीसइ २ १४ २ |
| २५ आलावेण वि ससउ १ १४ ४ | २५ आलावणि ससउ २ ४ ६ |
| २६. उप्पाइउ भतिउ १ १० १ | २६ उप्पाइय केण वि भति २ ७ १० |
| २७ णीसद्दउ हूयउ किङ्किणीउ घग्घरयहि घवघव-घोसु चत्तु १३ १ ६–७ | २७. सोहइ रणझणन्तु किङकिणिरउ। घवघवन्तु घग्घरयमहारउ ९ ४ ३ |

These correspondences are sufficiently striking to warrant the conclusion that at the time of composing the first few Kaḍavakas of his *Bhavisattakaha* Dhanapāla had before him the beginning portion of Svayambhū's *Paümacariu*.

### Svyambhū and Hemacandra

In the field of Apabhraṁśa prosody also Svayambhū had exerted considerable influence Hemacandra has naturally profited much by Svayambhū's work on Pk and Ap. metres. More than sufficient proofs are there to show the eclectic and exhaustive character of Hemacandra's treatise on prosody, the *Chandonuśāsana* It is therefore quite reasonable to expect Hemacandra to have made generous use of the works of such eminent metrical authorities as Bharata, Kāśyapa, Piṅgala, Saitava and Jayadeva, and we actually find these names cited several times in Ch Svayambhū is also found quoted along with these great names This indicates that by the times of Hemacandra, Svayambhū had come to be recognised as an eminent metrician.

We have seen that Rājaśekhara Kavi had made a Sk rendering of at least the Ap section of SC Hemacandra appears to have utilised SC. directly as also through the *Chandaśśekhara* of Rājaśekhara

Firstly, when there obtains a difference of names regarding any of the metres treated, Hemacandra records it, at times along with the name of the authority. In this manner at the end of the definition and illustration stanza of the Meghavisphūrjitā, we read *Rambheti Svayambhūh* (Ch 14 *a*, 1 16) If we refer to SC we find that it defines at I 102 under the name Rambhā that very metre which is called Meghavisphūrjitā. Similarly after treating the Vasanta (na-na-ta-ta-ga-ga; Ch II 224), Hemacandra remarks *Nandīmukhīty eke.* SC. I 11-12 define and illustrate this metre under the designation Ṇandīmuhī Ch II 28 8 deals with the Vaṁśapatrapatita (bha-ra-na-bha-na-la-ga) and at the end it is observed: *Vaṁśadalam ity anye.* SC. I 61-62 define and illustrate the metre Vamsaala and at the end there is a note: *ko vi a Vaṁsavattalaliam ti pabhanai,* while in the next stanza (1 64) which is given to illustrate this, there occurs the world *Vaṁsavattavadiaṁ* in the fourth line.

Secondly, at several places Hemacandra has borrowed, verbally or with modifications or in its Sk. garb metrical rules and definitions from SC without quoting the source or at times even without giving any indication that the statement in question is not original.

Compare the following:

(1) छव्वीसक्खरअहिअ ज दीसइ किंपि रूवअ दीहं।
त दण्डअतिभण्णइ पिपीडिआइ पमोत्तूण ॥
यत्किञ्चित् दृश्यते छन्द· षडविंशत्यक्षराधिकम् ।
शेषजात्यादिक मुक्त्वा तत्सर्व दण्डक विदु.॥ Ch 18*a*, 1 17.

(2) धवलणिहेण अ पुरिसो वण्णिज्जइ जेण तेण सा धवला।
धवलो वि होइ तिविहो अट्ठपओ छप्पओ चउप्पाओ॥ SC. IV 36

= Ch. V 32 (I), preceded by *yadāha* and with the better variants, *supuriso* and so *dhavalo.*

(3) गुरुओ च्चिअ एक्कलहू विरामविसअम्मि विसमसखाए।
जमललहू लहुओ च्चिअ समसखासट्ठिओ होइ॥ SC V 2

= Ch. 1*b*, 1 11, preceded by *yadāha* and with some corrupt variants.

(4) विण्णवण सविहाणअ-- मगलसीहावलोइअत्थम्मि।
तत्थ णिबज्झइ धुवअ तस्सोवरि सव्वदुवईओ॥ SC VII 1
सिंहावलोकितार्थेषु विज्ञप्तौ सविधानके।
मङ्गले च ध्रुवा प्रोक्ता द्विपदान्यत्र कीर्त्यंते॥ Ch VII 57 (1)

(5) दोप्पाअसजुआओ एआणेअक्खरन्तजमिआओ।
ताओ च्चिअ दुवईओ चउण्ह तीसण्ह मज्झम्मि॥ SC VI 2
चतुर्मात्रादिक त्रिंशत् प्रान्तैरर्हा·युगै. पुन ।
एकानेकैरन्तवर्ण-- यंमके द्विपदी विदु॥ Ch VII 72 (1),

preceded by *yadāha*

Lastly, Ch borrows from SC several illustrative stanzas also in their original, Sanskritized or modified form SC itself has got most of them from other sources;

(1) मचलदिहि अङ्गारगणस्स—
विलुलिअचिउरमहरअलकमवण-
मविरलपुलअभरिअथणजुअमवि।
रइरससणिअमणिअमुहलिअमिह
सहइ सुरअमविरअमइ सहि तुह॥ SC I 53

विलुलितचिकुरमधरनिहितदशन—
मविरलपुलकनिचितकुचयुगमयि ।
रतिरसरभसमणितमुखरितमिह
विलसति तव सखि सुरतमचलधृति ॥ Ch. 11b, l. 11-12.

( 2 ) भमरपअं सुद्धकइस्स (किंवा णिउणस्स)—
मेघकआहिसेअजलपसमिअरअणिअरा
णच्चिरचञ्चरीअरवमुहलिअकुमुअसरा ।
उग्गअचन्दबिम्बकरधवलिअसअलदिसा
कस्स दिहि ण देइ भण मणहरसरअणिसा ॥ SC I 78.
वारिदमुक्तवारिभरपरिशमितघनरजा
उद्गतरोहिणीशकरधवलितसकलककुप् ।
कस्य धृतिं ददाति न हि शरदृतुरजनिरियं
चुम्बनलालसभ्रमरपदविदलितकुमुदा ॥ Ch. p. 13b, l 5-7.

Here the order of the lines of the original stanza is changed and some of the words are paraphrased.

( 3 ) पणवो सुद्धसहावस्स—
सन्दो रुन्दो कुन्दच्छाओ सरअघणतुहिणकमलवणकुमुअहरहसिअसिअतणू ससङ्ककरुज्जलो
तारो पारावारप्पारो थवलिअजलथलगअणजणसअभुअणअलपरिसरप्पसाहिअदिम्मुहो ॥
लोआलोअच्छेअं गन्तु दढकढिणविअडकलअलघडणपडिवडणवलइओ नरेन्द तुह जसो ।
उत्तुङ्गो सेअप्पाआरो उअ हुरइ परमतिहुअणसिरिमणहरविरइअरइमन्दिरस्सव।
संट्ठिओ। ।
SC. I 138.

रुन्दोऽमन्दः कुन्दच्छायः शरदमलघनतुहिनविकचकुमुदवनहरहसितसित. शशाङ्क-
करोज्ज्वलः ।
तार. पारावारापारः स्थलजलगगनतलसकलभुवनपथधवलनपरिचित. प्रसाधित-
दिङ्मुख. ॥
लोकालोकच्छेदं गत्वा दृढकठिनविकटदिगवधितटघटनविवलनचलयितो विशुद्धयशश्चयः ।
प्रोत्तुङ्ग. श्वेतप्राकारो ध्वनितगुणपणव तव जयति नृपवर नवललितवसतेर्जगत्रित-
यश्रिय. ॥
Ch. p. 18b, l. 10-13.

( 4 ) अण्णवो तस्सेव (सुद्धसीलस्स)—
पसरिअखरमारुअन्दोलिआसत्थझिज्जन्तपत्तोहसद्दालवाआरिपूरिज्जमाणम्बरे ।
दिणअरकरतत्ततत्तोल्लचिक्खिल्ललोलन्तकोलालिदाड्ढक्खअक्खोणिमुत्थाकसाइल्लए ॥
घणवणदवदाहडज्झन्तवप्पच्छभल्लुब्भडोरल्लिसन्तत्थणासन्तमाअङ्गजूहाउले ।
पिअअम इअ एरिसे गिम्हआलंमि मा वच्च माणेसु थोरत्थणालिङ्गणुद्दामसोक्खाइं मे ॥
SC. I 148.
प्रसृतनिबिडमारुतान्दोलिताश्वत्थसंशीर्णपर्णौघविस्फारवातोलिकापूर्यमाणम्बरे ।
घनवनदवदह्यमानाखिलक्रूरशार्दूलपोतोद्भटोन्नादसत्रस्तमातङ्गयूथाकुले ॥
दिनकरकरतप्तकोलावलीश्रीयमाणार्द्रतल्ले लसल्लोलकल्लोलवाचालमाद्यन्महा— ।
र्णवपयसि ननु प्रिय ग्रीष्मकालेऽधुना मा स्म गा मानय त्वं हि पीनस्तना—
श्लेषसौख्यानि मे ॥ Ch. p. 18b, l. 4-6.

( 5 ) अणङ्गसेहरो सुद्धसीलस्स—
विसालभालघोलमाणकज्जलुज्जलालआलिमालिआकुलोवसोहिए ।
विउद्धमुद्धदुद्धणिद्धपद्मसामलब्भमन्तताररदीहरच्छिरत्तकन्तए ॥
विसट्टसन्दकुन्दगोच्छसच्छकोमलुल्लसन्तदित्तिदन्तकन्तिकेसरालए ।
इमंमि एरिसे मुहारविन्दए पिएइ जो पिआहर मडु व्व सो सउण्णओ ॥ SC. I 167.

विशालमाललोलपूर्णमानकज्जलोज्ज्वलालकद्विरेफमालिकोपशोभिते ।
विबुद्धहावमुग्धचारुपक्ष्मलालसभ्रमत्सुतारदीर्घनेत्रपत्रसुन्दरे ॥
अमन्दकुन्दकुड्मलाग्रकोमलोल्लसद्द्युतीद्धशुद्धदन्तपङ्क्तिकेसरालये ।
प्रियामुखाम्बुजेऽधर चिराय मञ्चिवापिबन्ननारत भवेदनङ्गशेखर ॥

Ch. p 19b, 1 12-13.

(6) भुअङ्गविलासो तस्सेअ (सुद्धसहावस्स)—
वासहरम्मि वरे कसणाअरुडड्ढिअधूवसुअधमणोहरए कमणीए ।
पीणघणुण्णअचक्कलथोरथणीअ सअ परिपेल्लिअवच्छअलो रमणीए ॥
कोमलबाहुकलआदढवेढिअओ पडिवट्टसुणेत्तविअंसिअए सअणीए ।
पावइ णिद्दिअअ हिअइच्छिअअ सहि जो किअअ पुण्णजुओ स णरो रअणीए ॥

SC I 173.

पीनघनोन्नतवृत्तविशालतरस्तनमण्डलगाढनिपीडनकण्टकिताङ्ग ।
कोमलपङ्कजमृणाललतादृढवेष्टितकण्ठतट परिचुम्बनविभ्रमपात्रम् ॥
वासगृहे बहलोच्चलितागुरुधूमलतानिचिते शयने मृदुनि क्षणदाया ।
यो दयिता रमयत्यतिसभ्रममानजुप स भुजङ्गविलासधुरामिह धत्ते ॥

Ch p 20b, 1 1-3.

(7) Echoes from Sc I 29 are found in Ch p. 21b, st 31

(8) अवदुवहउ अज्जदेवस्स—
काइ करउ हउ माए । पिउ ण गणइ लग्गी पाए ॥
मण्णु धरन्ते हो जाइ । कहिण उत्तरङ्ग भणाइ ॥ SC IV 13
एत्थु करिमि भणि काइ । प्रिउ न गणइ लग्गी पाइ ॥
छड्डेविणु हउ मुक्की । अवदोहय जिम्व किर गावि ॥ Ch VI 19, 45

(9) बीअचलणे मत्तबालिआ गोइन्दस्स—
कमलकुमुअह एक्क उप्पत्ति ।
ससि तो वि कुमुआअरह । देइ सोक्ख कमलह दिवाअर ॥
पाविज्जइ अवस फलु । जेण जस्स पासे ठवेइउ ॥ SC IV 17
कुमुअकमलहं एक्क उप्पत्ति ।
मउलेइ तु वि कमलवणु । कुमुअसंडु निच्चु वि विआसइ ॥
सच्छन्दविआरिणिय । चन्दजोण्ह कि मत्तवालिआ ॥ Ch V 18, 18

The last two lines of the stanza in Ch are different

(10) वाआला फरुसा बिन्धणा । गुणेहिं विमुक्का पाणहरा ॥
जिह दुज्जणु सज्जणउवरि । तिह पसरु ण लहन्ति सरा ॥ SC VI 150
वायाला फरुसा विधणा । गुणिहिं विमुक्का प्राणहर ॥
जह दुज्जण सज्जणजणउवरि । तेम्व पसरु न लहति सर ॥ Ch VI 21, 118

(11) किर कण्णकलिङ्ग परिज्जिआ । ठिअ णवर माणविवज्जिआ ॥
णहुं कोवि अहिट्ठइ मुणिअवहे । कहि धरइ जअद्दह कण्ह कहे ॥ SC VI 152
कृवकण्णकलिङ्ग परज्जिआ । ठिअ नरवड माणविवज्जिआ ॥
नहु कोइ अभिट्टइ अणिअवहि । कहि वइरि जयद्दहु कण्ह कहि ॥ Ch VI 20, 116

(12) मत्तकरिणी जहा तसेअ (गोइन्दस्स)—
सव्व गोविउ जइवि जोएइ
हरि सुट्ठुवि आअरेण । देइ दिट्ठि जहि कहि वि राही ॥
को सक्कइ सवरेवि । डड्ढणअण णेहे पलोट्टउ ॥
एक्कमेक्कउ जइवि जोएदि ।
हरि दुट्ठु सव्वाअरेण । तो वि द्रेहि जहि कहि वि राही ॥
को सक्कड सवरेवि । दड्ढणअण णेहे पलुट्टा ॥

Hemacandra's Prakrit Grammar IV 422 (6)

(13) With वोल्लिज्जइ ज तं णिव्वहइ। Svayambhū's *Paumacariu* 80, 4, 2a and वोल्लिज्जइ ज णिव्वइह वक्कु। को अन्तरें (रु) जइ विहिँ मरइ एकु (क्कु) Svayambhū's *Riṭṭhaṇemicariu* 24, 7, 4 cf. तं वोल्लिअइ (v.l. वोल्लिअइ) जु निव्वहइ Hemacandra's Prakrit Grammar 4 360 (2).

It is not unlikely that for some of these illustrations which Svayambhū himself has taken from others, Hemacandra may have used directly the original sources. It should be noted that the citations as found in Hemacandra's works appear to preserve the language of the original as contrasted with their comparatively modernized language in the published text of the *Svayambhūcchandas*.

## 5. THE PAÜMACARIU AND ITS SOURCES

### The Paümacariu

The narrative of Rāma, who is also known as Padma (Pk. Paüma) in Jain mythology and who along with Lakṣmaṇa and Rāvana makes up the eighth trio of Baladeva, Vāsudeva and Prativāsudeva[1] respectively was related by many Jain poets Svayambhū's *Paumacariu* is such a Rāma-epic in Apabhraṁśa

In most of the colophons of various Sandhis of PC the title appears alternatively as *Paümacariu* or *Pomacariu* equivalent to Sk *Padmacaritam* At the end of the work it is called *Rāmāyana-purāṇa*. The donor's colophon at the end of MS S refers to the work as "the Śāstra called Rāmayana" The *Jinaratnakośa* describes the work under the name of *Rāmāyanapurāna* and in the colophon stanzas of Sandhis 88, 89 of PC. it is called simply Rāmayana In the upper corner of the margin of folio 222 verso of MS S we find स्वयंभूकृत प पुराणे २२२ In the colophon stanza of the 18 and the 84 Sandhi (the latter written by Tribhuvana) the poem is called *Rāmaevacariya*, Sk. *Rāmadevacarita*, and once, in the colophon of the 86 Sandhi it is referred to as *Rāmacariya*, Sk *Rāmacarita* In the body of the work Svayambhū mentions it as *Rāmāyana-kāva* (1 1 19) 'The Rāmāyana Poem', *Rāmāyana* (23 1b) or *Rāhava-cariya* (23 1 9b, 40 1b), Sk. *Rāghava-carita*, while the subject-matter is generally called *Rāma-kaha* (1 1, 1 2 1), Sk *Rāma-kathā* Of these titles *Paümacariu* is the most frequent and evidently one intended by the poet

PC has a roundly estimated extent of 12 000 Granthāgras It contains a total of 1,269 Kaḍavakas distributed among 90 Sandhis which are divided into five books (called Kanda, Sk Kāṇda) in the following manner[2]

1 Vijjāhara-Kanda (Vidyādhara-Kānda)· 20 Sandhis.
2 Ujjhā-K° (Ayodhyā-K°): 22 Sandhis.
3 Sundara-K° 14 Sandhis
4. Jujjha-K° (Yuddha-K°)· 21 Sandhis
5 Uttara-K° 13 Sandhis

According to this account and also according to the actual contents, the Yuddha Kāṇda is finished with the 77 Sandhi and indeed at the end of that Sandhi we find a statement to this effect—

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(1) According to Jain mythology there flourished in past sixty-three great persons, Śalākāpuruṣa which included twenty-four Tīrthankaras, twelve Cakrins nine Vāsudevas nine Baladevas and nine Prativāsudevas Krsna, Balarāma and Jarāsardha make up the ninth group

(2) The extent in Kāṇdas is given in the colophon stanzas 37-38 (Appendix I)

telling us that the Yuddha Kāṇḍa is finished and that the Uttara Kāṇḍa is now begun. But immediately after this the MSS read: *Siri-muṇi-suvvaya-tittham ṇamāmi, Jujjha-Kaṇḍam ṇisāmeha* 'I bow down to the Tīrtha of Muni Suvrata. Listen to the Yuddha Kāṇḍa'. Further at the end of the next, i.e., 78 Sandhi, it is stated: *Jujjha-kaṇḍaṁ samattam|Jyestha Vadi 1 Some* 'Finished the Yuddha Kāṇḍa, on Monday the first, dark half, Jyestha'. This is clearly an error. The words *Sirimuṇisuvayya* etc. should be found in the beginning of the 57 Sandhi, while the statement at the end of the 78 Sandhi has its legitimate place at the end of the 77 Sandhi.

Similarly at the end of the 13 Sandhi the MSS read *Prathamam Parva*. Its significance is not clear. The first Kāṇḍa is completed with the 20 Sandhi. The 13 Sandhi does not seem to markedly round off the foregoing matter so that the first 13 Sandhis can form a definite unit.

Puspadanta has regularly given separate titles to the individual Sandhis of his *Mahāpurāṇa*. Svayambhū only casually assigns a title to individual Sandhis. Thus in the Vidyādhara-Kāṇḍa, Sandhis 1, 2, 13, 17 and 18 are found with special titles. On the other hand for Sandhis 83-90, which were not written by Svayambhū, we regularly find the Sandhi titles.

In the colophon of the Vidyādhara Kāṇḍa at the end of the 20 Sandhi Svayambhū records that his high-spirited wife Amiavvā[1] (=Amṛtāmbā) dictated to him (obviously when he was preparing a copy of his epic, finished partly or wholly) the Vidyādhara Kāṇḍa. Similarly we gather from the colophon of the 42 Sandhi[2] that his second wife named Āiccamvā (Ādityāmbā) dictated to him the Ayodhyā Kāṇḍa.

Onwards from the 83 Sandhi we find a statement at the end of each Sandhi saying 'Finished the Sarga number so and so entitled so and so in the supplement to the *Paumacariu* (*Paumacariya-sesa*) that was somehow left out by (or that escaped, *uvvariya*) Svayambhū and that was composed, after the latter's passing away, by his younger son Tribhuvana Svayambhū under the patronage of Vandaiya'. This means that Sandhis 83-90 of PC. were written by Tribhuvana[3].

In the previous Section we saw that Svayambhū's *Ritthanemicariu* was felt to be incomplete by Tribhuvana and the wanting portions were supplied by him and later by Yaśaḥkīrti. Here in the PC too we find a similar state of things. Some portions of the narrative were somehow not covered up by Svayambhū and

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(1) That the name is Amiavvā and not Sāmiavva has been shown on p. 10.

(2) Appendix I, Stanza 15. The end of the first half is metrically defective. *Āiccamvi(ya-nā)māe* is the most probable emendation.

(3) Premi, 1942, 377, thinks that Sandhis 84-90 were Tribhuvana's work and that the 83 Sandhi, excepting possibly some closing Kaḍavakas, must be attributed (in spite of the colophon!) to Svayambhū, because Tribhuvana's reference to the Rāma-Story as *satta-mahā-sagg'-angī* (Appendix I, stanza 56) 'having the seven great Sargas as limbs' imply *seven* Sandhis as his contribution to PC. But this is a mistake. The seven Sargas referred to by Tribhuvana have nothing to do with Tribhuvana's part in the composition of PC. These seven Sargas are just the seven traditionally laid down Adhikāras or topics of the Rāmāyana mentioned by both Vimalasūri
*thii-vaṁsa-samuppatti, patthāna-ranam Lavankusuppatti/*
*nivvānam-aneyabhavā, satta purānettha ahigārā/ /* (*Paumacariya* I 31)
and Raviṣena *sthitir vamsa-samutpattih prasthānam samyugam tatah/*
*Lavanāṅkuśa-sambhūtir bhavoktih parinirvrtih/ Yuktāh sapta Purānesminn-adhikārā ime smṛtāh/* (*Padmacarita* I 43-44)

Tribhuvana deemed it necessary to supply them This naturally poses a problem for us. How is it that both the epics of Svayambhū stood in need of supplementation? Was Svayambhū forced to leave them incomplete in spite of his original design or was it that these portions—i e, the subject-matter thereof—added by others being unacceptable to Svayambhū, were left out by him intentionally and hence the two epics, in their original unextended form were complete from his point of view?

Opposite opinions on this point have been expressed by scholars Jain[1] thinks that PC was complete from Svayambhū's viewpoint, so that the portion added by Tribhuvana has no more value than that of interpolation. On the other hand he considers RC in its original form to have remained incomplete possibly because of Svayambhū's unexpected death, so that the performance of Tribhuvana regarding RC was necessary to bring the work to completion. The additions, on the other hand, made to RC. by Yaśahkīrti are considered by Jain as interpolations

Premi[2], on the other hand, takes the view that both the epics in their unextended form were complete according to Svayambhū's plan The additions made by Tribhuvana to PC as well as RC were not desired by Svayambhū to be included in them The additions made by Yaśahkīrti might have been designed, according to Premi, to make good the passages that were possibly found missing or damaged in the MS. of RC in his possession.

For judging the plausibility of these views it is essential to critically evaluate whatever scanty evidence is available to us mostly from the Praśasti and colophon stanzas

In this connection the Stanza[3] given in the beginning of the 100. Sandhi (or it may be considered to be at the end of the 99 Sandhi) of RC is very important It has not been interpreted correctly either by Jain or by Premi Jain just gives the purport of the stanza He says[4], "At the end of Sandhi 99 of the *Harivaṁśapurāṇa*, we have a verse telling us that the poet proceeded to compose the *Harivaṁśapurāṇa* after having finished the *Paümacariu* and yet another work of great merit *Suddhayacaria* This information precludes us from imagining that his *Paümacariu* was interrupted by any calamity like death".

According to Premi the Stanza in question was written by Tribhuvana and not by Svayambhū as Jain is inclined to think He says[5],

"इस (९९ वीं) सन्धिके अन्तमें एक पद्य है जिसमें कहा है कि पउमचरिउ या सुव्वयचरिउ बनाकर अब मै हरिवंशकी रचनामें प्रवृत्त होता हूं, सरस्वतीदेवी मुझे सुस्थिरता देवे। निश्चय ही यह पद्य त्रिभुवन स्वयंभुका लिखा हुआ है और इसमें वे कहते है कि पउमचरिउ की अर्थात् उसके शेष भागकी रचना तो मैं कर चुका हूँ, उसके बाद अब मैं हरिवंशमें अर्थात् उसके भी शेषमे हाथ लगाता हूँ। यदि इस पद्य को हम त्रिभुवनका न माने तो फिर इस स्थानमे इसकी कोई सार्थकता ही नही रह जाती। हरिवंशकी ९९ सन्धियाँ बना चुकने पर स्वयंभुदेव यह कैसे कह सकते है कि पउमचरिउ बनाकर अब मै हरिवंश बनाता हूँ।"

Both these scholars have failed to understand the words

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(1) Jain, 1935 71-72
(2) Premi. 1942, 376-377, 380-382
(3) Appendix I, 65 It reads
Kāūna Pomacariyam, Suddhayacariyam ca guna-gan' agghaviyam ǀ
Harivamsa-moha-harane Sarassaī sudhiya-deha vva ǀ ǀ
(4) Jain, 1935, 71
(5) Premi 1942, 378.

*moha* and *sudhiya-deha* in the stanza correctly. Works on Padmacarita and Harivaṁśa in Jain literature usually have a beginning in which it is declared that the accounts of Rāma and Kṛṣṇa given in non-Jain traditions are false and misleading and so Śrenika requests Gautama to narrate these Caritas in their correct version—that is known to the Jain tradition. Thus we find in Svayambhū's *Paümacariu*

> paramesara para-sāsanehiṃ, suvvai vivarerī |
> kahi jina-sāsane kema thiya, kaha Rāhava-kerī ||
> jage loehim dhakkarivantaehiṃ, uppāiu bhantiu
> bhantaehiṃ |
> (1 9 9-1 10 1)

"The narrative of Rāghava, O Great Lord, is heard in other faiths in a topsy-turvy form (Hence) tell (us) how is it found in the Jain faith Deluded people in the world have fabricated (many) delusions (regarding this narrative)"

Similarly Svayambhū describes his Harivaṁśa narrative as *sa-samaya-pai asamaya-viyāra-sahā* 'capable of considering (the accounts current in my) own faith and (those current in) others'' The word used in PC is *bhanti*, Sk *Bhrānti*. It is synonymous with *moha* in the expression *Harivaṁśa-moha-haraṇe* occurring in the stanza under discussion Accordingly it means 'in removing the deluded notions (or erroneous views) regarding the Harivaṃśa (narrative)'

Again, *sudhiya* means *śrānta* (*Deśīnāmamālā* VIII 36), *thakā huā* (PSM) 'exhausted' So *suḍhiya-deha* means 'exhausted in body' The whole stanza can be rendered as, "Having composed the *Paumacariu* and the *Suddhyacariu* replete with merits, (my) Muse (*Sarassaī*) in removing the deluded view about the Harivaṃśa narrative, has become as it were exhausted in body" In the sense in which the stanza is understood by Jain we fail to see how Svayambhū can say, when most of RC was actually composed, that he proceeds to compose the *Harivaṁśa* Similarly Premi's interpretation too has to contend with serious difficulties Firstly we have to understand *Paumacariu* in the sense of 'Supplement to the *Paumacariu*' even though Tribhuvana makes it a point to refer to his contribution to PC with the special name of *Paumacariyasesa*[1] Secondly, it would be inconceivable that Tribhuvana who holds his father in great respect and who is never tired in showering emcomiums on him, would describe his proposed additions to RC as 'designed to remove wrong notions about the Harivaṁśa', for it would imply indirect censure of his father's performance Lastly Tribhuvana's confession of his inspiration waning when he undertook to supplement the *Harivaṁśapurāṇa* would be something unusual for him in the face of his pronounced tendency to emphasize his nobility in shouldering the highly responsible task of bringing to completion his father's work and in continuing the poetic tradition of his family Therefore it is more natural and sensible to take the stanza to have been written by Svayambhū himself After completing 99 Sandhis of RC Svayambhū says that with the blessings of Sarasvatī he has already completed the two works, the *Paumacariu* and the *Suddhayacariu* But as he proceeded with the composition of the Harivaṁśa that was intended to dispel false versions, his poetic inspiration did not remain sustained Already in the introduction to RC Svayambhū talks of his

(1) Appendix I Stanzas 19-22, 24-25, 27-28, 30-33, 31-36, 38-39, 53

feeling highly diffident in handling such a vast and difficult theme as the Harivaṁśa But then Sarasvatī reassures him 'Here I bestow on you keenness of mental faculties Proceed with the composition" Hence it is very probable that after the composition of RC. up to 99 Sandhis Svayambhū felt tired in spirit and his literary activity thus interrupted was never resumed by him any more. It would follow from this that the *Paumacariu* and the *Suddhayacariu* were written before RC and that the poet's life was cut short before he could complete the latter The remaining portion of RC was written by Tribhuvana after Svayambhū's death[2] In later times some new details and episodes came to be considered essential in the concluding portion of the Harivaṁśa narrative and their absence in RC of Svayambhū and Tribhuvana induced Yaśahkīrti to make requisite interpolations We have an interesting parallel for this in the interpolations made by Gandharva in Puspadanta's *Jasaharacariu*

Now let us take up the case of PC Jain and Premi both suppose that from Svayambhū's point of view PC. was complete at 82 Sandhi and the additions of Tribhuvana were not desired by Svayambhū as the parts of his PC For, they argue, in the case of PC no calamity like death interrupted the poet's activity and that would leave unexplained why Svayambhū left PC. incomplete Secondly, PC and RC were composed under the patronage of two different persons If PC. was composed before RC, how can Svayambhū start writing another work under a different patronage without completing the work more than eight-ninths of which were already finished under the earlier patronage? Thirdly Tribhuvana calls his contribution to the *Paumacariu* by a special name, *Paumacariya-sesa* 'Supplement to the Paumacariya' No such special name is given to his additions to RC Fourthly the parts added by him are described by Tribhuvana as *'Sayambhuevassa kahavi uvvariya'*, which, according to Premi, means 'that which was somehow considered undesired (*anīpsita*) or extra (*adhika*) by Svayambhūdeva' This implies that the matter added by Tribhuvana was unacceptable to Svayambhū Fifthly the subject-matter of the Sandhis written by Tribhuvana appears to be disgressive and unessential for the main narrative of the Rāmāyana Lastly it would appear quite singular that not one, not two, but altogether three works could have been left incomplete by Svayambhū

Now there is nothing inherently improbable in an author leaving more than one works incomplete behind him Of the three works improved upon or completed by Tribhuvana, we do not know in which way did he 'repair' the *Siri-pañcamīkahā*. Tribhuvana's statement does not necessarily imply the incomplete character of that work As to RC, Svayambhū most probably passed away before he could finish it And if we can establish on other grounds that PC was left incomplete by Svayambhū, the other objections can be easily met with It is not so unusual for an author to begin and continue to work on two works at a time or to embark upon another before the first is completed We can assume that Svayambhū accepted the patronage of Dhavalaiya before completing PC under the patronage of Dhanañjaya for reasons unknown to us. He might have intended to complete PC later on And the meanings *anīpsita*

(1) Appendix I, passage 57 lines 2-3, 5
(2) Appendix I, Stanza 68, 84 wherein Tribhuvana talks of 'rescuing' the poem and poetry of Svayambhū and of carrying the paternal burden, *piu-bhara-nivvahana*

and *adhika* recorded for *uvvariya* in the *Deśīnāmamālā* are rather special For in literature 'left behind', 'escaped' is the most common meaning and in PC itself *uvvariya* (5 11 3, 14 7 5) and *samuvvariya* (15 5 3) are used in the senses 'escaped' 'saved', 'left as a remainder"[1] We need not, therefore, understand by Tribhuvana's use of that word that the matter contained in his supplement to PC was unacceptable to or rejected by Svayambhū

The argument that Tribhuvana gives a special name *Sesa* or *Paumacariya-sesa* to his supplement to PC appears to have some weight Except in the second colophon stanza of the 84 Sandhi[2] where the general title *Rāmaevacariya* is used, in all the Sandhis composed by him, Tribhuvana invariably calls his contribution by the special name, *Paumacariyasesa* and in the colophons of Sandhis 83-90 this title is mentioned no less than eighteen times As contasted with this his additions to RC are not given any special name Again it is significant that this *Paumacariya-sesa* is described by Tribhuvana as 'the crest-jewel of the *Paumacariya*"[3] while in another stanza[4] it is stated "Thus is finished *(samatta)* the charming *Paumacariya,* the same, when completed by Tribhuvana, is now thoroughly finished *(parisamatta)*' where the contrast between *samatta* and *parisamatta* appears to be intentional

But there are very weighty arguments for believing that PC could not have been considered by Svayambhū also as complete with the 82 Sandhi Ravisena's *Padmacarita* was the main source for Svayambhū's PC The latter borrows ideas and expressions from the former and the general plan and pattern of PC, so far as its subject-matter or contents are concerned, are cast after those of the *Padmacarita* As noted previously, the *Padmacarita* mentions seven broad topics (*adhikāras*) of the Rāmāyana narrative as recognised and handed down by the Jain tradition They are[5] Sthiti, Vamśa-samutpatti, Prasthāna, Samyuga, Lavanānkuśa-sambhūti, Bhavokti, Parinirvrti These are enumerated by Vimalasūri,[6] and Tribhuvana too refers[7] to this fact And the Rāma-story as narrated by Ravisena and Vimalasūri actually bears this out But the 82 Sandhis of PC—the portion composed by Svayambhū—covers up only the first five out of the seven topics The last two topics cannot be said to be unessential or digressive as is suggested by Premi because they are recognised by tradition and are actually found in the source-work of PC No reason is forthcoming for their omission by Svayambhū Secondly, if PC was according to Svayambhū complete with 82 Sandhi, where is its colophon that ought to have been written by Svayambhū? So long as we cannot find any satisfactory explanation for these facts, it would be quite unsafe to assume that PC was complete as it was left by Svayambhū

From the fresh mangala stanzas found in the beginning of the 23 and the 43 Sandhi it follows that the composition of PC was twice interrupted The fresh mangala is indicative of some lapse of time preceding the resumption

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(1) In two colophon stanzas of RC (Appendix I, 66-67) samāniya 'completed' and not something like ista or ādrta is used as a complement to *uvvariya*
(2) Appendix I, 23
(3) Appendix I, 31
(4) Appendix I, 50
(5) *Padmacarita,* I 43
(6) *Paumacariya,* I 32
(7) Appendix I, 56

**Sources of the Paümacariu.**

In the very opening stanza of the first Sandhi of PC Svayambhū declares that he has taken on hand to narrate the Rāma-tory after keeping in view the *Ārsa* The colophons of all the Parvans of Raviseṇa's *Padmacarita* begins with *iti Ārṣe Ravisenācārya-prokte Padmacarite* This makes it clear that Svayambhū's reference pertains to that work And this is endorsed by PC 1 2 9 where we are told that Kavirāja Svayambhū has embarked upon such a vast theme through the favour of Ācārya Raviṣeṇa In the same Kaḍavaka Svayambhū also gives, following Ravisena, the tradition through which the Rāma-story that was being narrated by him was handed down· from Vardhamāna to Indrabhūti, Dharma and Prabhava down to Kīrtidhara, to Anuttaravāc and thence to Raviseṇa Ravisena gives also the name of Jambū and the last two are given by him as Kīrti and Anuttaravāgmin Ravisena, while giving his tradition says that his present effort of composing a Rāma-epic was made consequent upon the written (*likhitam*) work of Anuttaravāgmin Now to any one who even casually compares Vimalasūri's *Paumacariya* with Ravisena's *Padmacarita*[1] it is as plain as the day-light that one of them is simply a recast of the other and there is no difficulty in granting the claim of originality, as is done by Premi, to Vimalasūri Raviseṇa's Sanskrit work is but an enlarged recast of the Prakrit *Paumacariya,* some of the alterations being necessitated due to the difference of medium and to the fact that Vimalasūri was a Śvetāmbara, but Ravisena, a Digambara The enlargements chiefly centre round the descriptive and dogmatic-didactic portions In extent Vimalasūri's epic is 10,000 Granthāgras, that of Raviseṇa 18,000 granthāgras It requires no elaborate comparison to show that the enlargements apart, Raviṣena's work is but a slavish imitation of that of Vimalasūri Indeed very few cases from the field of our ancient literature can be cited as a parallel to such thorough and continuous verbatim borrowing, when we make necessary allowance for the difference in the linguistic and metrical mediums Does this mean that Vimalasūri and Anuttaravāgmin were one?

On the other hand though Svayambhū expressly states to have followed Ravisena and even though we keep out of consideration the alterations forced by the difference in religious belief and literary medium, a close and critical comparison of the *Padmacarita* and the *Paumacariu* leaves us very favourably impressed as to Svayambhū's originality and poetic powers As a rule he holds to the thread of the narrative as found in the *Padmacarita,* but otherwise also the theme even in its very minor details was fixed by tradition and permitted no significant variation But many a time he parts company with Raviṣena, summarily treats or altogether rejects or rehandles certain topics or waxes eloquent over others that were barely touched in his model, according as it suits his artistic sense Parallel passages of PC, RP. and VP. are given in Appendix III

One broad tendency that is clearly discernible in Svayambhū's handling of his material is that he is primarily interested in recounting the narrative in an attractive manner. This aim is responsible for applying scissors to everything that is flagrantly digressive and for giving only passing attention to the side-episodes Of course, these observations are to be assessed keeping the diffuse and accom-

(1) Premi, 1942, 272-292

modating nature of the epic-form in view Svayambhū seems to have a sure eye for all such points in the narrative which would give full scope to the play of his poetic fancy The 18,000 granthāgras of the *Padmacarita* have been brought down to 12,000 in the *Paumacariu* and thus it has become comparable in extent to Vimalasūri's epic

First we take up the omissions and abridgements. Part of RP. IV (topic, *sūtrakanthānām utpattih*), the whole of RP XI (*Marutta-yajña-dhvamsana-padānugābhidhānam*) and the long sermon covering the whole of RP XIV are totally cut out by Svayambhū, excepting the two lines (PC 15 5 9 *b* and 15 9 1), passingly referring to the topic of RP XI and one Kaḍavaka (PC. 17 18) summing up RP XIII Svayambhū has also omitted the table of contents given in RP I and has treated the topics of Ksetra-varnana and Kāla-varnana (RP II) quite briefly Similarly the Harisena episode, running over 130 stanzas in RP (VIII 272-401) is ruthlessly compressed by him in two Kadavakas (PC 11 1-2) and almost everywhere the topic of *pūrva-bhava-kathana* is skipped over The account of the previous existences (1) of Toyadavāhana and Sahasrāksa and their father Pūrnaghana and Sulocana (RP. V 96-141), (2) of Bhīma and Bhagīrathi (RP V 286-294), (3) of Mahāraksas (RP V 343-359), (4) of Madhu (RP XII 22-69), (5) of Indra (RP XIII 54-66) Only in two cases (PC 6 15=RP VI 314-328 and P.C. 19 4-5=RP XVII 140-198) Svayambhū chooses to relate the *pūrvabhavas*

In the same manner it can be shown that many of the lengthy descriptions in RP have been considerably shortened by Svayambhū and most of the sermons omitted

We shall now point out the additions and enlargements affected by Svayambhū which slightly make up the big losses in bulk detailed above It is quite obvious that the purpose in coming *Paumacariu* being primarily religious, there was no question of taking any sort of liberty with the traditional story As such there was no scope for invention or artistic designing and variation as far as the subject-matter was concerned The poet enjoyed freedom regarding stylistic embellishments, descriptions and depiction of various sentiments and he could expatiate on particular incidents he took fancy for The whole of PC XVI dealing with the topics of Arthaśāstra is not found in the same context in the RP and is thus an innovation But most of the cases pertain not to innovation but to alteration Many a time only the suggestion or bare facts are availed of from Ravisena, but the development and the presentation are quite original Of course as the table of correspondences (see Appendix III) demonstrate Ravisena's work forms the basis for Svayumbhū's work and cases of borrowing ideas and expressions are numerous, but this dependence is out of choice and not out of necessity, as we can judge from the high artistic worth of those passages where Svayambhū's poetic fancy chose to fly with its own wings, and even when the suggestion is taken from Ravisena, its working over exhibits the hand of a great poet Part of the descriptions of nature and water-sport in PC XIV, description of battles at various places (especially the portion PC VIII 4-8), depiction of some incidents of tense emotion in the Añjanā episode (in PC XVIII-XIX), the duels between Bharata and Bāhubali (in PC V) etc can be cited as illustrations In short it can be said that of the high poetic merits

and literary charm only a fraction is such as for which Svayambhū is indebted to Raviseṇa For the rest the credit goes to his own poetic powers

From what is said above it should not be understood that Raviseṇa was the one and only source of Svayambhū so far as the composition of PC was concerned. For we find that the facts and incidents at several places in PC are at variance with those in corresponding contexts in RP This clearly suggests that Svayambhū had access to other sources Thus (I) *the episode of Bharateśvara and Bāhubali*. (1) In RP (IV 70) and VP (IV 430) it is Bāhubali who proposes to decide their quarrel by personal combat instead of involving their whole armies, but in PC (4 8 9c) the proposal is put forth by ministers (2) Over and above the glance duel and the wrestling duel (RP IV 72, VP IV 43-47), PC. (4 10) gives also water duel[1] (3) In RP and VP there is no mention of the obstacle to Bāhubali's attainment of Kevala and how it was removed by Bharata (PC. 4 13-14).

(II) *The battle with Vāli* According to RP IX 73-90 and VP IX 39-46) Vāli went to the battle-field but at the instance of his minister was disgusted with the imminent slaughter and immediately renounced the world. But PC 12 10-11 describe the combat between Vāli and Rāvaṇa in which ultimately Vāli lifts up Rāvaṇa together with his sword and aerial car and thereafter renounces the world

Again when Rāvaṇa was out to uproot Mount Kailāsa with Vāli over it and throw it in the ocean, it is Vāli himself, according to RP (IX 145-158) and VP (IX 74-81), who, in order to save the Jina shrines from destruction, presses down the mountain with his toe and thereafter at the request of Mandodarī to spare Rāvaṇa's life, removes the pressure But the account in PC is different There (XIII) Dharanendra, coming to know of the *upasarga* caused to Vāli by Rāvaṇa appears before Vāli and as he bows the mountain is pressed down with his weight, it being pulled up afterwards at Mandodarī's request In the RP. (IX 191-193) and VP (IX 96) Dharanendra appears after Rāvana comes out shattered and prays to Vāli But from PC XV 9 10 it is clear that Rāvana believed it was Vāli's foot that had pressed down the mountain

(III) *The Dynastic and other Lists*. PC gives between Sandhis V and VI names of sixty-four successive kings in the Rāksasa dynasty. Strangely enough they are given in Sanskrit All Mss of PC have them But we find several divergences when we compare this dynastic list with those given at RP V 378-398 and VP V 251-266[2] PC. has Mrgavega) (*v l* Mṛgavesa) for Amrtavega, omits Cintāgati (RP V 393, but not in VP), gives Simha-

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(1) In the *Vasudevahiṇḍi* (1-187) also only the *ditthi-jujjha* and the *mutthi-jujjha* are given There the account of the obstacle to Bāhubali's attainment of Kevala and removal thereof at Ṛsabha's suggestion is narrated but the details are different from what is found in PC

(2) There are discrepancies between RP and VP also on this point. Some of the above noted divergences in names can be explained on assuming that they represent different attempts at reproducing the Prakrit original Thus, from an original *Sīhadavamna* or *Mayāndavamna* we get (1) directly *Mrgāndamana* and (2) by metathesis of *va* and *da*, *Simhavadana*. Similarly the first portions of *Mrgavega* or (*Mrgavesa*) and *Amrtavega* can be derived from *maya* or *miya* In Purānic lists also we find similar corruptions and transformations

vadana for Mrgāridamana, Indravitu for Indrajit; adds Mahābhīma after Bhīma, has Bhātaka for Mārana (though both have the same metrical value), Dvipavāhu for Dvipavāha (VP Bhayavāha), Gatyuttama for Gatabhūma (VP Gaiuttamo, wrongly divided in the text as *Pavanuttaragaī, uttamo*)

In the list of Islands given at PC 6 4 5-9 we find several names which are not represented either in RP (V 371-373, VI 67-69) or in VP (V 246-248, VI 31-33) The same is the case with the list of Vidyās (PC 9 12, RP VII 324-332, VP VII 135-142)

IV There are some minor details which we find in PC, but which are either absent or in a different form in RP (1) When Sagara's sons visit Kailāsa, PC (5 10 6-7) mentions the fact that the Jina-shrines there had been erected by Bharata Bhagīrathi proposes to make some arrangements for the protection of those shrines RP does not give these details, but VP (V 107) mentions them, though there the proposal comes from the minister (2) Again the moat dug round the Kailāsa is styled Ganga in PC (5 10 8*a*) (cf. VP. V 172) but there is nothing corresponding to it in RP (3) When all the sons of Sagara except two are burnt to death RP (V 254 *b*) says that Bhīma and Bhagīratha went to Sagara, but PC (5 11 4*b*) says that forthwith they came to Sāketa city and the wording here roughly corresponds[1] with VP V 175*b* (4) When the news of his sons' death are broken to Sagara, he swoons, according to PC 5 13 4*b* (*tam nisunevi rāu mucchamgau*) and VP V 192 *b* (*rāyā tam ciya soūṇa niyaya-suyamaranaṁ mucchāvasa-vembhalo padio)* RP does not mention this (5) The bewailing king says in PC 'what is the use of enjoyments and (this) army' (*kim so(bho?)eṁ kim khandhāvāreṁ* 5 13 7 *a*) as in VP (*kim majjha vasumaīe, navahi nihīhi va rayana-sahiehiṁ*, V 199 *a*) (6) The adjective 'long-tailed' (*dīha-langūla)* is given to the monkeys in PC 6 9 2*a*) and VP (*dīha-nangūle*, VI 70*b*, not in RP. in the corresponding context (VI 167-169) (7) They are called *kula-devayaim* in PC (6 9 8*b)* and *devabbhūyā* in VP (VI 75*b*) RP does not use any equivalent expression (8) The magic horde of the monkeys is described in PC as producing terrifying and rumbling shrieks (*vukkāra-ghora-ghagghara-saraim* 6 11 5*b*) and as not being contained by the earth, the ocean or the sky *jale thale āyāse na māiyaim*, 6 11 6*b*) The wordings correspond to VP VI 107 *b* (*mahā-ghore*) and 108 *b (bukkāravaṁ karentā* and *pavangame jala-thalāyāse)* In the same context in RP (VI 246) the wording is different. (9) In PC Taditkeśa and the Udadhikumāra god going to the monk request him to expound religion (*punu pucchiu maharisi 'dhammu kahe'* 6 13 7*a)*; VP also says like this *(sāhum pucchanti jina-dhammam*, VI 112*b*) RP does not mention this (10) PC gives *Harikesi* as the name of Indra's commander-in-chief (8 1 4*b*), RP gives Hariṇakeśin (VII 29*b)*, VP Harinigamesī (VII 11*b*) (11) The name of Dhanada's father is Vīsāvasu in PC (9 6 3*a)*, Viśravas in RP. (VII 127), Vīsasena in VP (VII 55*a*) (12) In the description of various obstacles created by Anāvṛtta Yaksa to test the steadfastness in austerities of Rāvana and his brothers, PC includes elephants, ghosts, goblins and demons (*gaya-bhūya-pisāehiṃ rakkhasehim* 9 9 8a) also, as is done by VP (*veyāla-vānamantara-gahabhuubbhada-karāla-muha-danta*, VII 117*a)* There is nothing cor-

(1) *lahu sakkeya-nayari sampattā* PC 5 11 4*b*
*Bhaīrahi-Bhīmena samam Sāeyapurim samanupatto* VP V 175*b*

responding to this in RP. (VII 287-290). (13) Some of the names of the Vidyās acquired by Rāvana are common between PC. and VP. only. (14) According to PC. 9 13 7 Rāvaṇa having found Svayamprabha city, got constructed a beautiful shrine called Sahasasihara. RP or VP knows nothing of this (15) In PC. Khara and Dūsaṇa are two different persons as in the *Rāmāyaṇa* of Valmīki (see PC. 12 3 3, 13 11 7, where *Khara-Dūsana* appear in the plural; 12 4 9*b*, where appears only Khara, 17 11 4, where Khara is said to be fighting against Citta and Dūsana against Cittaṅga), but RP. (see X 30) and VP (see IX 10, 12, X 17) know Kharadūsana as one person (16) The name of the princess from Nityāloka city married by Rāvaṇa was Rayaṇāvali according to PC (13 1 1*a)* and VP. (IX 52*b*), but Rambhāvalī according to RP (IX 102*b*) (17) Vāli engaged in meditation is described in PC as *Meru va akampu* (13 2 8*a*); so also in VP (IX 62*b)* as *Meruṁ piva niccalaṁ*. But RP. simply says *suniścalam* (IX 128*a*). (18) According to PC. (13 11 5-11) Rāvaṇa while on march against Indra comes to Pātāla-laṅkā and reminded of the misbehaviour of Khara and Dūsaṇa flares up and wants to punish them But Maya pacifies him RP. and VP. have nothing corresponding to this They simply say that as Rāvana reached Pātāla-lanka, Kharadūsaṇa and Rāvana greeted each other cordially (RP. X 31-32; VP. X 17-18) (19) Sahasrakirana's city is called Māhesara in PC (14 4 9*c*) and VP. (X 34*a*) but Māhismatī in RP (X 65*a)* (20) In PC the incident of Uparambhā is narrated considerably differently from RP. and VP. (21) The beginning portion of the episode of Añjanāsundarī in PC (17 1 5) and RP. (XV 6-82) is somewhat different from each other. (22) According to PC. 19 4 6 Pavana takes a vow that if no intelligence of Añjanā reaches him, he would become a recluse, while according to PC. 19 18 1*b* Pavana writes a stanza to the effect that if Añjanā is dead, he will not live In RP and VP there is no mention of becoming a recluse There Pavana says that if he does not get back his beloved, he will die (RP. XVIII 54, VP XVIII 27).

The differences between PC. and RP. detailed above reveal two facts Firstly the division IV above makes it probable that Svayambhū had casually consulted Vimalasūri's work also. Of course we cannot be quite definite on this point because we have no knowledge of the Rāmāyana literature available to Svayambhū. Secondly in certain cases Svayambhū disagrees with both Ravisena and Vimalasūri and we cannot explain all such cases as innovations. This means that Svayambhū had consulted other sources also

One of these sources was probably Caturmukha's *Paumacariu*, quotations from which are found in SC[1] Of course no Ms of this work has yet come to light But Svayambhū has admitted that he was indebted to Caturmukha for the structure and metrical form of his epics. For in the beginning of his *Riṭṭhaṇemicariu*, where he mentions some of the previous poets and scholars from whose works he derived some sort of help or benefit, we are told that Caturmukha bestowed on him the Paddhadiyā 'studded' with the Chaḍḍaniyā, Dvipadī and Dhruvaka[2]. In view of this it is not also unlikely that Svayambhū's poetical works contain echoes from Caturmukha's works, and especially because three works of both the poets treated commonly the themes of Rāmāyana, Harivaṁśa and Pañcamīcarita This is confirmed by one accidental identifi-

(1) See Section 4
(2) Appendix I, passage 57, line 10

cation SC quotes the following lines under the name of Caturmukha to illustrate the non-position making character of an Anusvāra appearing on the end syllable of a word

haum Ajjunu, tumha, eum ranu/SC IV 2 (*a*)

Compare with this the second Pāda in the following Ghattā found in the 11 Kadavaka of the 67 Sandhi (*Jayadrathavadha)* of RC kuru paccāriu Ajjunena *te tumhaim, so haum, eu ranu*

rakkaho sīsu Jayaddahaho, lai dharahu savvu maim ekku khanu

The resemblance of *b* in the above with the line cited in SC is unmistakable A close study of the two epics of Svayambhū may reveal some more such resemblances

## 6 GRAMMATICAL PECULIARITIES OF PC I-XX

### I Orthogrphy

§1 Manuscripts of Apabhramśa texts are notorious for their erratic orthography Not only different Mss of a particular text spell a particular word differently but one and the same Ms is disconcertingly inconsistent with regard to the spelling of one and the same word Five factors are responsible for most of these vagaries of Apabhramśa orthography defective alphabet, defective calligraphy, dialectal variation, modernization and scribal ignorance Short e and o, the Anunāsika, nasalized *v* and *yaśruti* and *vaśruti* are characteristic of the Apabhramśa sound system, while they are unknown to the phonetic system of Sanskrit No new characters, however, are developed to represent them They are expressed by the characters for their phonetic near-equivalents Short *e* and *o* are represented either by *ē* and *ō* thus sacrificing the quantity, or by *i* and *u*, thus sacrificing the quality, of the original sounds The Anunāsika is written either as an Anusvāra, or is omitted altogether *m*, *mv* and *v* with or without the nasilization of the preceding vowel alternatively stand for the nasalized *v*, *y* and *v* serve to express *ya-śruti* and *va-śruti* or the latter are not expressed at all

§2 Secondly, we can well understand what a fruitful source of confusion can hurried, careless or obscure handwriting prove, when textual transmission was solely dependent upon copying on the part of successive generations This applies to the copyists who were ignorant of the language of their Mss On the other hand an educated copyist is also liable to alter the text, if he claims some literary interest The potentiality of the copyist for altering the original text assumes greater significance if we remember the fact that the language of these texts was in certain particulars not far removed from the spoken language of the day, which was constantly but subtly changing from generation to generation and hence it was quite easy and natural for an ordinary scribe to substitute for the the original form, a developed or dialectical form which but slightly varied from the original This substitution was hardly a conscious process, so that the modernization worked in a random fashion, and as in most cases we possess the MSS whose copying date is removed by several centuries from the date of composition

(1) Critical description and studies of the grammatical facts of Ap will be found in Jacobi 1918, 1921, Alsdorf, 1928, 1936, 1937, Bhayani, 1945, Tagare, 1948

of the text, we find, in the language of one and the same text, an admixture of old and developed features And with regard to some features like the *ya-śruti* and the cerebralization of an initial *n* or a medial *nn*, different, practices prevailed since the 'Prakrit stage'.

§3 These factors in short are responsible for the great divergence and inconsistency of spelling in the Apabhraṃśa MSS It raises knotty problems for the editor of Apabhraṃśa texts His difficulties are multiplied by the fact that the manuscript material at his disposal is as a rule meagre and of a considerably late date Under these circumstances, in some cases the original spelling can be determined with the help of metre (if such help is forthcoming) and by a consideration of the prevalent orthographic tendencies of particular MSS (the value whereof will depend upon the age and tradition of the MSS ) But with all this help, he cannot succeed in determining the original spelling with precision At the best he can hope to point out probabilities consequent upon a critical examination of the orthographic data before him

With these general remarks, we take up for consideration the chief orthographic peculiaries of the three Mss utilized for constituting the text of the *Paumacariu*

§4 Confusion between the following characters is usual in Apa Mss रे and च्छ, प and ख; ज्जु and ज्ज, त्त, न्त and न्न, ड and ढ, ड्ड, ह्ड and ड्ठ, य, प and ए S has a strong tendency to consider the Daṇḍa marking the end of a Pāda as a part of the final syllable and hence words in this position which end in *-a* in other Mss are found in S ending in *-ā*. Casually writing ये for ए is another tendency of S Writing single consonants for the conjuncts ज्झ, त्त, ण्ण, ड्ड, क्ख or vice versa, writing उ for ओ metathesis, repetition of a word or longer portion of the text, omission of a portion of text (haplographic or otherwise), tagging the *-u* of the Nom sing to a prior member of a compound, omission of Anusvāra are the results of scribal carelessness On the other hand confusing medial इ and य, उ and व, or ए and य has a phonetic basis and rare omission of the *-u* of the Nom sing , substitution of *-hu, hi* and *-hā̃* in P , S for the Gen Loc endings *-ho, him* and *huṃ* are the traits that reveal the modernizing influence The oft-recurring spellings पुच्फ and सिहासन are explicable under the influence of Sanskrit

Apart from these stray features there are some more prevalent and significant tendencies of Ap orthography:

### 1. Short *e*

#### *a*) in open syllables.

§5 Short *e* is evidenced in the following forms and vocables 1. I sing of masc /neut *A* stems in *-eṃ, eṇa* 2 I L plur masc neut *A* stems in *-ehim* 3 L sing in short *e*. 4 I sing of fem *A*, *I* and *U* stems in *-ae, -ie, ue* 5. All G sings of all *I U* stems and of fem. *A* stems, and L sing of fem *A*, *I* and *U* stems in *-ihe, -uhe, ahe* 6 V. sing. of fem A stems in short *-e* 7 The pronominal forms *amhe, tumhe, te, ehu e ee, ke, je* 8 Imper 2 sing in short *e* 9 Abs. in *evi* 10 Indeclinables *je, jje, jema, tema, ema, kema jettahe etc , aṇṇettahe* None of our three Mss has either *e* alone or only *i* instead in these forms consistently throughout They occur in all the Mss now with *e*, now with *i* But in all the Mss. the spelling

with e prevails, and if arranged according to the number of forms in *e*, A, P and S would be the order of the Mss In other words A has the strongest tendency to spell the abovementioned forms with *e* as compared with P or S, while S. has the greatest number of forms in *i* when compared with P or S Regarding -*e* of L sing. and -*he* of Abl G., Ms. A and to a lesser degree P tend to preserve the original spelling as contrasted with the modernized -*i* and -*hi* of S In all the above cases short *e* is given in the constituted text. Even in those few places where all the three Mss have -*i*, I have given -*e* in the constituted text but with a wavy underline to indicate its hypohetical character so to speak. Only in the case of the emphatic particle *(j)je* and *jema*, etc, the alternative forms *(j)ji* and *jima*, etc, are accepted in the text when none of the Mss had the former Regarding all the cases cited in the beginning of this article evidence supplied by the Mss is sufficiently strong for concluding that *e* is original, *i* its later development

§6. These remarks relating to the orthography of short e apply also to the orthography of short o and Anunāsika. In the constituted text the short *e* in open syllables has been throughout marked.

b) in closed syllables.

§7 In closed syllables, *e* and o are invariably short according to the rules of MIA phonetics Hence they have not been expressly indicated in the constituted text Regarding closed *e* and o appearing in the seam of a compound, the general tendency of the Mss is to write them as *i* and *u* *(gainda- =gajendra-, Manusuttara- =Manusyottara-)* I have followed this practice unless my best Mss. spell otherwise.

## 2 Short *o*.

*a)* in open syllables.

§8. Short o is evidenced in the following forms and vocables· 1. G sing of masc /neut *A* and *U* stems in -*aho*, -*uho* 2 V pl of masc. neut *A* stems in -*aho* 3 Imper 2 pl in -*aho* 4 The pronominal forms *so, ko, ohu* 5 Indeclinables· *ho, aho, tatthaho,* etc.

§9 What is said in connection with short *e* holds good for short o also In the constituted text the Genitive and Vocative forms have been spelt with short o The Imperative forms are spelt with *u* also when none of the Mss has *o*. The short o in open syllables has been throughout marked

## 3 The Anunāsika or Nasalization

§10 The Anunāsika is found in the following forms and vocacles· 1 N Sing of enlarged neut *A* stems in -*auṃ* 2 N A plur. of neut *A* stems in -*aiṃ* 3 I plur and L plur of all stems and L. sing of fem *A* stems and all *I* and *U* stems with the ending -*hiṃ* 4 G plur of *A* stems in -*ahum*, -*ahã* 5 G plur. of *I* stems and feminine stems with the ending -*hiṃ* 6 -*ahum* of the first person plural 7. Pronominal forms *haum, amhaim, maiṃ, tuhum, tumhaiṃ, jaim, kāim* 8 Indeclinables *naim, nāiṃ, saiṃ, sahuṃ, nahiṃ, ṇāhim, ghaiṃ, jahim*, etc , *jaiyahuṃ*, etc , *jāvehiṃ*, etc., *evahiṃ*

§11. The remarks made while considering the orthography of short *e* hold good here also P. more than S and A more than P.

are careful in marking the Anunāsika. In *ṇaiṃ*, *ṇāiṃ*, *sahuṃ*, *nahiṃ* and *ṇāhiṃ* the nasalisation is inorganic. Nevertheless both the good Mss of the *Paumacariu* have it and hence I have standardized the spelling of these words.

§12. Hemacandra takes note of the enlarged *A*. stems being nasalized at the end in the Nominative singular (HC. IV 354). Regarding this feature none of the three Mss. shows any pronounced tendency They are indescriminate in nasalizing the final vowel of the vocables. Many extended neuter Nominatives are not nasalized On the other hand we find numerous corresponding masculine forms nasalized on the final at random But there are other indications to show that the Mss are quite indifferent in nasalizing the ending syllable *-hi* forming a part of stem is at times nasalized, as if it were the Instrumental/Locative ending So also *-hu* of the forms from stems ending in *-ha* Similarly *-ai* at the end of pres 3 person sing forms or at the end of stems is confused with neuter plural Nominative/accusative in *-aiṃ* By way of examples can be cited *piyāmahuṃ*, *vammahuṃ*, *muhuṃ*, *bhāiṃ* from P., and *dunduhiṃ*, *uṇṇaiṃ*, *dharaiṃ*, *haraiṃ* from S Even the Instr. sing form of masc /neut *A* stems which has an Anusvāra on the final syllable, is casually written without the sign of nasalization (*niurumbe, bimbe, āe, ṇivisaddhe, samudde*).. Because of this state of affairs, I have not admitted the neut forms in *-auṃ* as authentic. But they have been recorded in the critical notes throughout.

### 4 Ya-Śruti and Va-Śruti

§13 Apabhraṁśa Mss like Prakrit Mss. are quite careless in writing the *ya-śruti* Our Mss P. and S have a tendency not to insert *y* betwees *a* or *u* and a following vowel In these cases I have accepted the spelling without the *ya-śruti* if it is supported by even one Ms If all the Mss. have *y*, I have accepted the spelling with the *ya-śruti* In one or two stray stems like *pari-añca-pari-atta-*, I have followed the practice of the Mss. For the rest, *ya-śruti* is consistently shown as filling an intervocalic hiatus

§14 *Va-śruti* appears to be characteristic of Apabhraṁśa With regard to it also the Mss have the least claim to regularity or consistency It appears at random between *u* and *a* or even between any two vowels Whenever any one Ms spells a vocable with the *va-śruti*, I have accepted that spelling in the constituted text. For examples see §31.

### 5 Initial *n*- and Medial *-ṇn-*

§15 Some Prakrit Mss follow the practice of using *n* in the initial position, *nn* in the medial position and *n* for the rest But many Apabhraṁśa Mss do not know *n* at all They have *n* or *ṇṇ* under all conditions Among our three Mss P (and A to a lesser degree) exhibits a slight tendency of spelling with an *n*- or medial *-nn-*. In the constituted text dental *n* is strictly eschewed

### 6. *b* and *bh*.

§16 Many Apabhraṁśa Mss use *v* for both *v* and *b* and as a corollary to this practice they always write *vbh* for *bbh*. The Mss of PC have *b* only once in a thousand. Hence the former practice is adopted in the constituted text, but *vbh* being a phonetic absurdity, it has been given as *bbh* throughout.

### 7. Nasalized -v-

§17. According to Hemacandra intervocalic -*m*- in Apabhramśa was pronounced by some as nasalized *v* Some Ap Mss also give some indications to this effect Words like *karami*, *jema* are casually written as *karavṁi*, *jeva*, *jemva*, *jeva* or *jeṁva* Barring a few stray words our Mss preserve *m*- Only twice the pres 1. sing. is found ending in -*vi* in all the three Mss and P and S as contrasted with A have a tendency to write *jeva*, *teva*, etc for *jema*, *tema* In the latter case I have retained *m* whenever I found it even in a single Ms When all the three Mss. agreed in writing *v*, I have not changed it to *m*

§18. Quite casually -*v*- is found nasalized under the influence of a following nasal, e g, *Rāmaṇu*, *Rāmvaṇu* written for *Rāvaṇu*. In such cases, unless there is the support of A and P I have not accepted such a nasalized *v* as authentic

§19. More interesting is the case of the particle *vi* following an Anunāsika or a syllable containing a nasal In this case A. and P. have a definite tendency of nasalizing *vi* to *mi* and omitting the preceding Anunāsika This spelling has been accepted as standard in the constituted text. For examples, see §29 Personally I believe it to be a comparatively later trait and as such unknown to early Apabhramśa, but in this point I could not ignore the testimony of the Mss Alsdorf also has accepted this practice in his edition of the *Harivamśapurāṇa*.

### 8. The Vargānunāsika.

§20 The nasal preceding a consonant is given in the Mss always as an Anusvāra. I have followed the practice of Alsdorf and Jacobi (the only two scholars so far to study the problems of Apabhramśa linguistics and textual criticism in a critical, systematic manner) and have reproduced the Anunāsika as the Vargānunāsika before the stops The only exception has been made in the case of the compounds with the preposition *sam*- which are retained with *sam*

§21. The Mss of Puspadanta's *Mahāpurāṇa*, represent two distinct groups—one optionally preserving *r* in groups of conjuncts having *r* as a latter member, the other group assimilating it Contrasted with this, the Mss. of the *Paumacariu* assimilate such groups without exception.

### II Sporadic phonetic changes

§22 Shortening of vowels *a*) General tendency to shorten the final syllable Hence fem *Ā* stems of the earlier stage occur in Apa as *A* stems See also §23 *b* *b*) At times binding *i* of the *cvi-forms* is shortened as in *vasikaya*- (*vaśīkṛta*-) 4 5 3, *kaṇṇuppalīkarevi* (*karṇotpalīkṛtya*) 1 8 1 etc *c*) Shortening in stray cases *aliyaya*- (*alīka*- encl ) 8 3 6, *gahira*- (*gabhīra*-) 1 5 3, *cāmiyara*- (*cāmīkara*-) 7 2 2, 14 6 9,-*piḍha*- (*pīṭha*-) 4 5 9, *Bhaīrahi*- (*Bhagīrathi*-) 5 13 3, 5 14 3 as against *Bhaīrahi* 5 10 7, 5 11 3 *paripālaṇiya*- (*paripālanīya*-) 6 16 7

23 Lengthening of vowels *a*) compensatory lengthening of a preceding vowel consequent upon the simplification of a conjunct This tendency has become one of the chief characteristics of the New Indo-Aryan Stage For instances see §33 *b*) The quantity

of *i* and *u* as stem-finals is somewhat indifferent Hence irrespective of the original character of the stem-final, it is lengthened or shortened in accordance with the metrical requirement Thus *Vāhuvalī-* 4 7 7, 4 8, *nalini-* 6 3 6, *kodiyau* and *payadīyau* 3 11 6, *Sayambhu-* 1 3 1. c) Lengthening in stray cases: *paīsai* (*praviśati*) 4 1 8, 5 9 2, *paīsarai* (connected with *praviś-*) 4 1 as against *paisarai* 4 1 1, *joīsiya-* (*jyautisika-*) 3 5 7

§24. Stray vowel changes: Instead of the usual *appaṇu* (*ātmanaḥ*) we have *appuṇu* at 5 14 4, 7 10 3, 10 12 8 etc. *ṇirurumva* (*nikuramba-*) 4 10 6, 4 11 9 and *khuruppa-* (*ksurapra-*) 15 5 3 against *khurappa-* 11 11 7 are due to assimilation, while *mauda-* (*mukuṭa-*) 3 5 1 and *maula-* (*mukula-*) 3 7 7 are the results of dissimilation, *iya* (*iti*) 1 1 19 is an instance of a final *-i* changing to *ya*. Note also *līha-* 17 7 8 and *liha-* 15 12 7 from *lekhā-* and *rihā-* 11 4 5 from *rekhā*

§25 Contraction of vowels in contact *a*) contraction of the *-aya-* at the end of enlarged stems to *-ā-* e g *bhadārā* 1 1 1 etc, *-sārā-* 1 1 7, *bhaviyā-* 1 1 8, *mahisā-* 1 10 8, *kusumā-* 14 2 5, *davaṇā-* 14 2 5, *pahārā-* 16 13 9, *padīvā,* 5 6 8, 5 12 5, 5 12 9 etc, *Pavanañjayā-* 19 10 4, *Suloyaṇā-* 5 4 7. *b*) Contraction of *-aya-* resulting from the *-aka-* of the agentive to *-ā* as in *gavesā* 14 10 10, *pasāhā* 10 12 7, *-uttārā* 1 1 1, *-hakkārā* 2 10 9, *muhavekkhā* 10 2 7, *bhuñjā* (?) 14 2 7, *-gārā-* (*kāraka-*) 1 1 14, 2 6 10 etc *c*) Contraction of the original *-aya-* at the end of a stem to *-ā* as in *jiṇālā-jiṇālaya-* 6 2 5 *d*) Contraction of two medial vowels in contact as in *andhāraya-* (*andhakāra-* enl) 10 1 9, *akkhāḍaya-* (*akṣavāṭaka-*) 4 11 2, *vāma-* (*vyāyāma-*) 4 11 5, *thera-* (*sthavira-*) 1 4 2, *janera-* (**jana-kara-*) 4 13 2, *mora-* (*mayūra-*) 3 4 5, *Ujjha-* (*Ayodhyā-*) 4 14 9 against *Aujjha-* 4 1, *pāḍihera-*(*prātihārya-*) 3 3 10, *-keraya-* (*-kārya-* enl), various cases of contraction of the preposition *ava-* to *o-*.

§26 Preservation of intervocalic stops (instead of elision) either unchanged or by voicing or by geminating *Kumbhī-pāka-* 11 9 7, *Kaikasi-* 9 2 5, *Kaikaseu* (*kaikaseyah*) 10 10 7, *Kausiki* (*Kauśikī*) 9 6 2, *Kāmuka-* 5 8 3, *Ikkhukka-* (*'Ikṣvuka-?*) 5 1 2, *Sakkeya-* (*Sāketa-*) 5 11 4, 2 2 5 (all proper names), *lakkuḍi-* (*lakuṭi-*) 11 6 4, *-gāraya* (*-kāraka-*) 5 1 5 against *-kārī-* 4 5 9 and *-yārī-* 6 9 6, *Bhigu* (*Bhrgu*) 16 6 6, *naga-* 1 9 2, *āgara-* (*ākara-*) 4 2 3, *maragaya-* (*marakata-*) 1 4 3, *mayagala-* (*mada-kala-*) 1 15 1, *vaiyāgarana-* (*vaiyākarana-*) 7 14 4, *Payāga-* (*Prayāga-*) 2 11 4, *jogesara-* (*yogeśvara-*) 5 15 2, *nakkha-* (*nakha-*) 14 5 7, *Māricca-* (*Mārīca-*) 10 1 2, *Vtay-* (*Vtyaj-*) 7 12 3, *Kautilla-* (*Kautilya-*) 16 6 3, *Vaitaraṇi* 11 9 3, 9, 11 10 15, *-atisaya-* (*atiśaya-*) 1 7 3, *Gottama-* (*Gautama-*) 1 9 8, 5 1, *ṇitti-* (*nīti-*) 7 12 1, 16 2 1, *-sotta-* (*srotas-*) 2 1 8, *Jīmutta-* (*Jīmūta-*) 20 6 7, 17 11 8, *Toyadavāhaṇa-* 5 7 7, 5 9 11, *ubhaya-* 1 2 4

§27 Most of the following instances of *-ḍ* becoming *-l* are known to Prakrit also· *-phaliha-* (*sphaṭika-*) 6 5 2, *pīlana-* (*pīdana-*) 1 4 4, *niyalaya-* (*nigada* enl) 1 5 6, *talāya-* (*taḍāga-*) 2 2 3, *-kīla-* (*krīḍā-*) 5 1 7, 14 11, 4, *palitta-* (*pradīdpta-*) 7 11 9, 13 3 2, *solaha-* (*soḍaśa-*) 2 4 4

§28. Occasionally intervocalic *-m-* is changed to nasalized *-v-* which is as a rule written as *-v-* in the Mss *davaṇā-* (*damanaka-*) 14 4 5, *Haridavana-* (*Haridamana-*) 15 10 5, *Vpaṇava-* (*pra+nam-*) 1 1 1, *nāvālaya-* (=*nāmavat-*) 6 16 4, *ravaṇṇaya-* (**ramaṇyaka-*) 2 2 2, *nikkhavana-* (*niskramana-*) 2 11 4, *nīsāvaṇṇa-* (*nihsāmānya-*) 4 5 4,

*nivisa- (nimisa-)* 8 6 6 etc, *atthavana-* (from *Vatthava=astamaya-)* 15 6 2, *āsava- (āśrama-)* 9 1 9, *dharevi (dhārayāmi)* 18 8 9, *pariharevim (pariharāmi)* 18 8 9. For dropping of an intervocalic *-m-* see §30 *d.*

§29 A reverse tendency of changing *-v-* to *-m-* under the influence of a nasal sound in proximity, or even without such a condition is revealed by *a) mi* resulting from the particle *vi* following a word with the nasalized final syllable, as in *kehi-mi* 2 4 6, *tiṇṇi-mi* 4 9 2, *suraha-mi* 3 9 10, etc. (See Index Verborum under *vi*); *b)* stray instances like *pungama-* (*pungava-*) 1 1 10, *pihimi-* (*pṛthvi-*) 2 15 3, *parimiya-* (*parivṛta-*) 2 11 8, 3 5 9, *simira-* (*sivira-*) 11 8 1

§30 There are numerous cases of eliding an intervocalic *v* original or secondary mostly before *u* but occasionally also before *i* and *a* : *a) -v-* is mostly, though not always, dropped before the *-u-* of the Nom sing, *sahāu* 1 7 4 (but *payāvu-* 7 7 4); *sāu* 1 11 2 (and *sāvu* 7 7 4), b) casually it is dropped before *i* as in *kukai* (*kukavi-*) 1 3 1, *parāiya-* (*prāpta-*) 1 6 1, *paīsai-* (*praviśati*) 4 1 8, *theia-* (*sthavirā-*) 1 4 2, *-adai-* (*aṭavī-*) 3 8 5, c) before *a* it is omitted in *payatta-* (*pravṛtta-*) 5 15 9, *bhuaṇa-* (*bhuvana-*) 6 1, *tihuana-* (*tribhuvana-*) 1 1 15, *diyaha-* (*divasa-*) 5 12 5, *pariyattanti* (=*parāvartante*) 5 12 6, *rūa-* (*rūpa-*) 3 7 7 (against *rūva* 1 2 10), *niyatthī-* (from *ni* + *Vvas-*) 14 10 4, *suai* (from *Vsua-*, *Vsuva* = *Vsvap-*) 1 10 8, *lāyanna-* (*lāvaṇya-*) 1 13 6, *akkhādaya-* (*aksavātaka-*) 4 11 2; *-va-* disappears in *samasarana-* 1 8 6, 3 4 8 (against *samosarana* 3 4 10), d) in a few cases such a *-v-* has resulted from an intervocalic *-m-* *Jauṇa-(Yamunā-)* 12 4 3, *sumsuāra-* (*śumśumāra-*) 3 5 6, *raṇauha-* (*raṇamukha-*) 20 1; in *nāum* (*nāma*) 2 17 8 and *bhauṃha* 10 2 9 (as against *bhauha-* 14 3 10 and *bhamuhā* 14 12 8) the disappearing *-m-* nasalizes the succeeding vowel

§31 A reverse tendency is to insert a *va-śruti* between two contiguous vowels to fill up the hiatus created by the elision of a stop, as *Mandovari-* (*Mandodarī-)* 1 10 9, *thovaya-* (*stoka-* enl) 16 8 7, *uvaia-* (*udara-*) 1 10 3, 15 7 9, *uvahi-* (*udadhi-*) 3 3 7, 6 10 9 etc, *juvala-* (*yugala-*) 2 17 9, *dheṇuva-* (*dhenu-* enl) 3 3 5, *dhuva-* (*dhūta-*) 7 14 8, *dūva-* (*dūta-*) 10 8 10, *huvāsana-* (*hutāśana-*) 20 4 9, *vuvvuva-* (*budbuda-*) 17 3 3, *bhuva-* (*bhuja-*) 1 10 7, 2 17 9, *murava-* (*muraja-*) 1 5 7, *sivāla-* (*śṛgāla-*) 9 11 2, *mallīva-* (*mallikā-*) 14 10 6.

Vimalasūri's *Paumacariya* has several instances of *vaśruti* *juvā-* (*yukā-*) 6 44, *avalovani-* (*avalokani*) 7 139, *murava-* (*muraja-*) 7 156 etc

§32 Some stray cases *Tilakesa-* (*Tilakakeśā-*) 5 6 1, *muhala-* (*mukhara-*) 1 15 7, *somāla-* (*sukumāra-*) 7 1 5, *kalunaya-* (*karuna-* enl) 9 10 2, *calana-* (*caraṇa-*) 1 7 9, *diyaha-* (*divasa-*) 5 12 5, *pāhāna-* (*pāsāna-*) 7 14 1. *pāhiya* (*pāsiya-* from *paśya-*) 2 16 7 Loss of *-va-* in *nisiyara-* (*niśitatara-*) 4 1 is haplological

§33 We have several instances of the simplification of the conjunct with or without the compensatory lengthening of the preceding vowels *a) vairāya-* (*vairāgya-*) 2 9 2, 2 10 3, *kāosāya-* (*kāyotsarga-*) 2 11 8, *dhāi* (*dhātrī-*) 7 3 3, *dāhina-* (*daksina-*) 1 11 8, *payāhiṇa-* (*pradaksiṇā-*) 1 1 17, 6 13 3, *ṇiddākhiṇnaya-* (*nirdākṣiṇya-* enl) 2 14 2, *cāyāra* (*catvārah*) 6 1 7 *sāmali-* (*śālmali-*) 3 1 9, *sāva-* (*sarva-*) 1 8 10, 1 11 2, 7 7 4 *ṇāvai* (from *navvai*) 2 2 9, *kāva* (*kāvya*) 1 1 19, *sāvaḍau* (from *V sampada-*) 1 3 10, *nīyāsana-* (*niyamsana-*) 6 14 4; *soma-* (*saumyā-*) 2 2 5 *pāseya-* (*prasveda-*) 1 13

7; b) *cauthaya- (caturtha-* enl.) 1 8 8 *kaṇiyāri (karnikārī)* 3 1 9, *paija- (pratijñā-)* 5 7 7 (but *paijja-* 12 7 5), *paiṭha- (pravistha-)* 4 10 2, 14 2 1, 14 4 9, *pahilaya-* (for *pahillaya-*) 1 4 1, 16 2 1, *-ālasa (alasya-)* 2 12 3, *rayasala- (rajasvalā-)* 19 1 2, *Vaivasa- (Vaivasvat-)* 15 13 7, *Vaisavaṇa- (Vaiśravaṇa-)* 9 6 3, *samuha- (saṁmukha-)* 6 9 2; *akkhohani (akṣauhinī-)* 12 8 1; c) words compounded with *nir-/nis-*, *dur-/dus-*, *ud-* etc. have their initial vowel treated indifferently as simple or conjunct according to metrical convenience. This is a general tendency and no particular instances need be noted

§34. The treatment of the conjunct in the following cases is noteworthy: *vimbhaya- (vismaya-)* 1 12 4, *Jasumbhaya- (Yaśasvat-* enl ) 1 13 1, *Cakkhubhaya- (Caksusmat-* enl.) 1 12 4; *jhuṇi- (dhvani-)* 3 11 1, but *dhaya- (dhvaja-)* 1 5 2; *suviṇa- (svapna-)* 1 14 9, *duvāra- (dvāra-)* 6 7 7 (against *vāra-* 5 8 6), *duvāraha (dvādaśa)* 11 7 1 (against *vāraha* 3 4 1), *vintara- (vyantara-)* 1 8 9, 10, *-abbhintara- (abhyantara-)* 1 16 6; assimilation is at the basis of *bhimbhala- (vihvala-)* 1 5 4 and *phopphala- (pūgaphala-)* 1 5 9, 3 1 8.

§35. Gemination of consonants mostly for metrical reasons: *pammukka- (pramukta-)* 12 10 1, *khammāviyaya* (for *khamāviyaya-*) 19 6 8, *ṇimmantio (nimantritaḥ)* 16 13 5, *ṇimmitti- (nimittin-)* 16 3 9, *papphulla- (praphulla-)* 5 5 6, *ujjuya- (ṛju-* enl.) 5 15 9, *acceyaṇā- (acetanā-)* 19 15 1, *sapparivāra- (saparivāra-)* 2 2 8, 2 7 7, 2 14 6, 3 8 1, *tillokka°- (trailokya-)* 12 11 2, *kouhalla- (kautūhala-)* 1 12 6, 10 2 2, *vaulla- (bakula-)* 14 7 3, *sannavai (sanavati)* 2 3 3, *vaṇṇara- (vānara-)* 7 4 6; the Gen. postposition *taṇiya* appears as *-ttaniya* at 8 4 9 (*kaho- ttaniya,* and *taho- ttaṇiya*), 9 6 2 *(mahu- ttaṇiya)* and perhaps at 6 3 9 (A. *kahi- ttaṇau*).

§36 Sandhi in a sentence has been effected between the continuous syllables of two words under metrical stress in following cases:—

> *ṇāṇuppaṇṇu* (for *ṇāṇu uppa°*) 3 2 11, *aṇṇuppaṇṇu* (for *aṇṇu uppa°*) 3 3 2, *kappayaruchaṇṇā* (for *kappayaru uccha°*) 1 11 9, *Vimalavāhaṇucchaliya°* (for *Vimalavāhaṇu uccha°*) 1 13 1, *mohuppāiu* (for *mohu uppā°*) 14 3 12, *vamsuddhāriu* (for *vaṁsu udd°)* 8 9 6, *vālāvaṇi* (for *vā ālāvani*) 1 5 8, *suravaiṇāruna°* (for *suravaiṇā aruna°*) 2 3 2, *paḍahāmara°* (for *padahā amara°*) 2 4 1, *dhammeṇāharaṇa°* (for *dhammena āharana°*) 6 14 4, *ṇisuṇuttara°* (for *nisuṇu uttara°*) 6 15 2, *viṇāsaṇāiṁ* (for *viṇā āsaṇāiṁ*) 5 12 3, *gamaṇāṇeya* (for *°gamaṇā aneya*) 14 10 1. The Sandhi in the compound *cautīsaīsaya°* (for *cautīsa-aisaya°*) 3 3 1 is peculiar.

## III. Gender.

§37 *a*) The following words masculine in Sk are found with the n. pl ending *-aiṁ* in PC.: *kumbha-* 9 2 9*b*, *kiraṇa-* 11 14 5, *thūha- (stūpa-)* 3 4 4, *vidruma* 13 5 9, *sāhāmiya- (śākhāmṛga-)* 6 11 4, *jaṇa- (jana-* person) 12 12 10*b*, *jīva-* (used with n. pl. adjectives) 11 9 6, *tada (tata-)* 14 9 7, *kalahaṁsa-* 11 1 6 and many more. The *Bhavisattakaha* also manifests this tendency.

b) *Jhuṇi- (dhvani)* 3 11 1, *ṇihiya- (nidhi-* enl.) 3 13 7, 4 6 6, *kallola-* 14 12 6, *kallolā-* 1 2 5 are treated as feminine.

## IV Affixes

Several noteworthy affixes are listed below

§38 Agentives:

a) *kāraya-*, *gāraya*, *-yāraya-* (*Sk -kāraka-*) and *-kara-*, *yara*, (Sk *-kara-*) form compounds with an agentive sense as in *khaya-kārī* (*kṣaya-kārikā*) 4 5 9, *khaya-gāraya-* 5 1 5 and similarly at 2 6 10, 2 1, *-gāriya-* 19 4 8, 19 5 5, *-gārī-* 8 4 6, *-yāri* 6 9 6, *-yara-* 1 16 9

b) *-ana-* *kandāvana-* 9 6 9, *bhayāvana-* 8 1 4, *jūravana-* 12 5 1, *suhāvana-* 12 3 9, *kampāvaṇa-* 15 1

§39 Possessive suffixes.

*itta-* *jovvaṇaitti-* (*yauvanavati-*) 4 9 9 and similarly *atthaitta-* (from *artha-*) 14 13 5, *dumaitta-* (?) (from *druma-*) 20 8 9

§40 Adjectival suffixes

a) *-ima-* forming adjectives from verbal bases as in *phāḍima-* (from *V -phāḍa-*) 1 4 6, *samcārima-* (from *sam V cara-*) 4 10 8, from adverbs as in *heṭṭhima* (from *heṭṭha-* below) 4 9 9,

b) *-ira-* forming adjectives from verbal bases as in *panaccira-* (from *panacca=pra+ V nṛtya-*) 4 8 4, 17 2 7 and similarly *paribhamira-* 7 2 3, *paribhāsira-* 18 8 1,

c) *-illa-* forming adjectives from substantives etc as in *gāmilla* (from *grāma-*) 1 3 11, *uvarillıya* (fem enl from *uvari=upari*) 4 9 9a,

d) *-ikka-* equivalent to *-illa-* as in *vappikkī-* from *vappa-* 4 3 9

§41 a) *-ttana-* and b) *-tta-* forming abstract nouns from substantives as in *-hiyattana-* (from *hita-*) 2 9 3, *bhicattana-* (from *bhṛtya-*) 2 10 3, *Surindattanaya-* (from *Surindaā-*) 8 1 7, *Indatta-* (*Indratva-*) 3 11 9, *suratta-* (from *sura-*) 3 11 8

b) *-ima-* forming abstract nouns from adjectives as in *podhima* (from *podha=praudha-*) 4 4 1

§42 Comparatives in *-ā(ă)ra(ya)* (from *-tara(ka)-*) as in *gurūyāra-* (from *guru-*) 15 9 10, *vaddāraya-* (from *vadda-*) 16 4 8, *piyāraya-* (from *priya-*) 2 9 1, *pahilāraya-* (from *pahila-*) 9 3 3, *ṇisiyara-* (*niśitatara-*) 4 1, *viruāriya-* (fem from *virua-*) 19 4 8.

§43. Pleonastic suffixes a) *-ika-* in *dhānukkiya-* 6 15 3 against *dhānukka-* 6 15 7, b) *-akka* in *gurukkī-* (from *guru-*) 2 10 1, 4 3 9, c) *-alla-* in *navalla-* (from *nava-*) 11 5 9, d) *-ullaya-* in *kadaullā-* (from *kadaya-*) 14 5 7 This solitary instance of *-ullaya-* presents a contrast with the numerous instances of *-ulla-* extension in Puspadanta

§44 *-adaya-* and *-udaya-* in later Ap are used as diminutive and pleonastic suffixes, but in our text they are strictly used in a pejorative sense as in the only instances *sarīraḍaya-* (from *sarīra-*) 6 13 5, *vankudaya-* (from *vakra-*) 6 16 5

§45 Amelioratives a) *-vara-* developed a pleonastic sense in Ap as can be seen from *ku-munivara-* 7 3 9, *gayavara-* 2 14 3, *sura-vara-* 1 1 7, *jiṇavara-* 1 1 7, *kavivara-* 1 10 5, *girivara-* 1 10 6, *raha-vara-* 4 8 7, *taruvara* 6 3 5, *kaivara-* 6 11 2, *hayavara-* 3 13 4, *asi-vara-* 7 5 9, *puravara-* 8 12 1, *harivara-* 19 18 6, etc, b) the same remark applies to the prefix *su-* which is used to fill up a metrical gap as in *sualankāra-* 1 2 2, *suparitthiya-* 1 4 3, *sumaniṭṭhaya-* 3 1 13, *sunisalla-* 4 12 7, *sumanohara-* 5 3 7, *sudāruna-* 7 7 6, *su-Mallavanta-* 7 11 3, *supariyaṇa-* 9 5 1, *sukulīnavahu-* 12 6 2, *supūyaphala-* 14 7 3 *supahuita* 14 7 9, *su-Tanūyari-* 16 4 7, *suvihānaya-* 1 5 9, *susārahi* 17 9 6, *su-pariṭṭhavevi* 19 1 4, *su-Pasannakitti-* 10 10 6

§46 In *sa-kiyattha* (*=kṛtārtha*) 10 7 2, *sa* is mildly emphatic

It becomes frequent in early vernaculars and develops a pleonastic function

§47 In *anavasa-* 12 6 9, *ana-* is a negative prefix *ku-* and *du-* (=*dur-*, *dus-*) have the same function as in Sanskrit

## V. Stem-formation

§48 As the final consonant of the stems disappeared since the Prakrit stage, all the Ap stems end in a vowel The quantity of the final vowel is indifferent The general tendency of Ap. is to shorten the final syllable and hence Pk fem stems in *-ā*, *-ī* and *-ū* appear as *A*, *I* and*U* stems in Ap. as a rule But due to liberal use of Prakritisms, due to the later development *-iya-* into*-ī* and *-uya-* into *-ū* and due to lengthening and shortening affected to suit metre, we have Ap stems ending in *-a*, *-i*, *-u* as well as *-ā*, *-ī*, *-ū* The stems with a short final predominate The other ones are used often to satisfy exigencies of metre.

§49 Enlargement of the stem by adding *-ya-* (from *'svārthe kaḥ')* is quite common. Final *-aya*, *-iya* and *-uya* of the enlarged stems are liable to become *-ā*, *-ī*, and *-ū* respectively through con-contraction and hence in *A*-declension (mas and neut ) we have two parallel stems, one ending in *-a* (or *-aya)*, the other ending in *-ā* The latter has later on considerably contributed to the evolution of the oblique form of the NIA languages

§50 The tendency of normalization in nominal and verbal flexion developed in Prakrit has gained considerable strength in Ap The other types are gradually brought in line with the *A*-type *bahava-* *(bahu-)* 5 9 1, *pasava-* *(pasu-)* 14 11 8, illustrating the change of *U*-stems to *A*-stems and the Ins sing forms in *-em* from *I*-stems (§83) are indicative of this tendency. Similarly in the case of Fem *A*-stem, instrumentals in *-ehim* (§75), Gen forms in *-huṃ* (§80) and Loc forms in *-him* (§76) illustrate the influence of the masculine

§51 In the case of the fem bases, the general tendency in Ap is to turn *I*-bases into *A*-bases by enlarging them with the addition of the pleonatic suffix *-iya*

## VI Inflexion

### a) Substantive.

§52 The flexion system of Ap is in a process of disintegration Merging of Nom and Acc , of Abl and Gen , partial merging of Ins and Loc , confusion of masc and neut , domination of *A* declension, and increasing employment of post-positions to convey various case relations are the characteristic indications of this state of affairs.

§53 The Ap used in the *Varnavrttas* and some of the *Mātrāvṛttas* is more or less Prakritized Many Pk forms are found in the passages composed in those meters.

#### Stems in *-a* (mas and neut )

§54 For the influence of this type over other types see §§50, 80, 83.

§55 *-u* (enl *-au*) is the only termination in the Nom and Acc sing , there being no form in *-a* or *-ā* Nom sing forms in *-o* occur sporadically as Prakritisms before the indeclinable *vi* (1 7 9, 2 13 9, 4 5 8, 4 13 3 etc ) and under metrical stress (17 6 1, 17 10 1 etc.). Metre is also responsible for occasional Prakrit Acc in *-am*.

§56 For the enlarged neut. sing forms in *-aum* see §12

§57. Stem-enlargement with pleonastic *-da-* (*-daya-*) is not known to our text. *-ḍaya-* is used in a pejorative sense only (§44)

§58 Voc sing uses the bare stem, which has its final *-a* occasionally lengthened (through contraction of *-aya-* from enlargement) Note, °*sārā* 1 12 6, *paīvā* 5 12 5, *muḍhā* 5 12 6, *Pahañjanā* 9 8 1a, all at the end of a Pāda. In forms like *bhaḍārā* 2 6 10b, *-ā* has resulted from the contraction of the stem-final *-aya*. On most of these points PC. agrees with MP

§59 The bare stem or the stem with its ending vowel lengthened (the result of vowel contraction in the stem enlarged with pleonastic *-ya-* from-*ka-*) is used as the Nom Acc Masc pl form These as well as forms with the termination *-aiṃ* are employed in the Neut pl *sahāsa* (*sahasra-*) 2 11 7, *pavvaiyā* (*pravrajita-*) 2 11 7, and *sahāsaiṃ* 2 10 8 are all neut pl In forms like *gavesā* 14 10 1, the final *-aya* of the pl form *gavesaya* is contracted as *-ā*.

§60 As remarked above (§37), occasionally mas. stems also take this neut termination *-aiṃ*[1].

§61 *eṁ*, *eṇa* (*-ēṇa*), are the terminations of Ins sing Short *-e* and *-eṃ* are unknown to our text, while *-iṁ* is found as an orthographic variant of *-em* A roughly made sample analysis gives 2 . 1 as the proportion of forms in *-em* and *eṇa* respectively. This agrees with the figures for HP given by Alsdorf. Metre accounts for most of the forms in *-ēṇa* The same remark applies to a few Prakritisms in *-enam* (eg 17 3 1, 17 7 1, 17 8 1, 17 15 1, 13 4 1).

§62 In the termination *-eṁ*, the vowel is probably short, as shown by Alsdorf on the ground that its alternative form is *-iṁ* in the Mss. (cf Loc sing termination in its two forms short *-e* and *-i* in the Mss ).

§63. Regarding *-eṇa* Tagare observes[2] that it was less popular in Southern Ap It is frequent in MP. because in it 'Puṣpadanta deliberately tried to initiate the high-flown ornate style of Sk. and Pk classics One has simply to turn to *Jc* (i e *Jasaharacariu*) (which is a work of a more popular nature), and one finds the popularity of *-iṁ*, *-em* termination'

But these observations are not correct The frequency of the forms in *-ena* in PC proves that free occurrence of these forms in MP is not just a vagary of Puspadanta And in a casual survey of the *Jasaharacariu* I have been able to spot two hundred and odd forms in *-eṇa* which shows it to be in no way different from MP. on this point

§64 Further, following Grierson, Tagare derives[3] *-eṁ* of Inst sing from Loc sing *-ahiṃ* He believes that the Inst and Loc. merged into one case in Apa and the desinences of Loc came to be substituted for those of Inst He finds support for this view in the Inst sing forms in *-i* (from Loc sing short *-e*) found in Bh. and Kp He thinks, "the use of *-i* for Inst sg was well established in S(outhern) Ap of the 10th Cent A D e g, *kāli* from *kāla-*, *suhi* from *sukha-*, *daṁsani* from *darśana-* in *J*(*asahara*) *c*(*ariu*)'. Hence he finds it 'surprising that Alsdorf's edition of *H*(ari)*V* (*aṁśapurāna*) should contain no *-i* forms'. He comes to the conclusion that "-e

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(1) Stray cases like *ujjaliya* (qualifying *asivaru*) 18 8 2, *kaya* (qualifying *maraṇu*) 12 3, 5, *jujjha* 7 5 2 are modernizations, while voc sing forms in *-u* occurring at quite a few places are counted as scribal slips

(2) Tagare, 1948, 118

(3) Tagare, 1948, 118-120

is a regular term(ination) of the Ins. sg. in Ap, though it was originally of the Loc. sg"

Now these views are not borne out by facts. Ins. sing forms in *-i* are not found in MP. as also in our text From just three instances of such forms from the *Jasaharacariu* Tagare generalizes that *-i* was well-established as an Ins sing. termination in the Southern Apa of the 10th Cent But even these three forms loose all their meagre evidential value on examination. *kāli* is found as *kāliṃ* in the *Index Verborum* to the *Hist Gram. of Apa* and actually it is *kāliṁ* (i e the variant of *kālem)* as shown by the metre of *Jasaharacariu* 2 15. The second form in *-i*, viz, *suhi* is not found in the *Index*, but the latter quotes *suha* (equated with *śvā* 'a dog') from *Jasaharacariu* 2 35 10, and if we consult the original passage[1] we find that the actual word is *sunahu* and not *suhu* The remaining third form *daṁsaṇi* is correctly quoted, but it occurs in a passage which is plainly a fourteenth century interpolation[2] in the *Jasaharacariu*. This is one out of many instances of the uncritical use of the sources on the part of the author of the *Hist. Gram. of Apa* which has unfortunately vitiated several of his conclusions.

Thus it still remains to be demonstrated that the works of Puspadanta contain Instruments in *-i* and unless this is done, it cannot be accepted that Loc sing in short *-e* was used in an Instrumental sense[3]. This fact would go against the derivation of *-em* from *-ahiṃ*, which otherwise on phonetic grounds also appears unconvincing Loss of *-h-*, change of the final nasalization to an Anusvāra and the contraction of *-a-* and *-i* into *-e-* (in the face of their preservation in the neut. pl. termination *-aiṃ)* which are presupposed by the proposed evolution *-ahiṃ* into *-eṁ* remain unexplained Hence the derivation accepted by Bloch and Turner (*eṇa* becoming *em*) is to be preferred Turner's suggestion that in Ap *-eṇa*, *-ṇ-* probably represented Anusvāra is unacceptable, because reading the two-moraic *-em* in place of the three-moraic *-ena* would spoil the metre.

§65. *bhamantaeṇa* 1 13 9*a*, *uttiṇṇaena* 3 8 1*a*, *ubbhiṇṇaeṇa* 3 8 1*a*, *puṇṇaeṇa* 3 1 2*a*, *samāṇijjantaena* 1 2 12*b* (all at the end of a Pāda) are instances of the enlarged Ins sing forms

§66. For Instrumental forms used for the Locative see the next article.

§67. Short *-e* (orthographic variant *-i)* is the only termination of the Loc. sing *-ahim* is not found for *A* stems in PC. Occasionally Ins forms are used for Loc, e g *āsaṇṇeṁ* 15 5 8 and especially in Loc. absolute constructions as at 1 2 12*b*, 3 8 10*b*, *etc* In *annehim kiya ṇivitti aṇṇekkahiṃ* 3 12 4 'others abstained (piously) from many other thing', *aṇṇekkahim* presents a case of using Ins for Abl. *khīra-mahaṇṇave khīru bhareppiṇu* 2 5 8 can be rendered as 'having collected milk *at* the Milky Ocean'

§68. *-ehiṃ* and *-ahiṃ* are found in Ins. and Loc. pl. *-ihiṃ* appears as an orthographic variant of *-ehiṃ* Of these terminations, *-ehim* predominates A comparison of the Mss indicates that a gradual process of substituting *-ahiṃ* for *-ihim* (*-ehiṃ)* was at work,

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(1) *hā ! Jasaharu rāṇau ajju muu, ha ! daïva ! kāim maim sunahu hau*
(2) Vaidya, 1931, Introduction, 17
(3) It would appear *prima facie* that in *vijau Dasānane ghutthau* PC 10 11 9*a*. *Dasānane* is a Loc form used in an Ins sense But *vijau ghutthu amarāhiva-sāhane* PC 8 10 1*b* ('Victory was proclaimed *in* the ranks of the Lord of Gods') and several such passages show that this was an idiomatic expression and the form in short *-e* has a Loc sense. So also in *samāsae* 5 13 1*a* *samāsena* 'in short' and *kare* 6 13 2*a*, 6 16 8*a*

for the Ms. which is comparatively careful in preserving the language of the original has at many places forms in *-ehiṃ* corresponding to the forms in *-ahim* found in the Mss handing down a comparatively later text-tradition The proportion of *-ehiṃ* forms to *-ahiṃ* forms in PC is roughly estimated as 3 : 1.

§69 *-aho* (orthographically *-ahu)* is the normal termination of Abl Gen sing *-ă(ā)ha* is never used in PC[1] but Prakritic *-āsu* is found Most of the forms in *-āsu* occur at the end of the trochaically closing Pādas (e g 1 8 5, 1 13 3, 4 10 4, 4 11 7)

§70 Both *-ă(ā)hum* and *ă(ā)hā̃* are used for Gen pl Forms in *-ă(ā)hum* are fairly numerous It should be admitted that such cases are rare when all the three Mss of PC. read *-ă(ā)huṃ* at relevant places As a rule forms in *-ă(ā)huṃ* are found in only one of the Mss. at a time (mostly in either A or P ) In a lesser number of cases two Ms agree in reading *-ă(ā)hum* Corresponding to *-ă(ā)huṃ* in one Ms we find *-ă(ā)hu* or *-ă(ā)hā̃* (and occasionally *-ă(ā)ha* in other Mss As the Mss which are found more authentic contain numerous cases of *-ă(ā)hum,* I have accepted it in the constituted text if it is attested by even one Ms. and I have reconstructed it when the Mss. read varyingly *-hu* and *hā̃* But when both P and A read *-ha* (with *S.* reading *-hu)* that has been accepted in the constituted text

§71 Puspadanta occasionally used this form as we can gather from the cases noted by Alsdorf and from occurrences like *pīniya-bhavvahum* (38 18 7), *puvvahum* (38 18 7 so to be read for the textual *puvvahā̃* in view of the rhyme), *tasa-thāvarajīvahum* (39 8 6), *devahuṃ* (39 11 10*b),* *ari-bandhavahuṃ* (48 20 4), *varisahuṃ* (49 13 11) in MP This upholds the Prakrit grammarians to some extent in their sanction for *-hum* as a Gen termination[3].

§72. Prakrit termination *-āna* is rarely found in PC I-XX

## Feminine Stems In *-ă(ā)*

§73 Besides zero, *-u* is the termination of Nom Acc plur before which the stem vowel is optionally lengthened *uppāiu* (from *uppāya-)* 1 10 1 and *seviu* (from *seviya-)* 2 8 7 are peculiar in that they stand for *uppāiyau* and *seviyau* respectively Probably these forms are instances of contraction under metrical stress as is also seen in another form from *vaimāṇihe* for *vaimāṇiyaho* (from *vaimāṇiya-)* 15 15 5.

§74 Short *-e* (orthographic variant *-i)* is the only termination of Inst sing No form in *-aim* or *-aim* is attested from PC

§75 Forms in I plur end in *-ahim* In *āehim vara-vijjehim* 9 12 9, *guhehim* (I for Abl ) 13 5 6, *vittiehim* 10 6 6, *koilehim* 6 6 6 Masc ending *ehim* is employed

§76 -*he* is the termination of G L sing In later orthography it is spelt as *-hi* and the Mss often confuse it with *-hiṃ*[4] In the case of Loc, Mss clearly show this hesita-

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(1) The same is the case with MP though *maranaha kerau* (38 19 6*a)* appears to be an exception

(2) e g see PC 3 4 9, 3 4 10, 3 10 5, 3 13 3, 3 13 4, 3 13 6, 4 2 8, 4 6 10, 4 7 8, 4 7 9, 2 8 1, 2 8 6, 2 8 8, 2 14 2, 2 14 3, 2 14 4, 5 7 3, 5 7 4, 5 8 7, etc

(4) There is overwhelming evidence to show that the language of the Apabhramśa texts has undergone continuous revision and modernization so far as its

(3) cf. Tagare, 1948, 147

orthography was concerned Hence the picture of the language of the same text would vary in accordance with the age of the Ms of that text To quote one instance only at PC 19 12 1*b* PS read *Añjaṇaho* A *Añjanahe* equivalent

tion between *-he*, *-hi* and *-hiṃ*, where *-hiṃ* can be as well genuine Hence besides *Aujjhahe* 2 7 5, *Ujjhahe* 4 1 8 we have *Aujjhahim* (S °*hi*, A °*he*) 5 1 1, *Ujjhahim* (A. °*he*) 5 12 9b, *guhahim* 19 9 4, *silahim* (A. °*ha*) 13 8 6.

§77 Here as elsewhere, the short *e* of the earlier orthography is spelt as *i* in the later orthography and hence the earlier form of the G L termination is *-he* and not *-hi* or *him* as held by Tagore[1] Hence Alsdorf is right in considering the terminations of G and L of Fem *A* stems as identical and we need not try to connect it with *-asmin* or *-adhi*

§78 In later Apabhraṃśa *-ahim* is quite frequently used for the Loc sing. of masc *A*-stems

§79 Besides *-he* and *-him*, thrice *-hā̃* is attested in L sing of the fem *A*-stems *silahā̃* and *ilahā̃* 12 19 9b, *dikkhahā̃* (P S °*ha*) 3 10 2, The *Sanatkumāracarita* has *piyahā̃* and *niyahā̃* and *Sāvayadhammadohā* 95 uses *dālahā̃* in the Loc sing. sense. *ṇarayahā̃* at *Pāhudadohā* 5 is a similar instance of L Sing of masc *A* stem All these forms cannot be possibly just scribal errors[2]

§80. In G. plur we find *-hum* and *-hā̃*, obviously extended from the masc Thus *chāyahum and padāyahum 3 4 7*, *muahum* 19 2 8, *cavantiyahum* and *acchantiyahum* 19 9 4, *sunhahum* (P S.) 19 4 9, *sua-sāriyahum* 17 5 2, *vijjahum* (S °*he*, A °*hu*) 12 9 7, *vijjahu* 9 11 9b, *pīvara-thanahā̃* and *varanganahā̃* 3 13 2, *dhenuvāhā̃* 3 13 5, *kaṇṇahā̃* (P.S *him*) 10 7 1.

§81 *sāsuāna* and *sunhāna* 19 5 1 are Prakritisms

## Masc *I* and *U* Stems

§82 The final vowel of the bare stem used in the Nom Acc. sing and plur is optionally lengthened

§83 *-nā* and Anusvāra are the terminations of I sing · *suravainā* 2 3 2, *ṇahunā* 13 2 1a, *Sumāliṁ* (S *Sumālem*) and *Māliṁ* (S *Māleṁ*) 8 6 8, *Vāliṁ* 12 9 10, *Sumālim* 8 9 6, *vairiṁ* 15 14 1, *Harikesiṁ* 16 13 7, *Sirimāliṁ* and *alim* 17 5 6, once the form ends in *-em*, *Mālem* (rhyming with *ḍāleṁ*) which betrays the influence of *A* declension.

To the derivation of this Anusvāra of I sing from *-nā* (*alinā* becoming *alina* becoming *alim*) Tagare[3] prefers to

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to *Añjanāyāh* A is in many points more reliable than P and S so far as the metre, language and orthography of PC are concerned Had I only P and S at my disposal and constituted that text on their basis, I would have quoted *Añjanaho* as an instance of the extension of masc *-ho* termination to the fem A stems Similarly there are several instances in PC of P and S giving the Nom Acc sing of masc A stems as ending in *-a* while the corresponding reading in A ends in *u* Paying little heed to this sort of variable, defective and unreliable orthography of the Ap Mss, the uncritical character of some Ap texts and their indiscriminating use have marred many conclusions in Tagare's *Historical Grammar of Apabhramśa* which otherwise so far as the method of treatment is concerned, makes a valuable contribution to Apabhramśa linguistics

(1) Tagare, 1948, §92

(2) Over and above these terminations, Tagare gives a supposed instance of 'zero' termination in L sing of fem A stems (Hist Gram of Apa 92A and 93B and p 160) The form in question according to Tagare is *akhaim* 'of a perpetual nature' qualifying *rāmaim* supposed to be I sing from *rāma* = *rāmā* in *Pāhuḍadohā* 42 This is a clear case of misinterpretation based on misdivision The line actually reads *jasu akhai nirāmaim gayau manu* i e *yasya aksaye nirāmaye gatam manah* Thus *akhaim* and *rāmai* are ghost words and there is no instance of zero termination in I

(3) Tagare, 1948, 168

explain it as a result of the influence of masc. *A* declension He parallels *aggım (aggımā)* with *sappim (sarpeṇa)* But this is unacceptable as in the *A* declension the genuine early form ends in *-em* and not in *-ıṁ* and as such *aggım* cannot be explained with the help of *sappem* Only those L sing. forms of the masc I, *U* declensions which end in *-em* are formed under the influence of masc *A* declension

§84 *-he* and *-ho* are found in G sing *munihe* (*S A* °*ho-*) and *jhunihe* 1 1 9, °*dısıhe* (S A. °*ho*) 1 1 13, *Ṇāhıhe* (P S °*hi*) 1 13 3, *samdhihe* (P S *samdhıe*) 1 3 3, *sihıhe* 2 11 9b, *Vāhuvalıhe* 4 10 5, *guruhe* 2 9 6, *Meruhe* 12 1 19b, *munıho* (S °*hıṃ*) and *cūḍāmanıho* 1 1 12, *guruho* and *kappataruho* 1 1 8 °*vaīhu* (rhyming with *Vijayasīhu*) 7 4 5 is obscure

§85 Corresponding to the singular terminations, *-hiṃ* and *hum* are the terminations of the plur Instances are *atthāṇavaıhım bhāıhī* 4 2 6, *bhāıhım* 9 11 4, *vaırıh'm* (P S °*hıṃ*) 7 9 1, *guruhuṃ* 7 12 5, *vaırıhuṃ* (P S *hı*) 7 11 6, *sāhuhuṃ* and °*vāhuhum* 5 3 5

§86 Loc sing. ends in *-hıṃ*. *Meruhıṃ* 2 1, 5 1 6, (P. °*he*), °*ırıhıṃ* 11 3 1.

### Fem *ı* and *u* stems.

§87 *-he* is used in Abl and G sing, *-hım* in plur *Paramesarıhım* and °*sarıhıṃ* 9 1 9, °*seddhıhım*[1] 2 15 5, *kamalınıhım* 19 4 9a.

§88 Loc Sing has *-he* and *-him* Instances are *vıhattihe* (S *-hıṃ*) 4 1 8, *vāvıhe* 5 14 7, 6 10 6, *karınıhe* (P S *hı-*) 7 3 1 *gaṇıyārıhe* 7 3 3, *uccolıhe* (P S °*hı*) 9 3 1, *seḍdhıhım* 2 15 9, 6 2 2, 7 1 2, 8 1 1 (A °*he*), *mahıhım* 4 8 9, 4 12 2, 10 10 3 *purıhım* (P S °*he*) 11 14 11b, *rayanıhım* 18 6 6, *uccolıhım* 20 3 3

§89 *-hım* is also employed in L plur. e g *paolihıṃ* 16 14 8

### b) Post-positions

§90 The following post-positions in a compounded or uncompounded form, are found in PC In the case of those which are declinable, the base is also given

§91 *samau* (Sk *samam* enl ( 2 12 2, *samāṇa-* (sk *samāna-*) 2 11 7, 4 2 2, 3 10 2 and *sarısau* (Sk *sadrśakam*, Guj *sarsum*) 14 4 9 govern Ins and are used in an instrumental sense conveying the idea 'with', 'along with'

§92 *kāraṇe* 4 12 3, 10 6 6, °1 10 5, °9 1 2 and °*kajje* (**kārye* =*krte*) 6 12 7, 12 5 5 or °*kajjeṇa* (**kāryena*=*krte*) 10 4 3, governing Gen. are used in a dative sense to convey the idea 'for' 'for the sake of'

§93 *laggevı* (abs of *V lagg-* 'stick', = *āıabhya*) 1 16 4, 6 9 8, 12 2 8 governing Gen is used in an Abl sense to convey the idea 'beginning from'

§94 *keraya-* and *taṇaya-* (HC IV 422) the early ancestors of Guj *keruṃ* and *tanum* are used frequently as Gen post-positions. They govern Gen They are found at 6 13 5, 9 8 3, (*kerau*), 4 3 8, 5 3 3 (*kerī*), 1 9 9b (°*kerī*), 6 11 9 (*kerāıṃ*), 9 11 7 (*tāha mi kerāım*, where *mı (apı)* intervenes) etc, and 4 5 2, 4 5 5 (*taṇau*), 3 7 1

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(1) This can also be interpreted as L plur

(*taṇai*), 3 6 10*a*, 4 3 7, 4 14 2, 9 6 2 (*taṇiya*), 8 4 9 *ab*, 9 6 2 (*ttaṇiya*), 1 16 5 (*taṇaya*) etc.

§95. Tagare has misunderstood the function of *taṇaya-* It is a declinable adjective (like *sambandhin* with which it is rendered by Hemacandra), qualifying the following substantive and as such quite normally is in number, gender and case concord with the latter *taṇaya-* can be declined in all cases and numbers depending upon the substantive qualified by it Hence there is nothing like a double genitive in *taho tanayaho nāmaho (Bh.* 96 7) as is held by Tagare[1] Again he understands that *taṇa* was also popular as an Instr post-position in Western Apabhraṁśa This conclusion is arrived at from *mahu tanai* (*Paramappapayāsu,* 2 186) =*madīyena, sukaihim tanāim* (MP. 1 12 8) 'pertaining to good poets' and *vaddattanaho tanena* (HC 1 12 8) 'for the sake of greatness' which is comparable to *siddhattanaho taneṇa* (*Pāhudadohā,* 88). But by no stretch of imagination these cases can be made to yield the conclusion that therein *taṇa* is used as an Inst post-position. In the first case it qualifies a substantive in Inst sing The second case has neither any Inst ending nor any instrumental sense In the remaining two instances *kāraṇena* is to be understood after *tanena* (i e *vaddattanaho tanena kāraneṇa* and *siddhattanaho taneṇa kāranena*) and then it is clearly seen to be a gen post-position

Thus there is no justification for holding that *tana* was used as an Inst post-position also

§96 *uvari* (*upari*) 2 3 8, 6 6 2 etc *uvariṁ* 17 8 10*b*, *uppari* 1 3 3, 2 3 4 governs Gen and are used in a Loc sense conveying the idea 'on' 'above' So also °*matthae* (*mastakē;* Guj *māthe*) 1 8 13, 9 9 9.

§97 *bhanevi* (abs of √*bhan-* 'speak') 2 7 8, 2 17 8, 14 5 8 governs Acc. and has the sense of Sk *iti kṛtvā, iti matvā.* From *mahi-vallahu bhanevi jo thuvvai* 3 9 6, 'who is praised by being spoken of as the lord of the earth—by being looked upon as the lord of the earth', we can see the semantic evolution which further changes the meaning to *uddiśya, prati* or 'towards' as exemplified at 6 7 5 and 2 4 9 (*bhanevi*), thus bringing it not only morphologically, but semantically too in harmony with its Guj representative *bhanī* 'towards'

§98 Neither *hontau*[2] nor *thiu* are found in PC *pāsu* and *pāsehim* governing genitive are used in the sense of near See Index s v *pāsiu* governing genitive is used in the sense of 'because of' as in *eyaho pāsiu* 10 8 2, 3 'because of him'. But at 4 5 4, 10 9 6, 9 5 6, 7, 8, it appears to have been used in a genitive sense conveying the idea 'belonging to'.

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(1) Tagare, 1948, 197

(2) Tagare says that *hontau* in the Abl sense is unknown to Southern Apabhramsa (*Hist. Gram. Apa.,* 192) But Alsdorf quotes four instances, three from Hp (89 18 13, 92 17 12, 92 19 2) and one from *Ṇāyakumāracariu* (6 7 9) of the post-positional use of *hontau* I have come across the following instance from Svayambhū's RC *āyau kundina-nayaraho hontau* 9 2 7*b*, and one more from the *Jasaharacariu haum vivaraho hontau nīsariu* [illegible] 3 17. There is, therefore, no ground to believe that this post-positional use of *hontau* was of a late Western Apabhraṁśa origin.

## c) Pronouns

§99. **First Person Pronoun:**

| | Sing. | Plur |
|---|---|---|
| N | *haum* 4 4 3, 4 4 5, 4 14 8 | *amhe* 2 15 7, 2 8 3 *amhe* 7 4 9. *amhaĩ* 10 4 3 |
| Acc I L | *maiṃ* 15 6 2, 1 3 1, 2 16 8, 3 9 5, 4 5 3, 5 9 8 | *amhehiṃ* 2 13 9b. (I L) |
| Abl. G | *mahu* 1 12 6, 8, 4 1 9b, 4 3 3, 4 5 2 *majjhu* 11 5 9b. | *amhahum* 2 4 2, 3, 4, 2 6 10. *amhahã* 2 15 3, 10 6 6 |

§100 **Second Person Pronoun.**

| | Sing. | Plur |
|---|---|---|
| N | *tuhum* 4 3 6, 8, 4 12 6. | *tumhe* 7 4 9 *tumhaiṃ* 6 12 5. |
| Acc. I L | *paim* 1 3 1, 4 2 9b, 4 5 8; 2 10 8, 2 10 9 | *tumhem* 5 9 4 (I L) |
| Abl Gen | *tuha* 4 2 6, 3 8 10, *tau* 1 16 1, 4 12 2, *tuva* 19 15 9, *tujjhu* 4 4 9a | *tumahaiṃ* 10 7 9a *tumhahuṃ* 10 8 5 *tumhahã* 5 5 3, 10 8 2 *tumha* 4 14 2 |

§101 *Other Pronouns* Their declension follows mostly that of the nouns So only the peculiar forms are noted

*a*) Third Person Pronoun Nom sing.[1] masc *su* 8 8 9, fem *sa* 10 2 3, I sing *teṇa* 3 9 10a, fem *tīe* 7 3 4, G. sing masc. *tāsu* 4 9 2, 1 6 1, 8, 1 11 3, 4 3 2, 4 13 8, 4 14 2 (all at the end of a Pāda); 1 11 7, 1 12 4, 3 9 7, 4 3 2, 4 4 4, 4 9 2, 5 1 3, 4, fem. *tāhe* 5 1 5 as well as *tahe* 1 13 6

*b*) Relative Pronoun G sing *jasu* 1 3 14*a*, 1 7 6, 1 16 2, 3, 3 3 11*a*, *jāsu* 1 6 8, 1 11 3

*c*) Interrogative and Indefinite Pronoun N sing masc *ko vi* 4 6 9, 10, 13 2 4, 18 1 9*a*, *kavana-* 1 6 1, 4 4 4, 8 6 9*a*, 2 14 9, neut *kāiṃ* 2 12 7, 2 12 9*b*, 2 14 3, 4 3 5, N plur *ke vi* 7 13 3, G sing *kāsu* 3 9 4

*d*) Proximate Demonstrative Pronoun· N Sing masc. *ehu* 1 3 12, 6 13 4, *ehau* 2 3 9b, neut *eu* 5 5 5, *iu* 10 1 8, N plur. masc *e* (short) 15 3 4, I sing *em* 3 9 10*b*. N sing fem *ima* 19 10 2, N sing neut *imu* 4 4 9*a*, 9 1 5, 12 2 7, 15 11 9*a*, 19 1 10, 19 15 9, I sing masc *āyaehim* 10 6 7.

## d) Verbal Flexion

§102 **Present Indicative** It is also used to indicate shades of indefiniteness—subjunctive, immediate future, etc.

*a*) First person Singular *-mi* is the only termination *-uṃ* is absent with the solitary exception of *visahauṃ* 18 6 2, which therefore invites suspicion *-mi* appears as *-vi (-vi)* in *dharevi*, *parihareví* 18 8 9*b*

*b*) *-ahuṃ* serves for the First Person Plural as in *jānahum* 2 13 9*b*, 5 5 2, *pāvahum* and *āvahum* 2 15 2 *jāhuṃ* 2 12 8,

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(1) Tagare (1948, 222) observes, 'Neut direct sing *tau* from *tako* from *ta-ka-h* is an extended form of *ta-* in *Pāhudadohā* 11" This is an error Hiralal Jain has corrected his interpretation of this Dohā in the *Tippanī*, equating rightly *tau* with *tapah*, but Tagare has failed to consult it and has followed the incorrect translation

3 4 10, *vandhahum* 3 4 10, *lehum* 2 15 8, *paribhamahuṁ* 6 13 7, *pekkhahum* 12 9 7, *parisujjhahum* 19 1 10b (in the last seven cases the sense has different shades of indefiniteness)

c) *-hi* is the only termination for the Second Person Singular and *-hu* or *-ho* (*acchahu* 3 4 10, *gavesaho* 12 8 9b, *jāṇahu* 4 5 2) for the Plural

d) Besides the normal *-ai*, *-ei* appears in the Third Person Singular mostly in metrically conditioned cases (*khañcei* 3 12 5, *karei* 4 12 6)

e) *-ahiṃ* is not found in the Third Person Plural.

§103 The desinences of the Future are the same as those of the Present Indicative, only the special base is formed by adding *-(e)sa* Instances: 1 plur *karesahum* 3 6 11a, 2 plur *karesaho* 12 8 9b, 3 sing *hosai* 4 5 4, *vahesai* 6 11 3; 3 plur *hosanti* 5 9 10

The *-ha* type of future is not found in our text.

§104 Imperative.

a) Imper 1 pl (These cases can be also regarded as present Ind 1 plur forms used in an indefinite sense) *jāhum* 2 12 8, 3 4 10b, *vandahum* 3 4 10b, *karahum* 5 10 7, *bhamāḍahuṃ* 5 10 8, *paisahum* 6 13 9, *paisarahum* 7 9 1

b) Imper. 2 Sing.

i) *-ahi* *padarisahi* 2 9 6, *genhahi* 6 4 9b, *lahahi* 19 15 8, *bhuñjahi* 12 11 5, *jāhi* 2 9 6, *jajjāhi* (intensive) 15 5 6, *jivahi* 7 12 1, *vollahi* 18 8 3, *ḍakkhavahi* 19 15 2, *ehi* 7 9 1;

ii) *-u*: *jiu* 4 3 8, *nīsaru* 4 7 2, *maru* 5 7 2, *hasu*, *bhuñju* 7 12 3, *taju*, *jujjhu* 7 12 3, *cau*, *samcaru* 7 12 4, *sunu* 7 12 5, *cadu*, *āu*, *padu* 19 15 3, *bhamu*, *ramu* 19 15 5, *utthuṭṭhu* (intensive) 10 4 4;

iii) short *-e* *kare* 4 3 2, 9 2 6, (rhyme-secure at) 6 16 8, 15 5 6, *bhuñje*, 4 12 6, *kahe* (rhyme-secure) 6 13 7, 8 6 9, *pāle* 7 12 6, *anuhunje* 12 5 13, *anubhuñje* 12 10 9b, *nihāle* 12 5 14a, *mue* 15 7 2, *jotte* 19 2 5, *ḍhare* 19 15 6.

iv) *-i* *volli* 2 14 1, *suṇi* 5 1 1, *kahi* 1 9 6, *pariṇi* 10 5 8.

§105 The forms in short *-e*/*-i* as also in *-u* are commonly used There are several forms in short *-e* The Ms. which leads in preserving original orthographic features, is also leading in attesting the imper forms in short *-e* It is quite naturally explained by Jacobi and Alsdorf as a development of the Sk opt 2 sing. in *-eh*. The *-i* forms represent a phonetically later stage. Tagare's suggestion to explain it as due to passive + zero or to the loss of *-h* in *-(a)hi* is quite unattractive.

The term *-u* is also to be explained in accordance with the Ap tendency to turn final *-a* into *-u* It has nothing to do with the *-u* of the 3 sing.

§106. Imper 2 pl ends in *-aho* or *-ahu*: *todaho*, *ḍohaho*, *chandaho* 2 13 4, *bhindaho* 5 11 5 (rhyme-secure), *joyaho* 2 3 9b (rhyme-secure), *lakkhaho* 5 5 1 (rhyme-secure), *bhaṇaho*, *manḍaho* 4 8 9, *niṭṭhavaho*, *paṭṭhavaho* 6 2 8, *haṇaho*, *khaṇaho* 7 4 7, *dharaho* 7 7 2;

*āgacchahu* (rhyme-secure) 3 4 10b, *āmellahu* 3 7 4, *karahu* 4 3 3, 4 5 2, *thāhu* 2 16 11, *kahahu* 4 1 9b

(1) Tagare, 1948, 298

§107 Optative

2 sing *dejja* 2 6 10b, *jujjhejjahi* 15 5 6, *khamejjahi* 19 14 4, *lajjijjahi* 18 8 3

§108 Passive

a) Pres 2 sing. *paṇavijjahi, uvamijjahi* 2 6 9,
b) 3 sing. 2 6 9, *uvamijjai* 1 6 1, *ghāijjai* 1 10 5, *laijjai* 2 5 5, *jijjai* 7 11 9b

§109. Causative

a) *uddāva-* 2 1 7, *cadāva,* 2 3 1, *cintāva-* 2 9 2, *khamāva* 4 14 3, *devāva-* 1 8 3, *darisāva-* 2 3 9, *ṇhāva-* 2 5 9a
b) *viṇṇava-* 1 3 1, 1 7 9, *dakkhava-* 2 8 5, *ṇhava* 2 6 1, *thava* 2 2 7, 2 6 5;
c) *bhamāda-* 5 10 9,
d) *paisāra* (from *paisa-*) 5 5 8, 13 10 10a etc , *vaisāra* (from *vaisa-*) 5 14 3, 20 3 3

§110 Denominative

a) simple· *pāyada-* 1 1 19, *dhavala-* 3 3 6, *uppallāna-* 5 4 5, *nhāna-* 5 4 5, *maila-* 14 7 8, *dhūma-* 17 14 7,
b) compound *kānekkha-* (from *kāna-* + *Vikkha-*) 2 12 8, *mambhīsa-* (from *mā* + *bhīsa-*) 10 2 1, *kaṇṇāra-* (from *karṇa* + *āra-*) 19 14 2.

§111 *-cvi-* forms

a) *āsaṇṇīhūu* 1 8 5, *muhalīhūyau* 1 13 9, *vilakkhī-hūu* 4 11 8, *dūrī-hoī* 6 4 3, *dhillīhontāiṃ* 8 5 11a, *ṇiratthī-kiu* 20 4 7
b) *kannuppali-karevi* 1 8 1, *vasi-kiu* 4 5 3, *duvvali-huyau* 18 5 9b

§112 Infinitives

a) *-anahā vandanahā* 1 9 1, *paimanaha* 5 15 9b, *kampanahā* 10 1 8,
b) *-ehum nehuṃ* 10 2 4,
c) *-evi dharevi* 9 13 8

At 2 12 5 the infinitive of purpose is conveyed by using the Loc sing of the Gerundive *pievae laggā* 'began to drink'

§113 Absolutives There are several terminations for the absolutive. *-evi, ēvi -avi -eppiṇu, -evinu, -(e)ppi* Of these *-evi* is the commonest

a) *evi pekkhevi* 4 1 9a, *nisunevi* 4 2 1 *vāvarevi* 12 9 8, *hoevi* 2 15 8,
b) *-ēvi paṇavevi* 1 1 16, *bhaṇevi* 6 4 1, *paiañcevi* 12 10 16 etc
c) *-avi parisesavi* 3 10 8, *ṇiyavi* 6 2 6, *muyavi* (rhyme-secure) 15 13 5,
d) *-eppinu naveppinu joeppiṇu* 1 1, *panaveppinu* 1 1 1, *gampinu* 1 15 9, 7 13 9b, *todeppiṇu* 2 12 8, *deppinu* 2 2 7, 2 14 8, *thaveppinu* 2 2 7
e) *-ppi: gampi* 2 7 5, 4 3 6, 5 5 1, 5 7 9a,
f) *-evinu· vihaseviṇu* 1 16 1, *ṇisuṇevinu* 11 11 6

§114 Potential Participle

Termination *-evau jīvevau* 5 16 4, *jujjhevau* 4 9 1, *ghāevau* 4 12 3, *paisevau* 10 8 3, *paharevau, jāevau,* 11 13 5, *karevī* (f) 9 6 9b, 20 1 7, *harevī* (f) 20 1 7.

§115. Gerundives:
*jīvevae* 2 8 4, *parihevae* 2 8 4, *pievae* 2 12 5, *jievāho ruevāho* 7 8 8

§116 Compound verbs:
There are several instances of compounding a participal with a verbal form to express tense-variation Thus past passive participle is combined either with *āsi* 'was' to express a past perfect sense or with *'si* to express a present perfect sense
*kahiu āsi* 'had been told' 1 12 8
*kiu āsi* 'had been committed' 2 13 9*b*.
*pesiya āsi* 'had been sent' 2 15 1.
*samappiu āsi* 'had been made over' 4 4 9*a*
*vuttau āsi* 'had been said' 5 5 5.
*jāo āsi* 'had been born' 6 15 2
*giliya āsi* 'would have been swallowed' 19 8 10*b*.
*ṇimmantio 'si* 'you have been invited' 16 13 5
*ḍhukko 'si* 'you have approached' 10 10 8.

§117. The order of the members of a compound is altered according to metrical convenience. Note the following instances:
*kammaṭṭha°-* 1 1 4, *vaya-pañca°-* 1 1 5, *accanta-mahanta-patta-siva-* 1 1 11, *puccha-paīhara-* 6 11 5, *lāṅgūla-paīhara-* 6 11 8, *bhava-samsāra-mahaṇṇava-ṇāsiya-* 5 16 3, *pavara-bhuva-phaliha-dīha* 7 5 1.

## VII Some Syntactical Remarks.

§118. In *Bharahesara-Vāhuvalī vi te vi, āsaṇṇaiṃ ḍhukkaim valaim ve vi* 4 4 7 the common predicate of the compound subject takes the gender of the following member.

### *Case usages.*

§119 Instrumental:
*a*) Inst. instead of Loc.:
*dāhiṇa-bhāem Bharahu thakku* 1 11 8*a* .
'Bharata was situated in the Southern division'
*b*) Inst absolute for Loc absolute:
*paim honteṇa, havantu asesaim* 2 10 8; *dhammeṁ hontaeṇa, deva vi seva karanti* 6 14 9a, *nīsarieṁ pura-paramesareṇa, ṇīsariya vīra* 12 7 8

§120 Genitive:
The Ap. Gen has a very wide province. It has usurped the functions of several other cases.
*a*) As Dat is lost as a rule in MIA, verbs of giving govern Gen · *tujjhu āsi samappiu* 4 4 9*a*, *tam taho dei* 3 12 5, *samappevi ṇandaṇaho* 6 8 5; *mālau ṇaraho uvasoha denti* 6 3 4.
Another Dat usage. *haum puṇu jāmi, thāmi ṇiya-kajjaho* 5 14 1
*b*) Verbs of motion govern Gen of goal:
*Risahu gau ṇivvāṇaho* 4 14 9*a*,
*Ajiya-bhaḍārau gau ṇivvāṇaho* 5 10 2,
*gau ṇiya-paṭṭaṇaho* 6 8 5,
*turangamu gayau pacchima-bhāyaho* 5 4 1,
*Kikkapuresaraho lehu gau* 6 16 3,
*sariyau ḍhoyanti salilu rayaṇāyaraho* 6 3 3,
*jasu ḍhukkai, so so lei ṇāsu* 7 5 7.

This holds good even when the motion is figurative:

*ghāi-kamma gaya khayaho* 4 14 3,
*jāi visāyaho* 5 15 1,
*mā khayaho nehu* 12 9 2

c) Further, words denoting movement require Gen of goal as in *mayarahaiu āyāsaho utthalliyau* 11 8 9b, *Sukesena Magahahā mukku payānau* 15 8 9b

In such cases the Genitive has the force of *prati*

In *nalinu divāyaraho viyasanti* 6 3 6 also the Gen. has the same sense.

d) But we also occasionally come across instances of verbs of motion governing accusative of goal

*naravai gau uvavaṇu* 5 14 6,
*(te) Kikkupurakkhu patta* 7 6 3,
*Bharahu ṇivvui pattau* 4 14 9a

e) Other verbs governing Gen.

i) Verbs meaning 'tell' 'say' etc
*heriehiṃ kaṇṭhaho kahiu* 4 7 1,
*manti Sirikanthaho kahai* 6 5 1,
*suvināvali Marudevie*
*Ṇāhi-ṇarāhivaho sisai* 1 15 9b,

ii) √*gaṛaha-* *garahanti jiṇindaho* 2 14 5,

iii) √*bhama-* *bhamiu Mandaraho jema tārāyaṇu* 2 16 11b,

iv) √*abbhiḍa-* *Niggbāu Mālihe abbhidiu* 7 13 9b, *Rāvaṇu Indaho abbhiḍai* 1 7 1b.

It governs Loc also
*Rāvaṇu Sahasakirane abbhiṭṭau* 1 5 1b

Note also the construction *abbhittu jujjhu Vijjāharāhā* 7 5 2 'A battle ensued among the Vidyādharas' The construction is familiar in the *Paumacariya* of Vimalasūri See 4 42, 5 69 etc

v) √*samāvaḍa-* *matta-gaindu pañcānanaho samāvaḍiu* 7 13 9a

f) In *marai to-vi mahu Toyadavāhanu* 5 7 7 Gen conveys cause

g) In the absolute construction Gen does not convey, unlike Sanskrit, the sense of *anādara* Mostly it is found with present participles and has been inherited by Gujarati Instances. *(taho) rajju karantaho, puvvahā lakkha tisaṭṭhi gaya* 2 8 9a 'As he ruled, sixty-three lakhs of Pūrvas passed',

*rajju karantaho taho Maharakkhaho, Devarakkhu uppaṇṇau nandaṇu* 5 14 5-6 'As that Maharakkha ruled, a son Devarakkha was born to him';

*taho Lankāhiva-duhiya parinantaho pangaṇe keṇa vi kai lihiya* 6 9 1' 'When he was marrying the daughter of the Lord of Lankā somebody drew monkeys in (his) courtyard'

h) Genitive of contents (Instr sense)
*ikkhu-rasaho bhariyañjali* 2 16 9, 2 17 5 'The palm cavity was filled with the sugar-cane juice'

§121 **Locative**

a) √*paisa-* governs Loc or Acc

i) *jale paitha* 4 10 2, *paisarai na paṭṭaṇe cakka-rayanu* 4 1 1, *na paisai ujjhahe cakku* 4 1 8, *samasaraṇe paiṭṭhau* 5 9 9b

ii) *paisai saraṇu* 5 7 3, 4, 5, *so samasaraṇu paitthau* 5 7 9, *Nandīsarakkhu paisaramı* 6 8 4, *paisahum jiṇālau* 6 13 9, *paitthu vaṇu* 12 12 9

b) Instead of Acc or Gen, Loc is used with *visajjıya* 'sent' in *Nala-Nīla visajjıya Kikkapure* 12 12 2,

c) *Khīra-mahaṇṇave khīru bhareppiṇu* 2 5 8 is not a case of the use of Loc for Abl. It is a different construction, stressing the source Loc is used similarly in Gujaratı,

d) Loc Absolute is quite common *Kāle galantae, nāhu nıya-deha-riddhı parıyaddhaı* 2 7 9*a*, *kıye khae vandha-vāhum, kena sahum rajju karesaho?* 12 8 9*b* etc

§122 Some verbs of saying like *pahāsa-*, *cava-*, *pacava-* are used intransitively Their preterite participles take a nominative and not an instrumental subject, like *gataḥ* etc in Sk The instances are·

*so pahāsıu* 3 9 3 'he said', *pamaya-ṇivahu cavıu* 6 12 6 'The monkey-hoard said', *sa pacavıya* 10 2 3 'she said', *sura-pavaru cavıu* 15 3 3 'The best among gods said'

Thus the distinction between the constructions required by Hindi *bolanā* and *kahanā* or Guj *bolavum* and *kahevum* has its roots stretching back as far as the ninth century A D

*jimā* 'dine' is used intransitively in *bhadārau jımiu* 2 17 9

§123 Impersonal use of the preterite participle is common·
*tena hatthutthalliu* 2 15 9*a* 'He made a gesture with hand'
*Vāhuvalīsarena gājjıu* 4 4 7 'Lord Bāhubalı roared'

§124 Some of the idioms, expressions and usages peculiar to Ap are noted below:

1) *Kikkupurākkhu* 7 6 3, *Nandīsarakkhu* 6 8 4 etc Proper names are at times given in this manner—compounded with *-akkha*, Sk *ākhya-* See HP, Introduction

2) *āvattıu Jama-muhe* 7 6 6 and *vagalāmuhe āvaṭṭantau* 17 3 4 show that the expression *avaṭṭiu* has the sense of 'be thrown as a victim into (the jaws of Death)'.

3) *olagga-* with *pāṇehiṃ* means 'serve with one's life' 'sacrifice one's life while serving' as in *olaggaı pāṇehıṃ Vijayasīhu*' 7 6 5.

4) *kaṁ dıvu* 3 6 11 'when?'

5) *kavanu gahanu* 'counts for how much?' as in *tasu vıyaṭṭ-āho abbhittāho kavaṇu gahanu kıra Rāvaṇu* 12 6 9*b*, 'for how much does Rāvana count before him who has turned hostile and attacked (him)?'

6) *ḍhou* with √*dā-* signifies 'allow to approach' as in *ḍhou ṇa dıntehiṃ* 3 6 9 'not allowing to approach' Similarly *ḍhou laha-* = 'be able to approach' cf the use of *ḍhaukam* with √*dā-* in Jain Sanskrit.

7) *ṇaṁ ṇaṁ* 1 6 2, 3 is used in the sense of *nanu* to express objection or doubt to a previous statement

8) *tuḍıhım* with √*caḍa-* has generally the sense of *saṁśaya-dolām āruh-*. In *kaṇṇā dāṇu kahıṁ taṇau, jaı ṇa dıṇṇu to tuḍihıṃ caḍāvaı* 6 3 9*a* 'If the daughter is not given away (in marriage) to somebody, she would put one on the horns of a dilemma', its sense is slightly different.

9) *thottuggīriya* 'laudatory and supplicant' generally qualifying speech as in *Dasasıreṇa thottuggīrıya-gırena vuccaı* 'Rāvaṇa said in supplicant words' and *thottuggīrıya guru-purau* 'having sung a hymn of praise before the Master'

10) *pesaṇu cukkau* is a euphemism for 'he died'. e.g *te mahu kerau pesanu cukkā* 5 13 2 'they failed to fulfil their mission entrusted by me' i e 'they died', (*Andhau*) *pesaṇa-cukku* 'Andhraka died'
11) *gavaṇammaṇau* 3 6 1b. *gamanamaṇu* 6 4 2, 'wishing to go, *jujjhanamana* 12 8 9 'wishing to fight'
12) *vaṭṭai* 18 3 7, 19 8 10b, 'to be sure' 'indeed'
13) There are various forms of swearing expressions used at the time of taking a vow e g
    i) *tāva na jiṇavaru jaya bhaṇami, jāva na rane viwakkhu sara-siriu* 6 1 10 'I will not say "be victorious" to the Jina, till I pierce the enemy with arrows in the battle'.
    ii) *jai kallae tāya' Lankānayari na paisarami, to niyaya-janeri Indāṇī kara-yale dharami* 7 12 9, 'O Papa, if I fail to enter the city of Lankā tomorrow, I would hold my mother Indrānī in my hand'
    iii) *jai taṁ bhadda-hatthi nau sāhami, to janaṇovari asivaru vāhami* 11 5 2 'If I fail to subdue that Bhadra elephant, I would brandish (my) best sword over (my) father'
    iv) *jai raṇamuhe mānu na malami taho, to chitta pāya rayaṇāsavaho* 12 7 4 'If I do not crush his pride in the battle front, the feet of Ratnāśrava are touched'.

## 7 METRES OF PAUMACARIU I—XX[1].

The present study of the metres employed in PC I-XX is divided into three sections in accordance with the three structural units of the Kaḍavaka[2] At times each Kaḍavaka of a particular Sandhi has a beginning piece made up of one stanza having two or four rhyming Pādas This unit is an occasional feature of the Kaḍavaka As contrasted with this commencing piece the main body and the concluding piece (which is also found invariably in the beginning of the Sandhi) called Ghattā are the permanent features of the Kadavaka Every Kaḍavaka has got them The metres employed in these three Kadavaka units, viz the commencing piece, the main body and the concluding piece or Ghattā are different from one another Hence they are described separately The metres of the commencing piece are taken up first Next follows a description of the metres of the Ghattā Lastly is given an account of the metres employed in the body of the Kadavaka

### A. The Commencing Piece at the Head of the Kaḍavaka

We have no definite knowledge as to whether the commencing piece of the Kaḍavaka was known by any general name SC VIII 31*a* while explaining the term *Kadavaka* declares, *āihim puṇu ghatta samāmaṇanti, jamaāvasāna(i) chaḍḍani bhananti* 'In the beginning (of the Kaḍavaka), they prescribe Ghattā and at the end of the Yamakas, they say Chaddaṇi' This means, that the Kaḍavaka-commencing piece is to be called Ghattā, while the concluding piece

(1) For the earlier contributions to the critical study of Apabhramsa metres see Jacobi, 1918, 1921, Alsdorf, 1928, 1936, 1937 Shahidullah, 1928, Bhayani, 1945, 1948

(2) (a) Kaḍavaa(u) *aṭṭhahim Jamaahim* raanti | |
āihim punu *Ghatta* samamananti | |
Jamaāvasāna(i) *chaddani* bhananti | | SC VIII 30-31
(b) Sandhyādau Kadavakānte ca dhruvam syāditi Dhruvā, Dhruvakam, Ghattā vā | Ch 5 1

is to be known as Chaddaṇī But the Ap Mss consistently follow the practice of calling the closing piece Ghattā, while the commencing stanza is not given any class name. Hence Svayambhū's account requires further support from other authorities, before it is accepted

Only Sandhis 3, 13, 17 and 19 have the Kaḍavaka commencing stanza[1] It appears in the beginning of each Kadavaka of these Sandhis In Puspadanta's *Mahāpurāna* Jambheṭṭia (IV), Racitā (V), Malayavilasitā (VI), Khandaka (VII), Āvali (VIII), Dvipadi (X, XIV etc ), Helā (IX, LXXVII) Āranāla (XVI) and Malaya-mañjarī (LXXVI) have been used for this purpose[2] The Ap texts or their Mss have not got any uniform practice of mentioning the name of these metres Usually Duvaī, Jambhettia, Dohā and Helā or (Helāduvaī) are mentioned by name, the others are left unnamed But we find little consistency in this matter Thus only one Ms of PC prefixes the term *Duvaī* to the Kadavaka-commencing stanzas of 3 Sandhi, other Mss are silent about it On the other hand MP is in the habit of mentioning the name in every case.

The value of the end syllable is discussed below under the description of the Ghattā

(1) The Kadavaka-commencing stanza of the 3 Sandhi (Gandhodakadhārā)

Scheme—No of lines: 4
No of moras per line· 13 (or 14, if the end syllable is scanned as long)
Gaṇa-scheme· 6 + 4 + 3 (or 4).
Rhyme-scheme· *a* with *b*, *c* with *d*

The six-moraic Gaṇa has, except in four cases, two-moraic grouping For its two middlemost moras the form uu is preferred The second Gaṇa has the following forms

uu — 21    — — 10    uu — 5
uuuu 10    — uu 4

This means that Jagana is permitted
The last Gana is invariably constituted of three shorts.
It will be seen that the structure of the Pādas of this metre is identical with that of the odd Pādas of the Duvahaya or Dohā metre Technically this is a Sarvasamā Catuspadī If the final syllable is given its natural value, the line is 13-moraic; if it is scanned as long, it becomes 14-moraic Among the Saravasamā group of the Catuspadis, the Accharovilasia or Apsarovilasita[3] has 13 moras, the Gandhoaadhārā or Gandhodakadhārā[4] has 14 SC VI 157 gives

(1) In the rest of PC Sandhis 25, 59, 85 (all Helāduvaīs), 40, 51, 66, 75 (all Duvaīs), 48, 81 (Jambhettia), 49, 77 (Gandhodakadhārā), 50 (Pāianaka), 52, 53 (Āranāla), 54 (Dohā), 63 and 74 (Mātrā+Mañjarī) have got the commencing piece

(2) Most of these metres employed in the commencing piece are treated together in the Khañjaka section of the *Chando'nuśāsana*.

(3) (a) Calane teraha-mattaam, pa-pa-ta-gaṇehim vihattayam |
ahavā ca-ca-pa-vihūsiam, tam-inam Accharavilasiam | | SC VI 157.
(b) Apsaravilasitam bhavet, sa-ca-tair dvi-ca(pa)-ganais tu vā
Chandaśśekhara 168
(c) sa-ca-tāh cā-pau pā-tau vā Apsarovilasitam | Ch 43a 3-4

(4) (a) Calane coddaha-matiāo(?) annam āhuttha caārā | SC VI 158
(b) syur Gandhodakadhārāyām pa-dvicakārās tri-ca-dā vā |
Chandaśśekhara 169
(c) sa-cāh ci dau vā Gandhodakadhārā | Ch 43a 5-6

5 + 5 + 3 or 4 + 4 + 5 as the Gaṇa scheme of the Apsarovilasita[1] None of these schemes applies to 3 1 1*a* (*dīhara-kālacakka-haeṇa* i e —UU—U—UUUU), 7 1 *c* (*jinavara-puṇṇa vāya-hayaim* i e. UUUU—U—UUUU), 3 12 1 *d* (*uvasamu jāu savva-jaṇaho* i.e UUUU—U—UUUU), etc On the other hand the scheme 6 + 4 + 4 given for the Gandhodakadhārā (SC. VI 158 *c*) is satisfied by all the lines Of course the theory as usual requires the end syllable to be counted as heavy

The rhyme-scheme seen in the definition stanza of the Gandhodakadhāra in SC and in the illustrative stanza given in Ch is *b* rhyming with *d* i e. the usual rhyme-scheme of the Antarasamā Catuspadī, while in our stanzas *a* rhymes with *b* and *c* with *d* But this has little significance, because in their treatment and statement Prakrit metricians were far from being precise or exhaustive and they have hardly ever paid due attention to rhyme even though it was a very important feature of the Apabhraṁśa prosody. The Gandhodakadhārā itself is a good instance of this state of affairs. For earlier in Ch while defining the Jhambataka, Hemacandra has observed[2] that the Gandhodakadhārā itself that will be defined later on is called Jhambataka when sung Thus from a metrical point of view according to Hemacandra himself the Jhambataka and the Gandhodakadhārā[3] are identical Now if we glance at the illustrative stanza of the Jhambataka we find that it has got the rhyme-scheme *a/b*, *c/d* (i e the same as found in our stanzas) and not that found in the illustrative stanza of the Gandhodakadhārā, viz, *b/d* !

Irregularities In 3 3 1*b* the Mss read *cautīsāisaya*° (P), *cautīsāisayam* (A) and *cautisā aisai* (S) Acceptance of any one of these readings yields one or more moras too many for the line. Hence the text has been emended as *cautīs'aisaya*°.

(2) The Kaḍavaka-commencing stanza of the 13. Sandhi (Dvipadī).

Scheme 6+U—U (or UUUU)+4+4+4+U—U (or UUUU) +— sporadic caesura after the 16 mora This is Duvaī or Dvipadī For a detailed discussion on this metre see HP 195, Sr 60 The results obtained by Alsdorf hold good in all particulars for our Dvipadīs also, except in one important point Against Alsdorf, the 4 Gaṇa is twice Jagaṇa· 13 4 1 *a* is—UU—U—U UUUU U—U U U—U—U— and 13 5 1 *b* is—UU—U—U—UU U—U— — U—U—

These cases clearly show that the form U—U (UUUU) was *not* forbidden for the 4 Gana

(1) Hemacandra and Rājasekhara give 6+4+3 also Thus would deprive our test of its validity But in examining the metres of Svayambhū's works, his own metrical work above all else should be given due consideration

(2) vakṣyamānā Gandhoddakadhāraīveyam gāna-vasād Jhambaṭaka-sañjñam labhate Ch 38*a*/10-11

(3) Its illustration
pahu tuha veri arannu gaya, nichhu vi nivasahim jinva sasaya- |
ghana-kantaya-dūsamcaranu, tahī jhambadai karīra-vaṇu | |

The Duvaī is used as the commencing stanza in MP. 10, 14, 73 etc , Jas 3, 4; Ṇāy. 3, 4

(3) The Kadavaka-commencing stanza of the 17 (and 25.) Sandhi (Helā-dvipadī[1]).

Scheme; 6+υ—υ(or υ, υυυ) +4+υ—υ (or υ, υυυ) +— —

Trochaic rhythm is not permitted in the 1 Gaṇa Jagana is forbidden in the 3 Gaṇa The last Gaṇa has the form — — excepting three cases of υ υ —. The 2. and the 4 Gaṇa are more frequently υ—υ A weak caesura is felt after the 10. or 12 mora

Helā is defined by Hemacandra in the Khañjaka section of Ch Its illustration is a four-lined stanza. But as the Kadavaka-commencing stanza it appears in PC as also in MP (9, 74, 77) in the two-lined form and hence some Ap. Mss. designate it as Helā-duvaī, not merely Helā.

Irregularities: Though the end syllable in a line of the Helā-duvaī is required to be long, it is at times given as short in the Mss This is due to incorrect orthography Most of such cases can be easily emended by reading *-u* of the Nominative as *-o*, *-ēṇa* of the Instrumental as *-ēṇam*, final *-a* as *ā*, *-him* as *him* etc.

17 3 1 *b* one mora too few Scansion:

υυυυ— —υ— — υ—υ ——

The 2 Gaṇa is defective Hence the text is corrected by reading *kuddhaeṇa* for *kuddhena* cf the identical expression *amaṃsa-kuddhaena* at 25 13 1 *a* This emendation will also give the requisite form of Jagaṇa to the 2 Gana

17 12 1: The end syllables are to be scanned as long.

(25 3 1*a* Proper rhythm requires to be read *Vajjayaṇ-ṇenam hasevi* with A.

25 6 1. The end syllables are to be counted as long. Even then *a* is short by two moras

The 1 Gana is defective Adding one more *haṇu* to *haṇu haṇu* would rectify the metre.

25 14 1 *b*· Three moras two few.

Scansion· υυυυ υ—υ —— υ—υ ——

The 4 Gaṇa appears to be defective Emendation· Perhaps *haṇu haṇu haṇu bbhananto* to be read for *haṇu haṇu bhananto)*

(4) The Kaḍavaka-commencing stanza of the 19. Sandhi. (Mañjarī)[2]

Scheme· —υ (υυυ) +—υ (υυυ) + 4 +4 + 4 + υ —. —υ is preferred for the three-moraic Ganas, more so in the 2. Gana Jagaṇa is found in the 4 Gaṇa only The 5 Gaṇa generally ends in a heavy syllable A weak caesura is felt after the 12 or 11 mora.

Excepting the commencing stanzas of 1 , 6., 8 , 13 and 15 , Kaḍavakas, all the remaining commencing stanzas end in a short syllable, but it should be considered as long.

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(1) (*a*) cho cau cā, samesu ura-desu tattha Helā | SC IV 41 (*b*)
(*b*) sah chih yug jo lir vā Helā | Ch 32 *a*/1

(2) tau ci-tau Mañjarī Ch 32 *a*/9

The Tarangaka[1] with its forms (1) 6 + ∪ — ∪ (∪∪∪∪) + 4 + — — (∪∪—) + ∪ — and (2) 6 + ∪ — ∪ + ∪∪ — + ∪∪ — + ∪ — and the Plavangama (6 + 4 + 4 + 4 + 3, beginning with and ending in a heavy syllable) are fundamentally the same as the Mañjarī and these together with the Māgadhanarkutī, Narkutaka and Samanarkutaka[2] (in its Sanskrit and Prakrit forms) appear to be but variations of one basic type

Irregularities: 19 12 1 *b* Two moras too few. Scansion ∪∪∪ —∪∪ ∪∪— ∪∪— ∪—
The 2 Gaṇa is defective

## B. Metres employed in the Ghattā.

General Observations The closing piece of the Kadavaka is variously called Dhruvā, Dhruvaka, Ghattā[3] or Chaddanīā[4], though Mss always have only *Ghattā* Every Sandhi as a rule opens with a stanza, generally but not invariably, in the same metre in which the Ghattās of that Sandhi are composed Occasionally the Mss call this Sandhi-commencing stanza Dhruvaka The metre employed in the Ghattās of a Sandhi is different from one used in the main body of its Kadavakas, the purpose being the indication, while reciting, of the end of the Kadavaka and the topic. According as the metre is two-lined, four-lined or six-lined, it comes under the respective categories of Dvipadī, Catuspadī, Satpadī Catuṣpadīs again fall under any of the divisions Sarva-samā (all the four Pādas of equal measure) Ardhasamā (the first Pāda equal to the second, the third equal to the fourth), Antarasamā or Ardhasamā (the first equal to the third, the second equal to the fourth) and Samkīrṇā (mixture of the above varieties)

All the Ghattās of a particular Sandhi are composed, generally but not invariably, in the same metre This also appears to be the significance of the designations *Dhruvā* and *Dhruvaka*, though Hemacandra[5] takes them to mean 'unfailingly occurring (at the beginning of the Sandhi and end of Kadavakas)' But compare the term *Dhruvapada* 'refrain' occurring in Early Gujarati and Early Hindi poetry Structurally the Ghattā corresponds to *Valan* or *Uthlo* found in the Early Gujarati Ākhyānakāvyas

### Value of the end syllable in the Ghattā

Thanks to the disappointing insufficiency of the original sources and to the loose treatment of the subject by the ancient writers, Ap. prosody presents several perplexing problems But of these the problem of properly determining the metre of the Ghattās is the

(1) triṣu api Māgadhanarkutī-Narkutaka-Samanarkuṭakeṣu antyasya caturmātrasya sthāne trimātrah ced bhavati tadā Tarangakam, Ch 32 b/third and second line from end
(2) sa-ladala-ca-dagād gau Māgadhanarkutī, sah ced Narkuṭakam, na-la-ga-ja-sāh sa-sau yadi tadā Samanarkuṭakam | Ch 52b 11-18
(3) (a) Sandhyādau Kaḍavakānte ca dhruvam syād iti Dhruvā, Dhruvakam, Ghattā vā, Ch V 1
(b) Sandhi-muhe Kadavante Dhuvā ca Dhuvayam ca Ghattā vā ' Chandah kandali as quoted at KD, 29, see also KD 38
(4) For Chaddaṇikā see below
(5) tasyānte (=Kadavakasyānte) dhruvam niscitam syād iti Dhruvā Dhruvakam, Ghattā veti samjñāntaram, Ch V 1 Com.

most ticklish The varieties of the different types of the Ghattās are distinguished from one another by the number of moras their Pādas are required to contain But addition or removal of even one mora makes a difference in metre. Coupled with this narrow margin of difference in the contiguous varieties of the Ghattās is the fact that the nature of the orthography of the Ap. Mss. being in various points confusing, the text preserved by them is far removed from having a mora-perfect correctness This state of affairs many a time obscures the exact number of moras contained in a particular Ghattā-pāda and as a result it becomes considerably difficult to identify with precision the Ghattā-metres . Apart from this, the main cause of obscurity lies in the anceps value of the end syllable of a Pāda This always causes a difference of one mora and the consequent dubiety

The treatment of this point by ancient metricians does not contribute much to the clarification. Hemacandra offers the following remarks.

Vānte G Vakrah

Pādānte vartamāno hrasvo g samjño bhavati. Sa ca prastāre takrah sthāpyate 'vā' iti vyavasthita-vibhāsā Tena yatra —apavādah tatra g samjño na bhavati Dhruvāsu vivaksā-vaśād gurutvam laghutam ca yad āha Oja-samkhyā yadā'bhistā, dhruvāsu viratau tadā/go latā, yugma-samkhye tu, viratau gurutā laghoḥ//Tathā gurua(o) cchiya ekka-lahu-virāma-visayammi visama samkhāe/jamala-lahu lahua(o) cchiya, sama-samkhā-samṭhio hoi// Ch 1 5 with Com

For the last stanza in the above citation Hemacandra is indebted to Svayambhū, since that very Gāthā is found at SC V 2 with the correct readings *guruo* and *lahuo* The passage means:

(1) The short end syllable of a metrical Pāda is to be treated as long as a general rule
(2) To this rule there are fixed exceptions In these exceptional cases the final short is to have its natural value
(3) In the case of the Dhruvā or Ghattā, the value of the end syllable depends upon the number of moras the Dhruvā-pāda is desired to contain
(4) After counting the moras of a Ghattā-pāda exculsive of the final syllable, if the Pāda is short by one mora, then the remaining end syllable should be counted as of one mora and accordingly even if in such cases the end syllable is actually long, it should be considered short On the other hand, if the Pāda is short by two moras, then the end syllable should be given the value of two moras and accordingly even if the end syllable is actually short it should be considered long

This rule works well in those cases wherein we know beforehand the metre, but in those cases in which we have to decide the metre by scanning a specimen, we would be faced with as many as, four alternatives regarding the Antarasamā Catuspadīs. A Ghattā with the actual mora count of 13/10, in its odd and even Pādas and with short end syllables, for instance, can be regarded as containing 13/10, 14/10, 13/11 or 14/11, moras and these are four different metres called Marakatamālā, Abhinavavasantaśrī, Kusumākulamadhukara and Bhramaravilāsa[1] The form of the metre has nothing

in it to decide in favour of any particular alternative Of course Svayambhū and Hemacandra lay down[1] the Gaṇa-schemes for all the Pādas containing from seven to seventeen moras, but there are several and overlapping schemes for each Pāda and in several cases there is disagreement between the two metricians Hence this does not help us in making the choice out of the four possible alternatives as pointed out above.

A reference to the illustrations adduced by Hemcandra and Svayambhū for different kinds of Ghattās only helps to bring the complicated nature of our problem into relief The text of the *Svayambhūcchandas* is considerably corrupt in its Ap. section Hence it can prove of limited help only in so far as we are able to check the illustrations from PC So some of the Ghattā illustrations from the *Chando'nuśāsana* we shall consider first

In an overwhelming majority (but not all) of the cases the end syllable in the Ghattā illustrations of Ch is to be regarded as long irrespective of its natural value, but in several cases (VI 19 4, 11 *bd;* 21*a*, 44; 20 78, 115, 23; 30, 14 1 *cf*. 15 2, etc ) it is to be given its natural value, i e. if it is short, it is to be counted one-moraic, if long, two-moraic Further, in two Pādas of the same metrical value. the final short is to have its actual value at one place, is to be counted as long at another Thus in the following illustration of the Campakakusumā (7+8)

anga-caṅgima, jai goraṅgihim/
campaya-kusuma, tā kaha agghahiṃ// (Ch VI 19 4)

the end syllables of the 7-moraic Pādas (*i e*, *a*, *c*) are to be counted as short, but in the following illustration of the very next variety Sāmudgaka (7+9)

jai bollai, ghana ukkanthia/
sā muddau, muhu kalayanthia/ (Ch VI 19 5)

the end syllables of the 7-moraic Pādas are to be regarded as long Thus *the Pādas which are theoretically equivalent turn out to be actually different* Similarly though the even Pādas of the above-quoted illustrations of the Campakakusumā and the Sāmudgaka have to all appearance the same mora-contents, yet their end syllables are to be regarded as short in one case, long in the other. Thus *the Pādas that are actually equivalent turn out to be theoretically different*

Now let us glance at the *Svayambhūcchandas* Svayambhū's general practice also in SC. appears to be to consider the end syllable as long. But here too some Satpadīs (e g VIII 20-21, V 7) and Catuspadīs (e g Kāminihāsaa VI 112 *a c*, Chabbhaṇia VIII 15 etc ) are treated as ending in a short

One illustration from the actual practice of another epic poet will be illuminating on this point The commencing stanza of the 6 Sandhi of Puṣpadanta's *Mahāpurāṇa* is called Malayavilasiyā in in the text itself Cn VII 66 and *Chandaśśekhara*, 234 define a Dvipadī called Madanavilasitā but its scheme is given as 5+3, which does not apply to the Malayavilasiyās of MP But SC VII 10 describes a Dvipadī called Malaaviasiā which has the scheme 6+2, which is satisfied by the MP. stanzas in question Now on examining these stanzas we find that in three cases(MP 6 1, 6 3, 6 7) all the four Pādas end in [illegible] In the rest, the end is a long In the six-moraic Gaṇa a heavy syllable is avoided in the place of even+odd

(1) SC VI 26, 53, 76, 95, 110, 121 131, 141 144 146, 147, Ch VI 4-14

moras and hence only the following eight forms are permitted: ∪∪∪∪∪∪, ∪∪∪∪ —, ∪∪ — —, — — —, — ∪∪∪∪, — — ∪∪, ∪∪ — ∪∪, — ∪∪ — This means that all the Pādas of the stanzas in question are also divisible as 4+4 Now on the strength of the convention of counting the end syllable long, we can regard those Pādas which end in ∪ ∪, as containing 9 moras divisible as 4+5 And the Dvipadī Jambhettia (SC. VII 11, Rāj 235, Ch VII 67) has the scheme 4+5. Consequently, if we come across the commencing stanzas of MP. 6 1. 6 3 and 6 7 isolated from their context and without the name of the metre prefixed to them, it would not be possible for us to tell whether the metre is Malaavilasiyā or Jambhettiā

But SC can help us in quite a different way to solve this problem Svayambhū has taken several stanzas from his PC to illustrate some of the metres in SC In the case of these stanzas we possess an unusual means their metre is named and their structure is defined by their author himself There can be nothing more definite than this And the considerably corrupt character of the text of these illustrations in SC need not hinder our investigation because we have an access to their correct text from PC Moreover, the Ghattās of any one Sandhi being normally in one and the same metre, we can use additional data also, to check up the observations of SC. The table below indicates the common stanzas between SC. and PC along with the names and schemes of their metres

| | SC | | Metre | Scheme | Occurence in PC | | |
|---|---|---|---|---|---|---|---|
| 1 | V | 5 | 4th Ṣatpada-jāti | 7+7+13 | 3 | 3 | 11 |
| 2 | V | 9 | 6th Ṣatpada-avajāti | 9+9+15 | 14 | 7 | 9 |
| 3 | VI | 42 | Vammahatilao | 8+14 | 65 | 1 | |
| 4 | VI | 71 | Candujjuo | 9+16 | 77 | | |
| 5 | VI | 74 | Raanāvali | 9+17 | 77 | 13 | 13 |
| 6 | VIII | 4 | Maaṇāvaāra | 5 × 4 | 24 | 2 | 1-2 |
| 7 | VIII | 6 | Dhuvaa | 9 | 33 | 3 | 9 |
| 8 | VIII | 17 | 5th Chaddaṇiā | 7+7+13(?) | 3 | 1 | |
| 9 | VIII | 21 | 7th Chaddaṇiā | 10+8+13 | 31 | 1 | |
| 10 | VIII | 25 | 1st Ghattā | 9+14 | 41 | 1 | |
| 11 | VIII | 27 | 2nd Ghaṭṭā | 12 | 5 | 1 | |

Of these Nos 1, 2, 8 and 9 are Ṣatpadīs, Nos 6, 7 and 11 are Samacatuspadīs and Nos 3, 4, 5 and 10 are Antarasamā Catuspadīs. Excepting No 6 all the stanzas are Ghattās appearing either at the beginning of a Sandhi or at the end of a Kadavaka The text of SC. VIII 17 is corrupt and the meaning is obscure Therefore No 8 is to be left out from consideration Now SC. V 5, V 9 and VIII 20 tell us that the Ṣatpadīs employed in PC. 3 3 11, 14 7 9 and 31 1 have the respective schemes 7+7+13, 9+9+15 and 10+8+13 If we examine the text of these stanzas in PC we find that actually their schemes are 6+6+12, 8+8+14 and 10+8+13 respectively. This means that in the first two cases the end syllable in all the Pādas is to be regarded as long, but in the last case it is to have its actual value. The basis of this discrimination is not clear The normal expectation is either to assign uniformly its actual value to the end syllable or alternatively to regard it uniformly long. And in the structure of the stanzas themselves there is nothing to account for this discrimination, so that we could take their measures to be either 6+6+12, 8+8+14 and 10+8+13 or 7+7+13, 9+9+15 and 11+9+14 If we look up the other Ghattās of these Sandhis we find that in the case of the Ghattā of 14 2 the 3rd 4th, 5th and 6th

Pādas actually end in a long syllable and in their case there is no possibility of getting 15, 9, 9 and 15 moras respectively. If the metre of PC 14 7 9, having the actual scheme of 8+8+14, is to be regarded according to SC. VIII 20 as having the scheme 9+9+15, then it follows that the Sandhi- commencing stanza and all the other Ghattās of PC 14 are to be considered as having the scheme 9+9+15, and yet one Ghattā of PC 14, viz PC 14 2 9 has the scheme 8+8+14. Does this mean that in the last case a slightly different Ṣatpadī is employed? But there appears no reason for this variation The long vowel at the end of the four Pādas of PC 14 2 9 is the feminine suffix ī and taking into consideration Apabhraṁśa development -iya into -ī, it is very likely that the end syllable of PC 14 2 9 *cdef* was originally *-iya* In that case the irregularity would be removed

Of the Samacatuspadīs No 6 is not a Ghattā It is used in the main body of the Kaḍavaka and hence useless for our present purpose For No 7 (Dhruvaka) the scheme given by SC VIII 5 is 9 moras for each Pāda. PC 33 3 9 and the other Ghattās of 33 Sandhi actually contain 9 moras in each of their Pādas Thus in their case the end syllable is *not* to be counted as a long. But though all the Pādas of these Ghattās contain 9 moras, there is a positive difference between the odd and even Pādas The odd Pādas of the Ghattās of PC. 33 end in — ᴗ, while the even Pādas end in ᴗ ᴗ This important difference possessing a definite rhythmic effect is not at all noticed by Svayambhū in his description of the Dhruvaka. The case of the remaining Samacatuspadī is quite peculiar It is defined at SC. VIII 26 as the second type of Ghattā, but the definition stanza[1] appears to be somewhat corrupt, as it fails to satify the scheme given by itself Its odd Pādas actually contain 13 moras, the even Pādas, 11. If we examine PC 5 1 and the Ghattās of that Sandhi, we find that in all the cases, except 5 2 9*a*, 5 7 11*c* and 5 12 9*c*, the odd Pādas actually contain 11 moras and end in — ᴗ, while the even Pādas actually contain 12 moras and end in ᴗᴗ. This means that if all the Pādas are to contain 12 moras, in one and the same stanza, the end syllable of the odd Pādas, actually short, is to be regarded as long, while the end syllable of the even Pādas also actually short, is to be regarded as short! And inspite of the marked rhythmic difference in the construction of the end portions of the odd and even Pādas, the definition does not take any note thereof, but on the contrary the even Pādas of the definition stanza actually contain 11 moras and end in —ᴗ, being thus equivalent to the odd Pādas of the illustrative stanza (as also of the Ghattās of PC. 5)!

There remain now No 3, 4, 5 and 10, the Antarasamācatuspadīs. In their case also the inconsistency of now regarding the end syllables as long, now assigning them their actual value is patent PC 65 1 has actually the scheme 7+13, but SC VI 41 considers 8+14 to be its scheme Similarly PC 77 1 and 77 13 having the actual schemes of 8+15 and 8+16 respectively are considered by SC VI 70, 73 as having the respective measures of 9+16 and 9+17 On the other hand in the case of 41 1, both the actual measure as well as the scheme given by SC VIII 24 are 9+14 There is no discrepancy here in theory and practice But the fact that the open-

(1) savvāṇahoṁ pi payāṇam ti-nava-kalāo huvanti |
Ghattā-lakkhana erisau, govālā vilavanti ||
This reads as a regular Dohā!

ing stanza of PC 77 and the Ghattā of the 13 Kadavaka of the same Sandhi are said by SC (VI 70-71, 73-74) to be constructed in two different metres (Candujjuo, 9+16 and Raanāvalī, 9+17) is very significant[1]. This is a positive evidence of two different though allied metres with the difference of only one mora being employed in one and the same Sandhi.

The above discussion has given us the following results:

(1) There is no uniformity in fixing the value of the end syllables in the Ghattā-pādas. They may be regarded short or long as desired.

(2) In the case of those Ghattā-pādas in which the total number of moras is to be increased by one by assigning the value of two moras to the short end syllable, it is not always possible to do this because there is no rule that Ghattās should invariably end in a short. Some of these Ghattās may have a long end syllable and in their case one cannot increase by one their actual mora-count.

(3) Even in one and the same Ghattā the short end syllables of odd and even Pādas can be given different values. Of course this is to be uniformly observed for the whole Sandhi.

(4) Odd and even Pādas of a Ghattā having an actual difference of one mora between them are liable to be considered by metricians as equivalent in their mora-contents on the strength of counting a short end syllable long.

Thus our examination of the valuable evidence supplied by SC does not solve the problem of the value of the end syllable of the Ghattā. Both the practices of assigning the face value as well as counting a short end syllable long are in evidence, and hence it is not always possible to give one definite name to any Ghattā.

Failing to get unequivocal guidance from the indigenous authorities on Apabhraṃśa metre, Alsdorf in his edition of the *Harivaṃśapurāṇa* (=*Mahāpurāṇa* 81-92 Sandhis) takes recourse to giving two schemes for the Ghattās occurring in his text. First is given the 'theoretical' scheme which gives the number of moras contained in a Ghattā-pāda computing one more than what is found actually. The second scheme gives the 'actual' number[2]. But there is one obvious objection to following this practise mechanically. Only a short end syllable can be regarded as long and thus give us an extra mora. In the case of a long end syllable there is no possibility of raising the actual number of moras. And still in such cases also Alsdorf has mechanically counted one mora more than what is actually found.

## Absence of Dvipadī Ghattās

Of the three classes of the Ghattās, Dvipadīs present a problem. They are said to contain from 28 upto 40 (or 41 or 42) moras per Pāda and have some sixty-four varieties. Svayambhū (SC VI 163-203) and Hemacandra (Ch. VII 1-57) both treat them at length. Now I have failed to spot even a single Dvipadī in any of the three voluminous Ap. epics, viz., the *Paümacariu* and the *Riṭṭhanemicariu*

(1) An examination of the Ghattās of 77 Sandhi shows that some have the measure 8+15 (or 9+16) and others have the measure 8+16 (or 9+17).

(2) e g HP 192, no 22, theoretical scheme. 6+4/4+4+4+3, which does not apply to MP 85 2 15, 16 85 9 37, 38, etc

of Svayambhū and the *Mahāpurāṇa* of Puspadanta There are only Ṣatpadīs and Antarasamā and Sarvasamā Catuṣpadīs. This is inexplicable in view of the mention[1] of the Dvipadī as a class of Ghattās along with the Ṣatpadī and the Catuspadī.

In some cases it may not be so easy to distinguish between the Dvipadī on one hand and the Catuṣpadī and the Ṣatpadī on the other. The Kuñjaravilasitā (SC VI 129, Ch VI 20, 106) for instance with the scheme 15+13 finds a parallel in the first Dvipadī called Karpūra (Ch VII 1), having 28 moras per line with a caesura, after the 15. mora Those Dvipadīs, again, which have two caesuras, the first after the 10. or 12 mora and the second removed by eight moras from the first, closely correspond to the Satpadīs many of which have the 1 and the 4 Pādas containing 10 or 12 moras and the 2 and the 5 Pādas containing 8 moras[2] But even if we do not pay much heed to the difference in the rhyme-schemes of the Dvipadī and the Ṣatpadī, it is plain that only a few of the Dvipadīs are liable to be confused in this manner with some Catuṣpadīs and Ṣatpadīs What of the rest? Why they are not found employed in any of the available Ap epics? Perhaps there is some clue to explain this mystery Svayambhū defines Dhuvaa (Dhruvaka) as that which is sung again and again in the beginning of all poetic compositions[3] He does not give Chaḍḍaṇikā or Ghattā as its synonyms At another place he mentions 'taking a retrospect' as one of the functions of the Dhuvaa[4]. A metre named Dhuvaa, seven types of Chaḍḍaṇiās and three types of Ghattās are separately defined in the eighth chapter of SC, where it is also stated that Ghattā is used in the beginning and Chaddaṇī at the end of the group of rhyming lines that constituted the main body of a Kaḍavaka; that there are also other types of Ghattās and Chaḍḍaṇiās and that Ghattā and Chaḍḍaniā along with some other metres are employed in the beginning of a Sandhi and in the construction of a Rāsā[5] Rajaśekhara Kavi too deals[6] with Dhruvā, Ghattā and Chaddaṇikā, but in view of the text of the passage being corrupt, we fail to make out the precise sense Hemacandra clearly says that Dhruvā, Dhruvaka and Ghattā are synonymous and he further adds that when the Catuspadī and the Ṣatpadī, *and not the Dvipadī*, are employed at the end of a Kaḍavaka to sum up the topic of the Kaḍavaka they are also termed *Chaddaṇikā*[7] This view is echoed in the *Kavidarpaṇa* and its commentary[8] Ghattā esā Kadavavaya-nihane chaḍḍaṇiyā/Com Dhruvā, Dhruvakam iti samjñā-dvayāpi esā (Ghattā)

(1) Over and above defining the Ṣatpadī, Catuṣpadī and Dvipadī Dhruvās, SC treats in the eighth Chapter, that deals with Ap poetic forms, some other metres called Chaḍḍaniās and Ghattās, which seem to have figured in some special way in the structure of the Ap epic But their proper function is obscure and as such they are indistinguishable from the various types of Dhruvās In most of them the end syllable appears to have its actual value Two of the illustrations given for them occur in PC as shown in the table given on p 81 But so long as the function of these Chaḍḍaniās and Ghattās is not clear, we cannot get any guidance from them
(2) Ch VII 17 defines a Dvipadī with the scheme 10, 8, 13 and actually calls it Chaḍḍanikā
(3) Jam gijjai puvvaddhe puno puno savva-kavva-bandhesu |
dhuvaa-tti(mti) tam-iha tiviham chappāa-cauppaam duvaam | SC V I
Here *puvvaddhe* seems to be a corrupt reading
(4) SC VII 1
(5) SC VIII 5, 7ff, 31, 32, 35, 49
(6) *Chandaśsekhara* 29, 33-34
(7) Ch V 1 commentary
(8) Velankar 1935-1936, p 38

Kadavakānte prakrāntārthasya bhaṅgyantareṇābhidhāne chad(d)aṇikêti turya-nāmā'pi

The commentary also quotes the following from a work called *Chandahkandalī*·

Sandhi-muhe Kaḍavante Dhuvā ca Dhuvayaṃ ca Ghattā vā/
sā tivihā Chapaī, Caupaī ya Dupaī ya tāsu puna dunni/
cha-cau-ppaiu kaḍavaya-nihane chaḍḍanīya-nāmā'vi//

From the statements of these metrical authorities we gather that some definite distinction was made between the functions of Dvipadīs on one hand and Catuspadīs on the other. But what was the basis and scope of this distinction cannot be made out by us so ong as more informative sources do not come to light

1) Antarasamā Catuspadīs

The rhyme scheme in the Antarasamā is· *b* rhyming with *d*

(5) Scheme 9+13 (theoretically 10+14)

Occurrence 7. (42,. 54 ) Sandhis

*The odd Pādas* are divisible as 4+4+1 or 6+3 In the former grouping, Jagaṇa is avoided in the four-moraic Ganas The second four-moraic Gana is frequently ᴗᴗ– The end is trochaic except in 7 14 9a which ends in ᴗ ᴗ ᴗ

*The even Pādas* are divisible as 6+4+3. They are identical in construction with the odd Pādas of the Dohā Jagana is avoided in the 2 Gana The last Gana is always ᴗᴗᴗ This Ghattā is found in RC 7, 34, 44, 57, 76, 82, 87, 93 and in MP 11, 48, 91. If the end syllables are counted as long, the scheme would be 10+14, which is the measure of Mahuravanda or Madhukaravinda[1]. The odd Pādas in the illustration in SC. end in a trochee.

(6) Scheme 10+13.

.Occurrence 16 Sandhi

4 9*a*, 6 9*c*, 11 9*a* and 12 9*a* end in a long Hence the odd Pādas cannot be made to contain more than 10 moras Therefore the measure is either 10+13 or 10+14. Now SC VIII 10 defines[2] Chaḍḍaṇiā II with the scheme 10+13 and the illustrative[3] stanza in the case of all its Pādas and the definition stanza in the case of its even Pādas show that the end syllables are not to be regarded as long Hence I think we are amply justified in taking the metre of the Ghattās of the 16 Sandhi to be the same as the Chaḍḍaṇiā II Otherwise with the scheme 11+14 it would be Vanaphullandhua (SC ) or Navaphullandhaya (Ch ) as defined and illustrated at SC VI 101,102; Raj. 117; Ch VI 19, 40.

The *odd Pādas* are divisible as 4+4+2 or 6+4. This means that if the former scheme is adopted, the 2 Gaṇa is never ᴗ–ᴗ. That form is avoided in the 1. Gana also ᴗᴗ– finds preference in the 1. Gana, and is the most pervalent form in the 2 Gaṇa The end is generally ᴗᴗ, rarely –

The *even Pādas* have the scheme 6+4+3 and are identical in construction with the odd Pādas of the Dohā The end is always ᴗᴗᴗ

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(1) SC VI 85, 86 The illustration is
sasi uggau tāma, jena naha-anganu(nahanganu)mandiau//
naṁ rai-raha-cakka(u), dīsai Arune(m) chaddiau//,
Rāj 103, Ch VI 34

(2) dasa-teraha-mattā padhama-vidia-paa jamaa-vara/
Chaddaniā vidiā punu-vi ganā iya bhana avara//

(3) ıaı nıvudı pāvia, dul(l)aha(u) lahēvı miappaṇau/
thuu kāmini-rajjai(?) jem na kaiahiri hia(u) appaṇau//

(7). Scheme 11+14 (theoretically 12+14)
Occurence 2 (55, 70) Sandhis
2 9*b*, *d* 6 10*b*, *d*, 10 9*b*, *d*, 14 9*b*, *d* end in a long and it is not possible to make them contain more than 14 moras 13 9 *b*, *d* actually contain 13 moras. All the other Ghattās of the 2 Sandhi have actually 14 moras in their even Pādas. So on the assumption that all these Ghattās are composed in the same metre, the even Pāda has got to be uniformly of 14 moras If the short end syllable of the Pādas is counted long, the measure would be 12+14 This is the scheme of Avaduvahaa as described at SC VI 115[1], Rāj 128, Ch VI 19, 45

The *odd Pādas* (6+4+u) are identical in structure with the even Pāda of the Dohā The four-moraic Gaṇa is most frequently u u —, the last two moras having only once the form u u. Hence its characteristic end is — u.

The 14 moras of the *even Pādas* are divisible as 4 + 4 + 4 + 2 It is not possible to constitute the first Gaṇa with 6 or 5 moras The end is generally — u u, thrice u u u u. Jagaṇa is found in the 2 four-moraic Gana only The form u u— is preferred by all the four-moraic Gaṇas, it being most frequent in the 3. Gaṇa The form — u u is not found in the 2 and 3 Ganas This suggests a dactylic rhythm

The *odd Pādas* of this metre are structurally different from the odd Pādas of the previous two Ghattā metres It is quite possible to suggest that excepting the Ghattās of Kadavakas 2, 6, 10 and 14, the others have the scheme 12 + 15 and hence the metre is Premavilāsa (SC 118, Rāj. 129, Ch VI 19, 46). This Ghattā is used also in RC 12, 22, 59, 102, MP 86 has its Ghattās in a metre which has the scheme 11 + 14 But the scheme of the even Pādas there appears to be 6 + 4 + 4

In PC 2 13 9 *b d* the last words are read by all the Mss as *nāhu* and *avarāhu* They are emended as *nāho* and *avarāho* to make the requisite number of 14 moras

(8) Scheme 11 (or 12) — 12
Occurrence 5. (23, 24, 62) Sandhis

SC VII defines in the beginning certain special Ap metres, connected possibly in some way with the construction of the Ap epic, which is described just next in the same chapter. SC VIII 7 states that there are seven types of Chaddaniās and three types of Ghattās[2] and SC VIII 8-29 define and illustrate them SC VIII 26 describes Ghattā II as follows[3]

'savvānahom pi paānam, ti-nava-kalāo huvanti |
ghattā-lakkhaṇa erisa, govālā vilavanti ' |

'All the Pādas have three plus nine (i e twelve) moras; such definition of the Ghattā (of the second type) is stated by Ābhīras (lit cowherds)'

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(1) SC treats Duvaha and its varieties Avaduvahaya and Uvaduvahaya at two different places (SC IV 7-13, VI 113-117) First they are treated as independent metres Afterwards they are described as varieties of Ghattās These are to be distinguished from each other.

(2) Here the designations *Chaddaniā* and *Ghattā* are given to some definite metres They are not here generic names synonymous with *Dhruvā*, *Dhruvaka* and *Ghattā* Further SC VIII 35 mentions Ghattā and Chaddaṇiā among the metres used in the beginning of a Sandhi and the structures of these Ghattā and Chaddaniā are different from the ones given in the beginning of Ch VIII

(3) The text is corrupt *paāna*, *kalāu*, *lakkhanu* and *erisu* can be suggested as emendations

And for this the commencing stanza of PC Sandhi 5 is given at SC VIII 27 by way of an illustration From this we can presume that this is the scheme of all the Ghattās of the 5 Sandhi. Actually there is marked difference in the structures of the odd and even Pādas of the Ghattās in question. The *odd Pādas* have for the most part 11 moras, divisible as 6 + 4 + ᴗ and end in a trochee To all purposes they are identical with the even Pāda of the Dohā 2 9 *a*, 7 11 *c*, 12 9 c have 12 moras with a final long, and 10 9 *a* has 12 moras closing with ᴗ ᴗ. Hence all these Padas, with 11 moras and ending in a ᴗ are to be counted as ending in a long and thus containing 12 moras. The *even Pādas* on the other hand mostly have 12 moras divisible as 6 + 4 + ᴗ ᴗ A long appears for the final two shorts in 3 9 *b*, *d*, 12 9 *b*, *d*, 13 9 *b*, *d*, 15 9 *b*, *d* Thus excepting final two shorts for one, the even Pādas and the odd Pādas are identically built up But the small difference in their ends produces remarkably different effects And yet metricians have not cared to notice this important feature Svayambhū has in his definition lumped together the odd and even Pādas as containing 12 moras.

The same Ghattā is employed in Sandhis 23 and 24. 23 4 11 *c*, 24 7 9 *a* and 24 15 9 *a* contain 12 moras, closing with a long and 23 5 12 c has 12 moras ending in ᴗ ᴗ 23 3 9*b*, *d*, 23 5 12 *b*, *d*, 23 8 9 *b*, *d*, 23 9 12 *b*, *d*, 23 14 9 *b*, *d*, 24 7 9 *b*, *d*, 24 8 9 *b*, *d* end in a long, while 23 7 9 *b*, *d* and 24 4 11 *b*, *d* have 11 moras ending in a trochee In the last cases the structures of all the Pādas are exactly similar 24 1 11 *b* has 13 moras, and hence requires to be emended RC. has got this Ghattā in 1, 25, 75, 86. MP employs it in 9 , 33 , 50 , 69 , 83 , 87 and 98. Sandhis, and Nay. has it in 7.

(9) Scheme 13 + 10.

Occurrence 1 (80 ) Sandhis

It is not possible to make out more than 10 moras from 1 19 *b* *d*, 5 9 *b*, *d*, 9 9 *b*, *d*, 11 9 *b*, *d*, 13 9 *b*, *d*, 14 9 *b*, *d*, because they end in a long, and from 7 9 *b*, *d*, because they actually contain 9 moras Hence on the assumption that the even Pādas of all the Ghattās of the 1. Sandhi have the same measure it cannot be other than 10-moraic, and this gives for the metre two alternative schemes 13 + 10 or 14 + 10, according as the short end syllable of the odd Pādas is treated as short or long

The *odd Pādas* invariably end in ᴗ ᴗ ᴗ. None of the three Gana schemes (5 + 6+ 2, 5 + 5 + 3, 4 + 4 + 5) given by SC. VI 134 for a 13-moraic Pāda is uniformly applicable to the odd Pādas of the 1. Sandhi On the other hand taking the Pādas as 14-moraic we find them divisible according to the scheme 6 + 5 + 3, which is given among others for a 14-moraic Pāda at SC VI 141 But the scheme 6 + 4 + 4 is also applicable to these Pādas. This fact combined with the characteristic ending in three shorts makes it highly probable that these Pādas are identical in structure with the odd Pāda of the Dohā 14 + 10 is Ahiṇavavasanatasiri or Abhinavavasantaśrī (SC VI 87 Rāj 105, Ch VI 20, 89). Once (12 9 c) the middle Gaṇa is Jagaṇa

The *even* Pādas are divisible as 6 + 4 or 4 + 4 + 2 A long is eschewed for the 2. + 3 moras and the 6 + 7 moras If the scheme 4 + 4 + 2 is adopted, the second four-moraic Gaṇa always ends

in a long except once (10 9*b*) The end is either two shorts or a long

This Ghattā is also found in RC 43

Irregularities: 1 4 9*d* Two moras too many Perhaps *sire* is superfluous

(10) Scheme 13 + 15.

Occurrence 8, 11, 19 (21, 50, 79) Sandhis

In 212 cases out of 232, the Pādas end in ᴗ ᴗ ᴗ, which show a strong tendency to be preceded by a long, especially in the *odd Pādas* These are identical in structure with the odd Pādas of the Dohā. 1 *a, c,* 1 9 c, 2 9*c*, 5 11 *a, c* in the 8 Sandhi (and 12 9 *a b* in the 21 Sandhi) have a trochaic end

The *even Pādas* are identical in structure with a Pāranaka-pāda (SC. VII 59, Rāj., 170; Ch. VI 29) divisible as 4 + 4 + 4 + 3. The alternative scheme 6 + 4 + 5 is violated by 11 5 9*d*, 19 1 10*d*, 19 7 11 *b, d*, 19 8 10 *b, d* Jagana is rare in the 1 and 3 Gana The end is — ᴗ, in 11 1 *b, d*, 11 1 9 *b, d*. RC 24, 67 have this Ghattā The Ghattās of MP 49 have the scheme 13 + 15 but there the even Pādas are different They end in — ᴗ

Irregularities 11 4 9 *d* One mora too few. Emendation Read *sayāiṃ* for *sayaiṃ* 13 3 10 *c* Two moras too many *jaya-* in the opening appears to be redundant

(11) Scheme 13 + 16

Occurrence 6 (28, 51., 57, 76., 86) Sandhi

6 15 9 *b, d* (28 2 9 *b, d*, 28 4 9 *b, d*, 28 8 9 *b, d*, 28 8 11 *b, d*) end in a long and hence they cannot yield more than 16 moras 6 14 9 *b, d* (28 3 9 *b, d*, 28 9 11 *b, d*) have actually 15 moras and so even after counting the short end syllable as long, they cannot be made to contain more than 16 moras

The *odd Pādas* are built up like the odd Pādas of the Dohā and have the same structure as the 13-moraic Pāda in Nos 9 and 10 The *even Pādas* have the scheme 6 + 4 + 4 + 2 *Jagana* is permitted in the 2 Gaṇa, eschewed in the 3 Gana which as a rule ends in a long The last Gana is mostly ᴗ ᴗ casually — Thus the Pādas are identical in structure with a Vadanaka-pāda (SC IV 29, Rāj. 16, Ch V 28) or a Saṁkulaka-pāda (SC VI 160[1], Rāj 172, Ch V 28 Com) The Ghattās of RC 14, 19, 29, 32, 35, 39, 41, 48, 58, 79, MP 13, 17, 20, 22, 26, and of Nāy 9 are composed in this metre

In 6 4 9 *b, d*, 6 6 9 *b, d*, 6 14 9 *b, d* (28 3 9 *b, d*, 28 9 11 *b, d*) the end syllables should be regarded as long.

(12) Scheme 14 + 13

Occurrence 13 (44, 49, 56, 61, 67, 83, 84, 90) Sandhis

The *odd Pādas* have the same structure as the 14-moraic Pādas in No 7, i e, 14 moras, divisible at 4 + 4 + 4 + 2, Jagaṇa permissible in the 2 Gana, but eschewed in the 1 and the 4, the last Gaṇa having generally the form ᴗ ᴗ, which is mostly preceded by a long The *even Pādas* have the structure of the odd Pādas of the Dohā 1 10 *b, d*, 12 10 *b, d* end in — ᴗ instead of the usual ᴗ ᴗ ᴗ RC 9, 15, 42, 47, 49, 69, 72, 84, 91 have this Ghattā

If the measure is taken to be theoretically as 15 + 14 the metre would be Anangalalitā (SC VI 136, Rāj 148, Ch VI 20,

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(1) The text is a bit corrupt

109) The illustration in Ch. is similar in structure to our stanzas.

Irregularities In 13 6 10 *a* one mora is too many, while in 13 8 10 *c* one mora is too few.

(13) Scheme 14 + 12

Occurrence. 10. Sandhi

The *odd Pādas* have the same structure as the 15-moraic Pāda in No. 10. It is not different from a Pāranakapāda The Gana scheme is 4 + 4 + 4+ 3 Jagana is absent in the 1 Gaṇa, rare in the 3, permitted in the 2 The end is generally ᴗ ᴗ ᴗ, once (5 5 8c) — ᴗ

The *even Pādas* are constructed on the scheme 6 + 4 + 2 i.e. the scheme of the odd Pādas of the Dohā less by the final short. The end is always ᴗ ᴗ The form ᴗ ᴗ — is preferred in the 2. Gaṇa.

If the end syllables are regarded as long, the scheme would be 16 + 13, which is called Rāahamsa or Rājahaṁsa (SC. VI 131; Rāj 143, Ch VI 20, 107) This is one of the favourite Ghattās of Mp It occurs in 6., 16, 18, 23, 28, 30, 35, 37, 38, 41, 43., 46., 54, 70, 73, 90, 92, 100. and 102 Sandhis

Irregularities.

10 4 9 *d* one mora too many Emendation *vayaṇu* should be emended as *vaṇu* which also improves the sense

2) Sarvasamā Catuṣpadīs

The usual rhyme scheme in the Sarvasamā is. *a* rhyming with *b*, *c* with *d*

(14) Scheme 15 moras per Pāda

Occurrence 9 18 (27, 48, 74) Sandhis

This is Pāraṇaka treated at SC VI 159, Rāj 170, Ch VI 29 The illustrative stanza in Ch shows that the end syllables need not be counted as long This is the same as the third principal metre employed to build up the main body of the Kadavaka For its detailed treatment see below 9 3 9*a*, 9 5 8*d*, 9 13 9*c*, 9 14 9 *c*, 18 2 9c, and 18 7 9*d* have a long in the place of the 10 and the 11 mora together and hence they violate the scheme 6 + 4 + 5 The alternative scheme of 4 + 4 + 4 + 3 is satisfied by all the Pādas This Ghattā is also found in RC 26, 98, MP. 32, 88 and Ṇāy 5

1 9 1 *a*, *b* and 18 12 9 end in a trochee.

3) Ṣaṭpadīs.

The rhyme scheme in the Ṣatpadī is *a* rhyming with *b*, *d* with *e*, *c* with *f*.

(15) Scheme 6 + 6 + 12 )theoretically 7 + 7 + 13)

Occurrence. 3 Sandhi

The opening stanza of the 3 Sandhi is found in a corrupt form[1] at SC VIII 17 as an illustration of Chaḍḍaṇiā V. Its definition given by SC VIII 16[2] is not clear, because of the corrupt and confused character of the text The rhyme-scheme shows it to be a Satpadī, while the stanza appears to refer to four Pādas only The 3. and the 6. Pādas also are of unequal length Hence the reference is of little value for us

Again SC V 5 cites in a corrupt form the Ghattā of the 3 Kaḍavaka of the same Sandhi as an illustration of the fourth variety of the Satpada-jāti Dhruvaka, whose measure is to be

(1) tihuanaguru tam gaa guru, mellavi jhinakasāaum/
gau saṁtatavirahaṁ tau, purima tāṇu sampāiau//
(2) padhama-pae, vidia-pae, taia-pae, a tehum thiā/
ekkakkau, cha-ganu kau, vennim saala turie samthiā/

and the Ghattās of the same Sandhi are composed in the same 7 + 7 + 13. Now normally the commencing stanza of a Sandhi metre and if we examine these in the case of the 3 Sandhi, we find the same thing Still according to SC we have to understand that the metre of the opening stanza of the 3 Sandhi is Chandaṇiā V, while the metre of the Ghattā of the 3 Kadavaka (and hence possibly of all the Ghattās) of the same Sandhi is the fourth variety of the Ṣatpada-jāti The reason for such difference in nomenclatures is not clear

Actually the 1, 2, 4 and 5 Pādas in the Ghattās of the 3. Sandhi contain 6 moras But from the treatment of the Ap prosody by Svayambhū and others, we gather that in the case of the Dvipadīs, Catuspadis and Ṣaṭpadīs, the shortest Pāda cannot contain less than 7 moras Hence we have to take the short end syllables of all the Pādas of the Ghattās in the 3. Sandhi as long

All the Pādas actually end in ᴗ ᴗ The form ᴗ – ᴗ is not found for the first four moras of the six-moraic Pādas The 3 and the 6. Pādas have the scheme 6 + 4 + ᴗ ι. Jagana is not used in the four-moraic Gana The 1 Gana does not show preference for any particular form

This Ṣatpadī occurs also in the Ghattās of MP 5, 32, Jas 2

(16) Scheme 8 + 8 + 14 (theoretically 9 + 9 + 15)

Occurrence 14 Sandhi

SC V 9 cites in a somewhat corrupt form the Ghattā of the 7, Kadavaka of this Sandhi as an illustration of the sixth variety of the Satpada Avajāti, having the scheme 9 + 9 + 15 The Avajātis are required by definition[1] to contain nine moras in their 1 2, 4 and 5. Pādas. Hence in the present Ghattās the short end syllables are to be regarded as long But in the case of 14 2 *c*, *d*, *c*, *f* this arrangement does not work, since all these Pādas end in a long and have 14, 8, 8 and 14 moras respectively. Here we have to suppose that either their final long *-i*'s have resulted from original *-iya*'s through modernization of the text or that in this one Ghattā an allied metre—5th variety of Ṣatpada Avajāti is employed

The 8-moraic Pādas are divisible as 4 + 4 except in 6 9*b* which has the form – ᴗ – ᴗ ᴗ ᴗ Jagana is not used in these four-moraic Gaṇas The form of the second Gana is –(or ᴗᴗ)ᴗᴗ The 14-moraic Pādas have the scheme 4 + 4 + 4 + ᴗ ᴗ Only the 2 Gaṇa can be Jagana The 3 Gaṇa prefers the form ᴗ ᴗ –

Irregularities 7 9 *d* one mora too many Emendation SC V 9 reads *vegge* for *veggena* (P S) or *vegenā* (A) If *vegge* is adopted the metre is rectified

(17), (18) Scheme

8 + 6 + 12 (theoretically 9 + 7 + 13)
8 + 8 + 12 (theoretically 9 + 9 + 13)

(for Kadavakas 2, 3 and 4 only)

Occurrence 15. Sandhi

Svayambhū and Hemacandra while describing the Satpadī Ghattā treat only their three types, viz Jāti, Upajāti and Avajāti with the respective schemes 7 + 7 + 10 to 17, 8 + 8 + 10 to 17 and 9 + 9 + 10 to 17 But as Hemacandra makes it clear[2], many

(1) paḍhama-cautthae, pañcama-viae, jai nava mattau honti/ sese pāae, tam-cia lakkhaṇam, Avajāi tam bhananti// SC V 8 *mattāo* and *Avajāim* of the printed text have been emended

(2) evam ca saptādi-saptadaśānta-kalaughebhyah tribhih tribhih tulyaih tulyā-tulyaih tulyaih vā ardhe pādāh yatra bhavanti sā vidagdha-goṣṭhī-gariṣṭhā satpadi dhruvā/Ch 38b/8-9

other varieties of the Ṣaṭpadī Dhruvā having all equal, partly equal or all unequal Pādas containing from seven to seventeen moras were employed. The commentary of the *Kavidarpaṇa* too echoes these words[1] The *Kavidarpana* specially mentions[2] the varieties 10 + 8 + 13, 12 + 8 + 13, 8 + 8 + 11, 10 + 8 + 11, 12 + 8 + 11 and 12 + 8 + 12 Svayambhū also gives 10 + 8 + 13 as the measure of the Chaddaṇiā VII and gives 12 + 8 + 13 and 12 + 8 + 11 as its variations[3]

In most of the Ghattās of the 15 Sandhi the Ṣaṭpadī that is employed has actually the scheme 8+6+12, but as the theory does not recognize a Pāda of less than seven moras, the scheme is to be regarded as being 9+7+13, by counting the short end syllables as long Such a Ṣaṭpadī is to be considered like those mentioned above

The Ghattās of the 1, 2 and 3 Kadavakas have the scheme 8+8+12, theoretically 9+9+13. This is fourth variety of the Ṣaṭpada Avajāti (SC V 8).

The 8-moraic Pāda has the scheme 4+— (or uu)uu. The form —uu is preferred in the first Gana The 6-moraic Pāda shows preference for the form uu — uu. The end is always uu The 12-moraic Pāda is divisible as 6+4+ uu, wherein in the 2 Gana is never u—u

RC 70 has 8+6+12 for its Ghattās

Irregularities 2 9*e* Two moras too few in the opening If the scheme is 8+6+12 then 2 9*b* is to be regarded as having two moras too many and the irregularity can be removed by dropping *tam* 6 8*b* and 11 9*b* have two moras too many. Dropping so sets the metre right

(19) Scheme 9+7+12
Occurrence 12 Sandhi.

If the short end syllables are regarded as long the scheme would be 10+8+13 But No. 20 below with the actual scheme 10+8+13 is regarded so by Svayambhū himself, and the difference between the structures of No 19 and 20 is patent. 5 14*d* with the opening —u—u would not allow us to constitute the 1 Gana with four moras Therefore the scheme of the Ghattās of the 12 Sandhi should be 9+7+12 Hence the scheme of the 9-moraic Pāda is 6+uuu Only once, in 6 9*d*, the end is —u The 7-moraic Pāda is divisible as 4+uuu The 1 Gana avoids the form u—u. It has a tendency to end in a long 6 9*e* exceptionally has —u for the end The 12-moraic Pāda has the grouping 6+4 uu. The 2. Gaṇa avoids u—u. uu— is its usual form. This Ghattā occurs also in MP 25., 52, 55 and in Nāy. 2

Irregularities 2 9*e*. One mora too many. Emendation *-jjhada* should be read as *-jhada*

(20) Scheme 10+8+13
Occurrence 17, 20 (31., 37, 40, 52, 58) Sandhis.

This is Chaḍḍaṇiā VII defined at SC VIII 20 as

dasa-kala-pari-vaddhahe, aṭṭha-nivaddhahe, teraha-kala saṁbhāviahe |
padhama-vidia-paa kara(u), taia(u) punu viunu, chaddaniā chappāiahe ||

(1) Velankar 1935-1936 p 39, on V 29-31
(2) Ibid, V 29-31
(3) SC VIII 20-23 cf the metres treated in the *Prākṛtapaiṅgala* at I, 97, 99, 102, 131, 144, 156, 179, 189, 194, 196, 202, 205, 208 and in the *Chandahkosa* at I, 25, 26

To illustrate this, SC VIII 21 cites the opening stanza of the 31 Sandhi of PC Thus in the present case the theory also does not require to count the short end syllables as long

This particular variety of the Ṣaṭpadī seems to have become very popular Poems in Late Apabhraṁśa have this Ṣaṭpadī as their standard Ghattā metre and hence it is understandable why it has received the designation *Ghattaa* (the Ghattā metre *par excellence*) in some late works on Ap prosody[1]. The *Kavidarpaṇa* mentions[2] this first among the six Ṣaṭpadis treated Compare also the Dvipadī called Chaddanikā (incorrect for Chaḍḍaṇikā) treated at Ch. VII 17 having 31 moras per Pāda with caesura after the 10. and the 18 mora

The Gana schemes of these Pādas are 4+4+ ∪∪ or 6+ ∪∪∪∪ (=10), 4+ –(or∪∪)∪∪(=8), 6+4+∪∪∪ (=13) In general the same remarks apply to the structures of these Pādas as have been made regarding equivalent Pādas in Nos 6, 17 and 18 In 17 1 10*d*, *e*, 17 5 10*d*, *e*, 17 14 9*a*, *b*, 17 16 9*a*, *b*, *d*, *e*, 20 7 9*a*, *b*, *d*, *e*, 20 9 9*a*, *b*, *d*, *e*, 20 11 9*a*, the end syllable is actually long Jagana casually appears in the 2 Gana of the 13-moraic Pāda, which four times (17 10 10 *c*, *f*, 20 8 9 *c*, *f*) ends in – ∪. This Ghattā appears also in RC 30, 52, 53., 74, 89, MP 40, 44, 71, 78., *Jas.* 1, 4; Ṇāy. 8 (21). Scheme 12+8+12

Occurrence 4 Sandhi

In 2 9 *d*, *e*, 3 9 *a*, *b*, *d* *e*, 4 9 *c*, *f*, 5 9 *a*, *b*, 8 9 *d*, *e*, 9 9 *d*, *e*, 11 9 *d*, *e* the end syllable is long This would present a strong obstacle against taking the scheme to be 13+8+13 in theory.

This Satpadī appears to be a variation of the Chaḍḍaṇiā VII Though SC does not know of any Ṣaṭpadī with the measure 12+8+12, we can infer it from the other two variations of the Chaḍḍaṇiā VII, viz 12+8+13 and 12+8+11, given at SC. VIII 22, 23 *Kavidarpaṇa* II 30 includes the present variety.

The 1, 3, 4 and 6 Pādas have the same structure and the remarks made in connection with the 12-moraic Pāda in Nos 15, 17, 18 and 19 are equally applicable here Similarly for the structure of the 8-moraic Pāda refer to its description in Nos 17, 18 and 20.

This Ghattā is also met with in RC 3, 33, 50, 71, MP 1.

### C Metres employed in the main body of the Kadavaka

They fall in two main divisions (1) The Principal or Standard Metres employed throughout the epic, and (2) variation metres, employed in individual Kadavakas or some time throughout a Sandhi to break the monotony

### 1) The Standard Metres

Jacobi[3] and Alsdorf[4] on the strength of a statement in Ch hold that only four metres were recognised by Ap prosodists as the principal metres of the Apabhraṁśa epic and accordingly Alsdorf attempts to support this view from the actual practice in Ap literature

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(1) See the *Chandahkosa* (Velankar, 1923), 43, and *Prākrta-paingala*, I 99
(2) Velankar, 1935-1936, II 29-30
(3) Jacobi, 1918, *44
(4) Alsdorf, 1936, 184-185.

Let us examine Hemacandra's remarks in question Having dealt with the Apabhramśa metres in general in the fifth Chapter of his *Chandonuśāsana,* Hemacandra devotes the next two chapters to the treatment of the various metres used in constructing the Ap. epic The opening Sūtra of the fifth chapter defines the Dhruvā or Ghattā That Sūtra with its commentary reads thus

> Sandhyādau Kadavakānte ca dhruvam syād iti Dhruvā Dhruvakam Ghattā vā

*Com* Kadavaka-samūhātmakaḥ Sandhis tasyādau, caturbhih Paddhadikādyaiś chandobhiḥ Kaḍavakam, tasyānte dhruvaṁ niścitaṁ syād iti Dhruvā, Dhruvakam, Ghattā veti saṁjñāntaram

Here in the commentary first the term *Sandhi* is defined. It is followed by the definition of the term *Kaḍavaka* In this the word *caturbhih* can be taken as applying to *Paddhadikādyaiḥ,* or alternatively *Paddhaḍikādyaih* and *caturbhih* both can be taken as qualifying *chandobhiḥ* Jacobi and Alsdorf have understood the definition in the first sense and hence they take it to mean that a Kadavaka is composed in any one of those four *metres,* one of which is the Paddhadikā In other words according to these eminent scholars the above-quoted definition of the Kadavaka lays down that only four (Paddhadikā and some other three) metres are to be employed in composing a Kadavaka Thus the purpose of the statement *caturbhih* etc is, they think, to prescribe which metres are to be used in a Kadavaka This interpretation of the sentence in question makes Alsdorf, inspite of some difficulties, to set up the Paddhaḍikā, Aḍillā, Pādākulaka and a Pāranaka-like metre as the four principal metres of the Ap. epic.

There are, however, several *prima facie* considerations which go against such an interpretation of the words in Ch In explaining the other terms *Sandhi* and *Dhruvā,* Hemacandra has given particulars that are peculiar from the point of view of structure or position and there is no reference to metrical form Thus *Sandhi* is defined as made up of a group of Kadavakas, and *Dhruvā* as that which appears without fail at the end of a Kadavaka Accordingly it would lead us to expect that the explanation of Kadavaka also would concern itself with pointing out something that is peculiar to its structure or position and not to its metrical form Moreover it would be rather strange that in such an important point Hemcandra considered the cryptic mention *Paddhadikādyaih* sufficient The ground of familiarity can hardly account for such brevity, because the other terms *Sandhi* and *Kaḍavaka* were far more familiar and yet they have been expressly defined

It is from two other works on Ap prosody that these first considerations get a decisive support in favour of the alternative interpretation, suggested above, according to which the expressions *caturbhih* and *Paddhadikādyaih* both qualify *Chandobhiḥ* and the whole definition means that a Kaḍavaka is made up of four *stanzas* of the Paddhadikā or other such metres The *Svayambhūcchandas,* which, as we have already seen, served as a source for Ch has the following lines on the structure of the Ap epic

> Paddhadiā punu je-i karenti te soda(la)ha-mattau Pau dharenti |
> vihi Paahiṃ jamau te nimmaanti, Kadavaa(u) atthahiṃ jamaahim raanti/

aihim punu Ghatta samāmaṇanti, Jamaāvasāna(e) Chaddaṇi bhaṇanti |
samkhā-nivaddha-kaḍavehim Samdhi, iha vivaha-paārahi tuhum vi vandhi/SC VIII 30-31.

'Those that compose in the Paddhadikā, bring forth a Pada (i e Pāda) of sixteen moras They construct a Yamaka with two Padas (i e Pādas) and a Kaḍavaka with eight Yamakas For the beginning they lay down Ghattā and say Chaḍḍaṇī at the end of the Yamakas A Sandhi is (composed) with a limited number of Kaḍavakas So you compose it in a variety of modes' Here a Kaḍavaka is said to consist of eight Yamakas, i.e sixteen Pādas, equivalent to four four-lined stanzas

The *Kavidarpana*[1] says the same thing in words that would remind us of Hemacandra's definition It observes

Pajjhadiyāi-caukkam Kaḍavam, tānam Gano Sandhi

*Com.* Pajjhatikādi-chandāmsi catvāri Kadavam[2] Ādi śabdād Vadanādi-parigrahah Tesāṁ Kaḍavakānām ganah Sandhi-samjñah

Here *Pajjhadiāi-caukkam* is predicted of *Kadavam* and this leaves no doubt as to the meaning Here as also in Hemacandra's definition *chandas* means 'a stanza', 'a unit of four lines' and not 'a metre' In the first chapter of Ch while dealing with terminology, Hemacandra has used this term in this technical sense

turyāmśah pādo 'viśese/

*Com* Chandasaś caturtho bhāgah pāda-samjñah, aviśese sāmānyābhidhāne

*Chandas* here clearly means 'a stanza' of four lines.

And this definition of the Kaḍavaka is born out by the practice of early Ap epic poets like Svayambhū in whose works the normal length of a Kadavaka does not exceed eight couplets. But after Svayambhū this convention has become slack and in the compositions of Puṣpadanta and other poets, the Kadavaka tends to become longer than 16 lines[3]

Thus Hemacandra does not say anything as to how many metres are permitted to be used in the body of the Kadavaka

There are three metres which principally appear in the Kaḍavakas of PC I-XX, viz, Paddhaḍikā, Vadanaka and Pāranaka The first two are 16-moraic, the last one 15-moraic

## (22) Paddhadikā.

The Tippana on the word *Sayambhū* in *Mahāpurāna* 1 9 5 describes him as *Pāmthadi* (corrupt for *Pāddhadī*= Paddhadiā)-baddha-Rāmāyana-kartā, Apalisamghīyah Thus Svayambhū's *Rāmayaṇa or Paumacariu* was known as a poem composed in the Paddh-

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(1) Velankar, 1935-1936, 49, 51

(2) The *Chandahkandah* quoted by the Com of the *Kavidarpana* (p 39) has the following Paddhadiyāihim cauhim puna kadavam

(3) The difference in the definitions of the Kaḍavaka as given by Svayambhū on one hand and Hemacandra and others on the other is significant The former takes a rhyming distich as a unit and hence gives eight distichs as the measure of the Kaḍavaka, while the latter take a stanza of four lines as the unit and accordingly lay down four stanzas as the standard length of the Kadavaka But the rhyme scheme in the Kaḍavaka bears out Svayambhū's view Only in some late Ap works, wherein all restrictions as to the length of the Kadavaka appear to have been given up, it is divided in four lined stanzas But even then the rhyming being confined to two successive lines, no organic connection obtains between the pairs constituting a stanza Only when fresh material comes to light the difference can be explained

diā metre Svayambhū himself says[1] in the beginning of his *Riṭṭhaṇemicariu* that Caturmukha gave him the Paddhadiā 'studded' with the Chaddani, Duvaa and Dhuvaa Thus Paddhaḍiā appears to be the outstanding metre in Svayambhū's epics

Not only that, for the Ap epic in general too the Paddhadiā has an importance second to none and comparable to that of the Anuṣṭubh in the Sk epics Nevertheless, not a single Ap metrician has described it in any systematic or thorough manner on the other hand there prevails considerable confusion regarding the meaning, structure and function of Paddhadiā All that we gather from what is said on this point by Svayambhū, the earliest authority, directly or as *obiter dicta* is collected below·

In the eight chapter of SC dealing mainly with the form and structure of the Ap Sandhibandha and Rāsābandha, first we are informed[2] that there are seven types of the Chaddaniā, three types of the Ghattā, many types of the Paddhadiā and different types of the Gīti From this it is clear that here the term *Paddhadiā* stands not for one particular metre, but a class of metres. In the succeeding portion of the same chapter of SC these varieties of the Chaḍḍaniā etc are described SC VIII 30-34 are devoted to the description of the Paddhadiā But the information we gather from that passage rather gives an idea of the structure of a Kadavaka. It does little to enlighten us on the *anekavidhatva* of the Paddhadiā It states. if one undertakes to compose in the Paddhaḍiā, he should construct a Kadavaka with eight Yamakas (rhyming distichs), each of which is made up of two Pādas of 16 moras each. There should be the Ghattā and the Chaḍḍaṇiā in the beginning and end respectively of the group of the Yamakas. A Sandhi is to consist of a limited number of such Kaḍavakas Various other Ghattās, Chaddaṇīs, Vidārikās and Dhavalas also can be employed This gives us an idea of where and how the Paddhaḍiā is employed. It also suggests that a Paddhadiā-pāda is 16-moraic. But nothing is said regarding the structure of these 16 moras or the different varieties of the Paddhadiā But we get some results by examining the structures of the lines in these definition stanzas (SC VIII 30-33) which are also intended to illustrate the Paddhaḍiā, evidently in one of its varieties The 16 moras are divisible into four groups of four moras each, the form of the last four-moraic Gaṇa being – ∪ without fail This is supported by SC VIII 41-44 given to illustrate the Paddhadiā which is said by SC VIII 35 to appear along with some other metres in the beginning of a Sandhi At another place in SC VIII 4a, the Paddhadiā[3] is included among the metres that are preferentially employed in the Rāsābandha Lastly *Paddhadiā* occurs at SC VII 160 *cd* as the name of a Sarvasamā Catuspadī Dhruvā having 16 moras per Pāda which are divisible as 4+4+4+4 The lines containing this definition end in ∪ ∪ –.

From these pieces of information we can gather that like the terms *Chaḍḍaṇiā, Ghattā, Dhruvaka, Vastuka,* the term *Paddhadiā* also had two applications It was the name given to the group of

(1) Chandania-Duvai-Dhuvaehim jaḍiya, Caumuhena samappiya Paddhadiya/ RC 1 1 10
(2) satta-vihā Chaddaniā, ti-vihāo honti taha a Ghattāo/ Paddhaḍiā 'ṇea-vihā Gīo honti vivihāo//SC VIII 7
(3) The text of the stanza is defective If the emendation *Paddhadiāhim* for *Paddhadiā* suggested by Velankar is accepted, this would be one more instance of the use of the term *Paddhadiā* in the plural

metres containing 16 moras per Pāda and employed in the Ap. epic called in all probability the Sandhibandha[1]. Besides it was the name of a particular metre having the form 4+4+4+ ∪–∪ It is likely that as in the case of the other terms mentioned above, the development of the application may have been from the general to the particular In other words because the metre with the form 4+4+4+ ∪–∪ was fondly employed in the Sandhibandha that alone came to be called the Paddhaḍikā From the remarks *ādi śabdād Vadanādi parigrahah* of the com of the *Kavidarpaṇa*[2], we know that over and above the Paddhaḍikā, Vadanaka and some other metre or metres were used for the main body of the Ap epic, and this finds support from the actual practice as evidenced by the works of Svayambhū, Tribhuvana, Puṣpadanta and others

Occurrence 1 (4-11, 13, 15-16 Kaḍavakas), 3 (13 Kaḍavaka) 4, 7, 10, 13, 16, 18 Sandhis

Seven out of the twenty Sandhis or, on a different count, 91 out of a total of 285 Kaḍavakas are composed in this metre. Its normal form is +4+4+4 ∪–∪, Jagaṇa being permitted in the 1, 3 For a systematic treatment of this metre see Alsdorf, 1928, 73; 1936, 190, Jacobi, 1918,* 48, Bhayani, 1945, 56-57 The 1 Gaṇa enjoys great freedom of form, though –∪∪ finds a preference (about 60 p c) As contrasted with this the 3 Gana has the form ∪∪– (or ∪∪∪∪) in about 70 p.c of the cases Accordingly in the case of the Paddhaḍiās of PC, Alsdorf's results that the Paddhadiā is a metre of anapaestic basic character and that its 3. Gana is built up similarly to the first shall have to be modified In the 2 Gana the form –∪∪ is the least preferred (about 12 p c), while ∪∪– has a relative majority This presents a contrast with the 1 Gana. The end is rarely ∪,∪∪∪ (about 5 p c)

## (23) Vaḍanaka

Occurrence 1 (2, 12, 14 Kadavakas), 2, 3 (2, 12 Kaḍavakas), 5 (1-5, 7-16 Kaḍavakas) 8, 11, 14, 17 (1, 7, 9, 11, 13, 15, 18 Kadavakas), 20 Sandhis

This metre is found in eight whole Sandhis out of a total of twenty, or in 112 Kaḍavakas out of 285 in all It is defined by most of the Pk metricians' For its discussion, see Jacobi 1918, *47 Alsdorf, 1928, 76, 1936, 191, Shahidullah, 1928, 63, Bhayani 1945, 50

Though Hemacandra has expressly given the designation Vadanaka, and though Adila is the name given to a special form of the Vadanaka, yet Jacobi and Alsdorf, following perhaps the 'Bardic group' of metricians accept the name Aḍila for our metre But from SC IV 32 and the *Kavidarpaṇa* II 21 it is quite clear that the metre should be named Vaḍanaka, it being called Adila only when it has got Yamakas

6+4+4+2 is the general scheme of the Vadanaka A sample analysis indicates that in the 1 Gana froms –∪∪– and ∪∪∪∪– occur more frequently, and generally the forms with two shorts in the middle are preferred -∪–∪ and – – –have the smallest frequency In the 2 Gaṇa one third of the total number of cases

(1) cf the term *Rāsābandha* at SC VIII 49 and the description of the Sk Mahākāvya as *Sargabandha*
(2) Velankar, 1935-1936, 49, 51
(3) SC IV 29, Rāj 16, Ch V 28, *Kavidarpana* II 21, compare also *Vṛttajātisamuccaya* IV 33-34, *Chandaḥkośa* 41-42, *Prākṛtapaingala* I 127

are ᴗ .ᴗᴗ ᴗ The form ᴗᴗ ᴗᴗ enjoys he preference (about 42 p.c ); — ᴗ ᴗ is the least preferred form The commonest form of the 3 Gana is ᴗᴗ— (about 69 p c). Next comes —— (about 25 p c). ᴗᴗ ᴗᴗ occurs rarely. The 4 Gāna is usually ᴗ ᴗ, only about 18 p c. cases are —

These results are in agreement with those obtained in the case of the *Saṁdeśarāsaka* stanzas, while they are at divergence with Alsdorf's findings concerning the Vadanaka stanzas in the *Harivaṁśapurāṇa*, wherein ᴗᴗ ᴗ—ᴗ is frequent in the 1 Gaṇa. The *Saṁkulaka* described as a Samacatuspadī (scheme 6 + 4 + 4 + 2) at SC, VI 160, Rāj 172; Ch V. 28 Com It seems to be the same as the Vadanaka, except that it ends in —, not in ᴗ ᴗ. The famous Hindi epic *Rāmacaritamānasa* of Tulsidās is composed in this metre, the last two shorts of our metre appear there contracted as a rule into a long It has come to be known as *Copāī* or *Caupāī* in the early vernacular literature.

(24) Pāranaka.

Occurrence 1 (1, 3. Kadavakas), 5 (6. Kaḍavaka), 6, 9. (1., 11, 13.-14 Kadavakas), 12, 15, 19 Sandhis.

It is employed in five whole out of twenty Sandhis, or in 77 out of 285 Kadavakas It is a 15-moraic metre. Its structure is identical with that of the Paddhadikā except that the last Gaṇa has the form ᴗᴗᴗ instead of ᴗ ᴗᴗ ᴗ. In other words omitting the first short and preferring ᴗ ᴗ for the middle of the last Gana of the Paddhaḍikā gives the Pāraṇaka Everything else said in connection with the structure of the Paddhadikā applies in principle to the Pāraṇaka. The form —ᴗ in the last Gana is very rare

The Pāraṇaka is described among the Samacatuṣpadī Dhruvās along with the Pādākulaka, Saṁkulaka and Paddhadikā by SC VI 159 (*Āranaa* is a blunder for *Pāranaka*), Rāj 170, Ch VI 29. Though it is described here as a Catuspadī, like the Paddhadikā it is used as a Dvipadī in the Kaḍavaka. Svayambhū gives[1] two Gaṇa-schemes for the Pāraṇaka 4 + 4 + 4 + 3 or 6 + 4 + 5 The latter is not applicable to our lines

The use of a 15-moraic metre in constructing the Kadavakas may appear as going against the above-quoted general statement of Svayambhū (SC VIII 30) that a 16-moraic metre is to be employed for building up the Kaḍavaka But difference between the Paddhadiā and the Pāranaka is slight and the latter can be well looked upon as a modified form or variation of the former[2]. It is characteristic of the Apabhraṁśa prosodists that such an important metre is not described independently It is noticed along with a host of other metres among the Samacatuspadī Dhruvās.

## 2. The Variation Metres.

For the sake of variation, a Kadavaka here and there is composed in a non-Paddhadikā type of metre, or occasionally through-

(1) savve pannāraha-mattaā ta(i)ca-taāra-samjuttaā havaī/
cha-ca-pa-ganehim sambaddhaā, [P]āranaassa me pāaā//

(2) In old Gujarati verse literature a 15-moraic metre is very popularly used for building up the frame of the narrative But it is devised from the Vadanaka by omitting its last mora, and hence is different from the Pāranaka It is known as copāī and is described by the *Chandahkośa* (43, cf. also 20) under the name Laghucopāī

out a whole Sandhi different fancy metres are used to break the monotony of the narrative frame. Many Varṇavṛttas of the Sk prosody—especially those characterized by a recurrent structural unit—are employed for this purpose The language of all such passages in the Varnavrttas is more or less Prakritized. This practice of the Ap. epic poets is obviously based upon the similar practice found in Sk Mahākāvyas

Four such variation metres are found in PC. I-XX.

(25) Madanāvatāra.

Scheme 5 + 5 + 5 + 5 (= 20).
Occurrence III 1, IX 12.

Technically it is a Samacatuspadī. Of course in the Kaḍavaka it appears in couplets The last Gaṇa always ends in a long All the Ganas show a pronounced amphimacer (-x-) tendency This means that the forms x x x x x x and x x x are normally avoided. SC. VIII (3) treats this metre in a general way and illustrates it by citing PC 24 2 1-2.

For other metrical authorities see Bhayani, 1945, 58-59.

The Madanāvatāra is several times used in MP and appears to be a favourite of the post-tenth century Ap poets It is found in Devacandrasūri's *Sulasakkhānu* (2. Kadavaka), Jayadevamuni's *Bhāvanāsandhi* (2, 4., 6. Kaḍavaka), *Nemināthadvātriṁśika* (almost throughout) etc.

(26). Scheme. *a* 4 + ᴗ–(or ᴗᴗ)ᴗ (= 8).
*b*. 4 + 4 + 4 + ᴗ — (or ᴗᴗ) ᴗ (= 16).
Occurrence XVII 8.

Technically the metre is of the Antarasamā Catuṣpadī type. But a rhymed distich being the unit of the Kadavaka it appears in a two lined form with the rhyme scheme *a/b* that is usual in the Kaḍavaka

The first Gaṇa of the 8-moraic Pāda avoids ᴗ–ᴗ Hence the *odd Pāda* corresponds with the Pādas of the Dvipadī Candralekhā[1] (4 + ᴗ–(or ᴗᴗ) ᴗ ) described by Hemacandra

The *even Pāda* is that of the Paddhadiā. It can be easily seen that the odd Pāda is identical in structure with the last eight moras of the Paddhaḍiā-pāda Looked at in this way the metre in question is just a combination of a truncated and a full Paddhaḍiā-pāda. The metre of MP. 13 10 is just the reverse of ours. There *a* is equivalent to our *b* and vice versa.

(27) Vilāsinī.

Scheme 3 + 3 + 4 + 3 + ᴗ— (= 16).
Occurrence XVII 12 (XLVI 2).

All the lines satisfy the schemes of Vilāsinī[2] and Bhūsanā Galitaka[3] (5 + 5 + 3 + ᴗ—) So the structure cannot tell us which of the two is the metre employed in the present case But in RC. 71 2 it is called Vilāsinī-chanda and Vilāsinī belongs to that group

(1) ca-la-da-lāh Candralekhā/ Ch VII 65
(2) tau cah tau Vilāsinī/ Ch. IV 60
(3) pau tau Bhūṣaṇā/ Ch IV 37.

of Ap metres including the Helā, Āvalī, Mañjarī, Dvipadī, Racitā etc which is treated together at Ch. IV 57-66. This decides in favour of the Vilāsinī.

A caesura is definitely felt after the 8. mora. This fact as also the general swing of the metre makes it closely allied to that metre which is used in the famous *Gopikā-Gita* of the *Bhāgavata-purāṇa* and which is known as Lalita in the Gujarati prosody. The general pattern of our metre is —u—u —/— u — u —, wherein all the heavy syllables except the last one are replaceable by two light syllables This metre is similarly used in RC 71 2, MP 28 27, 34 10, 40 12, 42 12, 45 9, 48 1, 86 8, 88 11. Alsdorf fails to identify it and hence thinks[1] it to be Paṅktikā (Ch. II 108).

(28) Pramāṇī.

Scheme u— × 4
Occurrence. XVII 16.

This is a quite familiar metre of the Sk prosody It is defined at *Chandaḥśāstra* V 7, *Jayadevacchandas* V 4, *Vṛttaratnākara* III 18, *Chandonuśāsana* II 82 etc Here it is used in the two-lined form. It is found several times in MP.

## CONSPECTUS OF THE METRES OF PC I-XX.

I. Metres employed in the Kadavaka-commencing stanza.

| | Name. | Measure. | Place of occurrence (Sandhi) |
|---|---|---|---|
| (1) | Gandhodakadhāra. | (6 + 4 + 3 =) 13 × 4 (*a/b*, *c/d*) | III |
| (2) | Dvipadī. | (6 + u — (or uu) u + 4 + 4 + 4 + u — (or uu) u + — =) 28 × 2 | XIII |
| (3) | Helā-dvipadī. | (6 + u — (or uu) u + 4 + u — (or uu) u + — — =) 22 × 2 | XVII |
| (4) | Mañjarī. | — (or uu) u + — (or uu) u + 4 + 4 + 4 + / —) 21 × 2 | XIX |

II Metres employed in the Ghattā

| | Measure | Place of occurrence (Sandhi). |
|---|---|---|
| (5) | 9 + 13. | VII |
| (6) | 10 + 13. | XVI |
| (7) | 11 + 14 | II |
| (8) | 11 (or 12) + 12. | V |
| (9) | 13 + 10. | I |
| (10) | 13 + 15. | VIII, XI, XIX |
| (11) | 13 + 16 | VI |
| (12) | 14 + 13. | XIII |
| (13) | 15 + 12. | X |
| (14) | 15. | IX, XVIII |
| (15) | 6 + 6 + 12 | III |
| (16) | 8 + 8 + 14. | XIV |
| (17) | 8 + 6 + 12 | XV |
| (18) | 8 + 8 + 12. | |

(1) Alsdorf 1936, 193

| | | |
|---|---|---|
| (19) 9 + 7 + 12 | | XII |
| (20) 10 + 8 + 13. | | XVII, XX |
| (21) 12 + 8 + 12 | | IV |

III Metres employed in the main body of the Kadavaka

| Name | Measure | Place of occurrence (Sandhi) |
|---|---|---|
| (22) Paddhaḍiā. | (4 + 4 + 4 + u – u =) 16. | I (4.-11, 13, 15 16. Kadavakas), III (13. Kadavaka), IV, VII X, XIII, XVI, XVIII |
| (23) Vadanaka. | (6 + 4 + 4 + u u =) 16. | I (2, 12, 14 Kadavakas), II, III, (2-12 Kaḍavakas), VIII, XI, XIV, XVII, (1., 7 9 11, 13-15, 17.-18 Kadavakas), XX |
| (24) Pāraṇaka. | (4 + 4 + 4 + uuu =) 15. | I (1, 3 Kadavakas), V (6 Kadavaka), VI, IX (1.-11, 13, 14 Kadavakas) XII, XV, XIX |
| (25) Madanāvatāra | (5 + 5 + 5 + 5 =) 20 | III (1 Kaḍavaka) IX (12 Kadavaka). |
| (26) ? | a (4 + u – (or u u) u =) 8 b (4 + 4 + 4 + u – (or uu) u =) 16. | XVII (8. Kadavaka). |
| (27) Vilāsinī. | (3 + 3 + 4 + 3 + u – =) 16. | XVII (12 Kadavaka). |
| (28) Pramāṇī | u – four times | XVII (16 Kaḍavaka). |

## 8. SYNOPSIS OF THE CONTENTS

### I Sandhi

### Introducton : the birth of Ṛṣabha.

Homage to the twenty-four Tīrthankaras (1) Metaphorical description of the Rāma story as a river—Tradition through which it was handed down—The poet introduces himself—His resolve to recount the sacred theme of the Rāma story (2). Following the convention, the poet modestly declares his ignorance regarding various branches of learning and literature (3). The Magadha country described (4). Its capital Rājagṛha described (5). Śreṇika, the king of Magadha described (6). Mahāvīra's audience-hall on mount Vipula—A messenger informed the king of Mahāvīra's arrival (7). Going through the prescribed ceremony of homage, Śreṇika set out to the audience-hall—The twelve compartments of the audience-hall with their respective occupants, various types of gods, men and beasts described (8) Śreṇika prayed to Mahāvīra (9). Śreṇika wanted to know the Rāma story as known to the Jain faith He pointed out various inconsistencies in that story as narrated in the traditions of other faiths (10) Accordingly Apostle Gautama began to narrate the Rāma story.

Situation of the Bharata country ın the cosmography—Successive bırths of the fourteen Kulakaras (11) Theır names—Marudevī, the consort of the last Kulakara Nābhı, descrıbed (12-13). The six goddesses Kīrtı, Buddhi, Śrī, Hrī, Dhrtı, and Laksmī approached Marudevī in human form and rendered servıces to her —Marudevī saw a series of fourteen dreams—riches were showered from heavens for thirty fortnıghts (14) The fourteen dreams descrıbed—Marudevī conveyed these to her husband (15). He interpreted them as prognostıcatıng the bırth of a son destıned to be a Tīrthankara. In due course Ṛṣabhadeva was born (16).

### II Sandhi.

### Ṛṣabha's lıfe-story—upto practisıng penances

The birth of the Jına was solemnised by the four classes of gods—Indra's throne shook and hence he started forth on the Aırāvaṇa elephant (1) Kubera decorated the cıty of Sāketa—Indra's queen with the help of the sleep-ınducıng charm substıtuted a magıc child for Ṛsabha, who was made over to Indra (2) He took the chıld to Mount Mandara beyond the regions of constellations and seated hım on a throne placed on a white slab (3). At the commencement of the ablutıon ceremony varıous gods honoured Rsabha by dısplaying theır skıll ın music, dance, drama, etc. (4) Various gods emptıed water-jars over Ṛsabha's head and his ceremonıal bath was completed (5) Indra then adorned him with a varıety of ornaments A devotional hymn followed (6). Indra ınjected nectar ın Ṛsabha's left thumb The chıld was taken back to Ayodhyā He was named Rsabha

He grew up rapidly (7). Once hıs subjects complaıned to hım of beıng deprıved of the means of subsistence because the Kalpavrksas disappeared Consequently he taught them varıous professions and arts He got married to Nandā, Sunandā and others He begot one hundred sons Bharata and Bāhubalı were chıef among them (8). Seeing Ṛsabha immersed in wordly pleasures, Indra, wıth a vıew to awaken love of renunciation whıch would be beneficial for the flourısh and spread of Dharma sent Nılāñjanā with her span of lıfe nearıng ıts end, to dance before Ṛsabha. Whıle dancıng, she fell dead (9) Seeing Nılāñjana become suddenly lifeless, Ṛsabha was struck with the ephemeral nature of the mundane glory and he resolved to renounce the world. The Lokāntıka gods also exhorted hım to that end, sınce the rebırth of relıgious beliefs and practices that had fallen into abeyance was eagerly awaited (10) Bharata was ınstalled on the throne and Ṛsabha went to Prayāga, where together with four thousand kings he took to the Order.

He practised all sorts of austerities (11) The other kings with hım unable to endure the rigours of austerıties vıolated their vows (12) The Heavenly Voıce remonstrated with them for their unceoming conduct But lackıng fortitude for practisıng mortıficatıons, they gave up austerıties and founded new faıths At thıs juncture there arrıved Namı and Vınami sons of Kaccha and Mahākaccha (13). They asked from Ṛsabha theır share in the kıngdom Coming to know of thıs disturbance to Ṛsabha, Dharanendra appeared there. He questıoned Namı and Vınamı (14) They said 'when we were abroad the kingdom was portioned off between all the sons of

Ṛsabha, but we were kept out of consideration' As they were bent upon receiving their due at Ṛsabha's own hands, Indra assumed Ṛsabha's form and gave them the rulership of the northern and southern slopes of the mount Vijayārdha together with some miraculous powers (15)

While wandering on earth with raised hands, rich presents were offered to Ṛsabha but he did not accept them In Hastinagara, king Śreyāṁsa invited him to end his fast (16). Bringing him to his residence, he worshipped him and offered sugarcane juice As Ṛsabha broke his fast, gods showered gold and jewels On account of the exhaustless gifts then bestowed on Śreyāmsa, the day became known as Aksayatrtīyā (17).

## III Sandhi
## Ṛsabha's life-story—upto his attaining Kevala

Leaving Hastināgapura, Ṛsabha arrived at Purimatala There he came to the Śakatamukha garden rich in all sorts of flower plants and trees In their midst stood a huge banyan tree (1). There Ṛsabha practised all the vows and austerities—these recounted in the numerical order of one to eighteen—and eventually he attained Kevala (2) He came to possess thirty-four Atiśayas and eight Prātihāryas and became the supreme deity of all the three worlds (3)

Gods constructed a golden audience-hall for the Jina The seats of various Indras shook The lord of gods called upon all to go and pay homage to the Jina All classes of gods with their most diverse vehicles started, as did Īśānendra mounting upon the Airāvaṇa elephant in enviable pomp and glory (4-5-6) Hordes of various gods and demons arrived to the audience-hall and humbly presented themselves to the Jina (7). Indra with his retinue recited a hymn to the Jina (8). Observing the gods coming down in their aerial cars, Rsabhasena, the ruler of Purimatāla made inquiries. He was told that Bharata's father had attained Kevala On learning this the king went to the audience-hall and paid homage to the Jina (9) He was so much moved by the scene that he and eighty-four thousand from the rank and file, together with eighty-four born aristocrats too took to monkhood, while lacs of others made up the laity Even gods were purified and animals forgot their inborn mutual enmity (10)

Then the Jina preached all the basic principles and tenets of the Jaina faith Nothing in the three worlds could be unknown to him (11) The sermon had a pacifying effect on all Before dispersing many of them committed themselves to practising various vows and austerities The Jina left that place and went to Gaṅgāsāgara (12) Here Bharata became the paramount lord of the whole earth and attained all-round prosperity As his father attained Kevala, he, by the strength of his arm established his sovereignty over the whole earth (13).

## IV Sandhi
## Combat between Bharata and Bāhubali—attainment of Nirvāṇa by Bāhubali and Ṛsabha

After completion of the round of world-conquest, when Bharata returned to his capital, the victorious discus (*Cakraratna*) did not

enter the city, whereupon Bharata asked his ministers whether any king still remained unconquered (1). The ministers submitted 'All are subdued except your younger brother Bāhubali, king of Potanapura, who is mighty enough to overthrow you and your army single-handed' (2) Learning this Bharata ordered his ministers 'So arrange that either Bāhubali accepts my sovereignty or offers a battle'. The ministers went to Bāhubali and told him to serve Bharata as a feudatory. Bāhubali denounced them saying: 'As our father gave each of us his due share of territory, I am in no way indebted to Bharata Why then should I go to him?' The ministers replied angrily. 'Even if your territory is given to you by your father, you cannot have even an inch without paying tributes to Bharata' (3-4). Bāhubali said haughtily: 'Being puffed up by world-conquest let him do his worst As to the tributes, I will pay them tomorrow in the form of shafts, lances and javelins which would cure him of his arrogance'. Thereupon the ministers departed and told Bharata. 'Bāhubali cares a straw for you He stands prepared for giving a fight' (5).

Bharata made enormous preparations for a march As he started, spies informed Bāhubali, who also gave orders for a counter-march The two armies confronted each other on the battle field (6-7). The field became a scene of reckless turmoil and destruction Seeing this the ministers cried halt and said to Bharata and Bāhubali: 'What is the use of massacring the poor soldiers? Rather you two alone fight out, first a glance-duel, then a water-duel and lastly a bodily combat. He who is victorious in all the three duels, is to be the lord of the earth and treasures'.

The advice was accepted and Bharata and Bāhubali became engaged first in a glance-duel, in which Bharata was defeated (8-9). They started the water-duel In this also Bharata got a defeat (10). Finally they set themselves to the bodily combat. While both were trying various moves and techniques Bāhubali lifted up Bharata and his army roared for triumph Bharata, thus rebuffed, released his *cakraratna* on Bāhubali but the latter being a *caramadehin* (i e destined to attain salvation during this life) it by-passed him (11) But this incident moved Bāhubali and he pondered: 'What is the use of a kingdom for the sake of which one has to kill one's brother, father or son Better strive for salvation, which can earn eternal bliss for me' He made over his territories to Bharata, accepted the Jina as the Master and having picked out five handfuls of hair stood with raised hands, immovable as a rock, for one year, during which creepers grew over him and he was turned into an abode of snakes and scorpions (12)

At this juncture Ṛṣabha halted on Kailāsa Bharata went there to pay obeisance He asked Ṛṣabha. 'Why Bāhubali does not still attain Kevala?' Ṛṣabha said: 'Even still he cherishes the Īrsā-kaṣāya, thinking, "even though I have made over the earth to Bharata, why am I placing my feet thereon " Hence he fails to attain Kevala' (13) Learning this Bharata went to Bāhubali and falling at his feet said 'This earth is really yours I am only your slave'. And immediately the four Ghātikarmans of Bāhubali were destroyed and he attained Kevala Eight Prātihāryas appeared and the gods poured in saying: 'The son of the Tīrthakara has become a Kevalin' In the end he went to the abode of the Siddhas; so also did Ṛṣabha, and Bharata ruled as a sovereign in the invincible Ayodhyā (14).

## V Sandhi.

### The origin of the line of Demons (upto Devaraksas) Account of Ajita (the second Tīrthankara) and Sagara (the second Cakravartin)

Gautama then told Śrenika to listen to the origin of the lines of the Demons and Monkeys that he set out to narrate Long after this there was born in Ayodhyā venerable Ajita as a son to Vijayā and Jitaśatru of the Iksvāku line His birth, marriage etc were celebrated exactly as in the case of Ṛsabha Once while going to the Nandana park he saw a lake fanned by the breezes and with blooming lotuses (1) Seeing the same lake in the evening with its lotuses faded and lustreless, sombre thoughts of the evanascent character of life and worldly glory and pleasures possessed him That very moment the Lokāntika gods exhorted him and together with ten thousand other persons he renounced the world (2) He broke his fast at the house of Brahmadatta, moved preaching over the earth for fourteen years, practised Śukla Dhyāna and attained Kevala. He had nine apostles and one lakh monks

His cousin brother Sagara was at that time the Universal Monarch Once Sagara was led away by his restive horse into a great wilderness, where at dusk, while he was removing his fatigue in a bower on the shores of a beautiful lake he was seen by Tilakakeśa, daughter of Sulocana and sister of Sahasrāksa She at once fell in love with Sagara (3-4) Somebody informed Sahasrākṣa, who, delighted because the forecast of the soothsayers thus proved true, went personally to invite him, gave him his sister in marriage along with the gift of the Northern and Southern Ranges (of Mount Vijayārdha) (5) Along with Tilakakeśā, Sagara returned to Ayodhyā

Here Sahasrāksa in order to wreak revenge on Purṇaghana who had killed his father, marched to the city of Rathanūpurucakravāla and destroyed him in battle Purnaghana's son Toyadavāhana, escaping somehow. took shelter in the audience-hall of Jina Ajita (6) There he was comforted by Indra to whom he related his story His enemy also pursuing him with the vow that he would kill Toyadavāhana, even if all the great gods offered him protection, entered the audience-hall The Jina related to both of them the incidents of their previous births, whereupon they gave up their enmity

Bhīma and Subhīma (the Demon chiefs who were present there) embraced Toyadavāhana (7) and Bhīma said 'As you were my son in the previous birth, even now you are dear to me Accept from me the aerial car Kāmuka, theDemoniaccharm (*rāksasī vidyā*), a necklace and the impregnable and sea-girded city of Lankā together with the Underground Lankā (*Pātāla Laṅkā*), six-yojana in extent and having only one door Toyadavāhana accepting these gifts entered Lankā in the company of his ministers and feudatories and founded a new line of Demons (8) Long after this he again went to the audience-hall of Jina Ajita, who by way of reply to Sagara's question said 'Only one Tīrthankara, Ṛṣabha and one Universal Monarch, Bharata had appeared previously, while twenty-two Tīrthaṅkaras and ten Universal Monarchs as also nine Baladevas nine Vāsudevas, nine Prativāsudevas and eleven Haras will appear in future Besides, there will be fifty-nine Purānas in the Jain religion' Then Toyadavāhana, filled with religious fervour

renounced the world together with one hunderd and ten Vidyādhars (9) Lankā was given to his son Mahāraksas Ajita attained Nirvāṇa.

Once Sagara's sixty thousand sons went to Kailāsa and bowed down to the twenty-four Jina shrines there, constructed by Bharata with gold and jewels On Bhagīrathi's suggestion to dig out the Gangā and encircle therewith the holy places as a protective measure, they employed the Daṇḍa-ratna to excavate the earth round the Kailāsa (10) This produced such an upheaval in the region of the serpents that their lord Dharanendra threw his venomous glance on Sagara's sons and all were reduced to ashes, except two Bhīma and Bhagīrathi, who with heaving hearts and downcast looks returned to Sāketa city The ministers advised them to break the sad news to the king in such a manner as would not shock him to death At the time of holding the Darbar (assembly) Sagara was pained to see not a single son present out of the sixty thousand (11) Then entered Bhīma and Bhagīrathi, and the king asked them the whereabouts of their brothers. The ministers in reply stressed the transitory nature of everything in the world (12) The king caught the hint and afterwards, choosing a fitting moment, Bhīma and Bhagīrathi related all that happened, whereupon the king swooned Recovering he lost all taste in kingship and thought of immediately renouncing (13) As Bhīma refused to occupy the throne, Bhagīrathi was crowned king

Here, Mahāraksas, who had got a son Devaraksas, once went out for water-sports surrounded by his queens, when he chanced to see a dead bee in the interior of a lotus and he reflected 'all who are given to passion meet a similar fate' (14) While he was in such a dejected mood, there arrived a company of monks, all of whom were shining with great asceticism, learning and character and destined to attain salvation in this life (15) Delighted at this, the king requested them to introduce him into the holy Order The monks said 'There remain only eight days for you to live, so do what you like' Thereupon, the king spent those eight days in penance, worship, scriptural recitation and charity and attained salvation His son Devaraksas ruled over Lankā (16).

## VI Sandhi.

### The origin of the line of Monkeys (upto Praticandra)—The account of Taditkeśa

After a succession of sixty-four kings, the throne came to be occupied by Kīrtidhavala (the names of these kings are recounted in Sanskrit prose). Once Kīrtidhavala's brother-in-law Śrikantha came to Lankā with his wife and retinue. He received him with great honour. That very moment the news reached him that hostile forces had surrounded his city Thereupon Śrīkaṇtha took a vow to overpower the enemy (1) Śrīkaṇtha's wife Kamalā explained to Kīrtidhavala 'I am daughter of Puspottara, the king of Meghapura Once I saw passing through the sky the aerial car of Śrīkaṇtha who was returning after bowing to the Jina shrines at Meru and immediately I was smitten with love There and then we married. There is now no meaning in fighting and destroying each other's armies So you send envoys to my father'. Accordingly messengers were sent to Puspottara (2). They said, 'All

girls are for being given away in marriage and your daughter herself has made this choice, how then Śrīkaṇṭha is at fault?' Hearing these words Puṣpottara had no face to save. Saying: 'Girls, if not married away are a source of infamy' he returned. Thus Śrīkaṇṭha married Kamalāvatī.

After many days, seeing Śrīkantha eager to leave, Kīrtidhavala, with a view to avert separation from him, said 'Why do you not stay near me? Choose for yourself any one of my numerous islands (3-4) (Kīrtidhavala's) minister advised Śrīkaṇṭha to select Monkey Island (Vānaradvīpa) which he describes Śrīkaṇṭha made up his mind and started on the first day of Caitra(5) Śrīkantha's army entered Monkey Island which is described (6). Sporting with monkeys and taking some with him, Śrīkaṇṭha went to the mountain Kisku, where he founded the city Kiskupura, which is described Once seeing gods proceeding towards Nandīśvara Island, he also started in order to pay homage to the Jina (7). With his retinue he reached Mountain Manuśottara, but his further movement was checked Resolving to practise severe austerities so that he can get qualified to enter Nandīśvara, he returned to his city, handed over the reins of his kingdom to his son, and became a recluse Successively eight kings in his line took the same course

Amaraprabha, the ninth king, flourished during the interval between the Jinas Vāsupūjya and Śreyāmsa (8) On the occasion of his marriage with the princess of Lankā, somebody executed drawings of monkeys in his courtyard, seeing which the bride swooned through fear The angry king ordered to execute those who drew monkeys The ministers pacified him by telling, 'Since Śrīkaṇṭha's time they are our family deities, cause of prosperity and the emblem for our Monkey Dynasty' The remorseful king gave orders to mark the royal crown, the royal umbrella, banners etc, with the monkey insignia (9) Since then his line became famous as the Monkey Dynasty, which held overlordship of both the Ranges Amarprabha's son was Kapidhvaja, Kapidhvaja's Pratibala, Pratibala's Gaganānanda, Gaganānanda's Khacarānanda, Khacarānanda's Girinandana, Girinandana's Udadhirava

Udadhirava's friend was Taditkeśa, the king of Lankā, whose queen was once injured on breasts while they were bathing in the garden tank, whereupon he pierced the monkey with an arrow. The monkey went to a monk nearby He heard the *namokkāra* from him, died, was reborn as an Udadhikumāra god and recalling his previous birth descended near Taditkeśa (10) As Taḍitkeśa was still revengefully killing monkeys whenever he came across one, the Udadhikumāra god created a magic army of innumerable monkeys, as huge as mountains, carrying trees fire and other weapons (11) Some of them challenged the king, who, in view of their human speech and arms, regarded them as unusual phenomena and trembling with freight humbly enquired. 'Who are you? Did I offend you? Why are you armed?' The god told him everything asking in the end either to meet the challenge or fall at his feet (12). The king bowed down to the god, who led him to the monk and showed him his dead body of the previous life When that monk was requested to preach religion he took them to his Guru in a Jain shrine (13). On being requested to preach religion his Guru expounded the great merits of Dharma (14). Being asked by Taḍitkeśa, the Guru narrated, 'In your previous birth you were a monk

and this god, a hunter, who laughted at you Thereupon as you bore ill-will towards him, you attained the Jyotiṣ heaven, instead of the Kāpiṣṭha. Thence you were reborn as the king of Laṅkā, while that hunter wandering in the labyrinth of transmigrations, was reborn as a monkey, who being killed by you was again born as an Udadhikumāra god' Thereupon Taḍitkeśa installed his son Sukeśa on the throne of Laṅkā and renounced the world (15). The god also adopted the Jain faith Now message was sent to Udadhirava that Taḍitkeśa took to practising austerities, whereupon he handed over the reins of his kingdom to his son Praticandra and entered the Order (16).

## VII Sandhi.

### Śrīmālā's Svayamvara· Lost Laṅkā won back by Sukeśa's sons

On receiving the news that in Ādityanagara on the Southern Range was to be held the Svayamvara of Śrīmālā, the beautiful daughter of Vidyāmandara and Vegavatī, Praticandra's sons Kiṣkindha and Andhraka went there (1) Description of the Svayamvara hall (2) Śrīmālā entered mounted on a cow-elephant In due course she came to Kiskindha (3). She placed the garland round his neck, when Vijayasimha flared up 'Who permitted the Monkeys to seat in the midst of the Vidyādharas? Snatch away the bride from the bridegroom and kill him' Thereupon Andhraka challenged Vijayasiṁha to a fight (4), and there ensued a battle between the two parties. Sukeśa, the king of Laṅkā, also arrived on the scene. Vijayasimha was decapitated by Andhraka in the battle (5) The hostile forces being discomfited, Sukeśa told his ally to return to Kiṣkupura with Śrīmālā

Somebody informed Aśanivega of his son's death He surrounded Kiskupura and along with his son Vidyudvāhana challenged Kiśkindha and Andhraka to a fight A terrible battle ensued wherein Aśanivega with a sword struck Andhraka on the throat and the latter went the way of Vijayasiṁha (6-7). Here Kiskindha who had swooned owing to a javelin blow was brought back to his camp by Sukeśa Recovering, he enquired about Andhraka and being informed of his death again swooned On recovery, he lamented grievously for his brother but Sukeśa told him 'There is no room for crying, with the sword hanging over the head' (8). On his advice he began to fly towards Pātālalaṅka Aśanivega stopped Vidyudvāhana from pursuing the escaping foe, saying that it was against the code of honour and that they had avenged the death of Vijayasiṁha Laṅkā was placed in charge of one Nirghāta and other conquered cities also were entrusted to others (9) Thus usurping the cities of Kiskindha and Sukeśa and bringing all other Vidyādharas also under his control Aśanivega once recalled the grief of Vijayasiṁha's death. He gave the reins of his kingdom to Sahasrāra, and devoted himself to other-wordly activities

After a big lapse of time, Kiskindha went for pilgrimage to Mount Meru. On his way back he saw the beautiful mountain Madhu He called his subjects there and founded a city called Kiskindhapura (10). Madhu mountain also was renamed Kiskindha Kiskindha got two sons· Iksurava and Sūryarava Sukeśa's sons were Mālin, Sumālin and Mālyavat They once proposed· 'Let us go to see king Kiskindha'. Their father said 'All around

there is danger from the enemies. How can we leave Pātālalaṅka. Laṅkā which belonged to us since Toyadavāhana, was usurped from me' Thereupon flaring up Mālin said 'With our kingdom lost, how can we live even for a moment? (11). One should be satisfied only when whatever he has or does is of the highest order. I take a vow to triumphantly enter Laṅkā tomorrow' (12). The march was ordered in the morning. With a tumultous uproar Lankā was besieged Nirghāta, the governor of Laṅkā, confronted Mālin in the battle (13) In that formidable encounter Mālin killed Nirghāta with a sword Sukeśa, Mālin, Sumālin and Mālyavat entered Laṅkā and paid their homage at the shrine of Śānti-Jina (14).

## VIII Sandhi.

### Mālin's battle with Indra: Mālin's fall.

Mālin's sway spread over all the Vidyādhara states At that time in the Rathanūpura city on the Southern Range, Indra, the son of Sahasrāra and Mānasasundarī established all his retinue and paraphernalia in a thorough imitation of the insignia of the celestial Indra, declaring himself to be the terrestrial Indra (1). As Mālin's feudatories left him and joined Indra, he ordered a march against the latter Seeing ill-omens when they were setting out, Sumālin grasped Mālin's hand and drew his attention to them (2). Mālin replied that only one's fate and steadfastness were all-powerful and not the omens. And they started on their march (3). The kings on both the Ranges took refuge with Indra. Mālin's messengers asked Indra to pay tributes and avert the struggle with Mālin, the invincible, whereupon Indra said in rage 'You are left alive because you are a messenger Who is that king of Lankā and what is this talk of treaty? He among us who survives will become the sole lord of the earth' (4).

The messengers returned All the generals and warriors on Indra's side got armed (5) Description of the battle (6). Fight between Mālin and Indra in which ultimately Mālin's head was severed by Indra with the discus (7-9) Thereupon seeing the Monkey and Demon forces fleeing in stampede, somebody suggested to Indra to pursue them, when Śaśin requested to entrust that task to him Being permitted he ran shouting after the escaping enemies. But Mālyavat confronted him and ridiculing him as an empty braggart struck him with a javelin Śaśin swooned and when he recovered, the enemies had cleared away (10-11) Indra entered Rathanūpura in great triumph and fell at the feet of Sahasrāra He put Laṅkā in Dhanada's charge and Kiṣku in that of Yama and honoured others also with the gift of territory (12).

## IX Sandhi.

### Birth of Rāvana Bhānukarna Vibhīsana: They acquire Vidyās

Long after this Sumālin in Pātālalankā got a son Ratnāśrava, who, when grown up, went to Puspavana for mastering Vidyās (magic charms). At this juncture there arrived Vyomabindu, who seeing Ratnāśrava there as was forecast by his Guru, told his daughter Kaikasī that that person was destined to be her husband. Stationing her there, he retired to his hermitage Here Ratnāśrava

succeeded in mastering the Vidyās (1). Being asked by Ratnāśrava that charming damsel said: 'I am Vyomabindu's daughter Kaikasī, as yet unmarried. He has brought me here in accordance with his Guru's words. I am offered to you in marriage.' Thereupon Ratnāśrava founded there a city, called his relatives and married her.

Long after this she dreamt that a lion, after tearing open the temples of an elephant entered into her womb (2), and that the sun and the moon sat in her lap Ratnāśrava interpreted these dreams: 'You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess.' In due course were born Rāvaṇa, Bhānukarṇa, Candranakhī and Vibhīṣaṇa Child Rāvana was precociously adventurous (3). Once while playing he entered the treasure-house and got hold of the necklace, which was handed down in the family since Toyadavāhana, which had nine gems shaped after the nine planets and which was guarded by poisonous serpents against ordinary persons. As he put it on, there appeared nine reflections of his face in the nine gems. Thenceforth Rāvaṇa came to be known as Ten-headed (*Daśa-mukha*) (4) His parents as also Iksurava, Kiṣkindha, Sūryarava and others were overjoyed by this feat of Rāvaṇa and they saw in him the highest hope and promise of their lines

Once Rāvaṇa hearing a roaring noise and seeing Vaiśravana pass across the sky asked his mother about him (5). She replied with down-cast looks: 'He is your cousin-brother Vaiśravaṇa, the son of Viśvāvasu and my elder sister Kauśikī He brought infamy to us by going over to our enemies and usurped our ancestral home Lanka When shall we regain it from him?' Vibhīsana turning red with anger replied: 'What is this talk of Vaiśravana's fortune? Within a few days you will see even these so-called gods Yama, Kubera, Varuna, Indra and others as our servants' (6).

Once being permitted by their father, the three brothers went to the terrible forest Bhīmavana for mastering magic charms The eight-syllable charm known as *Sarvakāmānnarūpā* ('yielding all desired foods') was mastered within two Praharas. Then they concentrated upon the sixteen-syllable charm to be mastered after ten thousand crore repeated recitations At that juncture, the three brothers were seen by a Yakṣa woman (7) Smitten with love, she offered herself to Rāvaṇa but getting no response, she struck him on the chest with the ear-lotus. Another lady said, 'Know that man to be fashioned from wood'. Failing in their intent, they informed Anāvṛtta Yakṣa that three men having cared a straw for him were engaged in mastering magic charms (8) Full of rage he went to them and asked as to which deity was the object of their meditation. Not receiving any reply, he created numberless disturbances like serpents, lions, ghosts, fire etc but to no avail (9). Then with the help of his magic powers he produced such an illusion that Ratnāśrava, Kaikasī, Candranakhī and other relatives, being mercilessly lashed by Mlecchas, were crying piteously for rescue and making heart-rending appeals to their sense of filial duty (10). As even then none of the three brothers was disturbed in the least, the magic forms of Ratnāśrava, Kaikasī and Candranakhī were killed and before their very eyes served to jackals and hounds. As still they were unmoved, he threw a blood-stained magic head of Rāvana in front of Bhānukarṇa and Vibhīṣana Thereupon the latter two were slightly perturbed When their magic heads were

thrown in front of Rāvana, he remained quite undisturbed The gods cried bravo and Rāvaṇa got the mastery over one thousand magic charms (11) The names of some of the magic charms recounted (12). Bhānukarna was the master of five charms and Vibhīsaṇa of four Rāvaṇa founded a city called Svayamprabha and got constructed a shrine called Sahasraśikhara. Hearing the news of Rāvaṇa's prosperity, hoards of Monkeys and Demons poured in (13) Informed by the Avalokanī charm that the on-coming hoards consisted of his friends and relatives, Rāvana, surrounded by his one thousand charms as also Bhānukarna and Vibhīsana went forth to receive them Ratnāśrava with his kinsmen came to the royal palace and embraced his sons with love and joy (14)

## X Sandhi

### Rāvaṇa's marriages: Laṅkā is won back.

Rāvaṇa came to possess the magic sword Candrahāsa through five-meal fasts Once when he had been on a pilgrimage to Meru, Maya and Mārīca along with the beautiful princess Mandodarī came to Rāvana's palace and being informed, on inquiry, by Candranakhī that after mastering Candrahāsa he had gone to Meru, and that he was to return shortly, they waited, when towards the dusk the earth began to shake, darkness and light appeared to play or at once it would rain, thanks to the Vidyās of Rāvana, who was approaching (1) Candranakhī explained these unusual phenomena as being due to Rāvana's wondrous powers

On arriving Rāvaṇa saw Maya's tent and he was informed that two Vidyādharas, Maya and Mārīca, were waiting for an interview with him Then he performed worship at the shrine and of a sudden he and Mandodarī happened to see each other Seeing faultless beauty pervading every of her limbs, he felt unable to withdraw his glance from her (2-3) Divining Rāvaṇa's mind, Mārīca introduced himself and Maya as two brothers coming from their Devasamgīta City on the Southern Range and requested to immediately accept Mandodarī in marriage, it being the most auspicious moment Rāvaṇa consenting, the marriage was celebrated and the bride and bridegroom entered the Svayamprabha city (4)

Once while he was passing by the Gandharva Tank on mount Meghadhara he was seen by the six thousand Gandharva princesses bathing there surrounded by guards They declared their resolve not to accept as their husband any one else except Rāvana (5) The guards informed Gandharva Surasundara, who together with Kamaka and Budha hastened in great rage to the scene. Seeing the huge army, the princesses dispaired But Rāvaṇa with a smile used the sleep-inducing charm and fettered them with serpent bonds (6) Thus marrying the six thousand girls, he returned Long after this Mandodarī gave birth to two sons, Indrajit and Ghanavāhana

In Kumbhapura Bhanukarṇa also was married Day and night he would make trespasses in the Laṅkā territory As the subjects complained, messenger Vacanālaṅkāra was sent to warn Sumālin He threatened· 'In spite of your hundreds of faults Vaiśravana keeps calm But if you will not check your grandson's mischief you shall have to reenter Pātālalankā You remember Mālin's fate and the same course of events appears to be repeating So better hand over your grandson to us as a prisoner' (7) Full of rage at this Rāvana

drew his Candrahāsa sword to finish the messenger on the spot, when Vibhīsana checked him saying it was unbecoming (8). The messenger escaped with his life Rāvaṇa and others became equipped and marched Here on the report of the messenger the Yaksa also made preparation and flew to Mount Guñja. The Demon forces arrived and the opposite armies closed in battle (9). Description of the battle Vaiśravaṇa challenged Rāvaṇa (10). Their battle described. Ultimately Rāvaṇa struck Vaiśravaṇa who, as he swooned, was removed by his lieutenants The Demons declared victory but Kumbhakarna wanted to pursue the enemy (11), Vibhīsana disuaded him Vaiśravaṇ's aerial car Puspa-vimāna was captured. Recalcitrant elements were punished. Rāvaṇa established himself as the overlord of hundreds of states (12).

## XI Sandhi.

### Acquisition of a wonder elephant: defeat of Yama.

From the Puspavimāna Rāvana saw the white Jina shrines, which, Sumālin told him, were erected by Harisena (1) Sumālin related the episode of Harisena—how for eight successive days Harisena performed great exploits till in the end he came to possess the whole earth with its precious treasures (2). When Rāvaṇa halted on Mount Sammeta, a terrific noise was heard They were roars of a marvellous elephant, which is described (3-4) Rāvaṇa undertook to tame that gigantic elephant, as to him the task was a child's play (5) With wonderful skill, strength and knowledge of the elephant lore, the elephant was tamed. One and all of Rāvaṇa's kinsmen danced for joy (6-7)

He was full with the talk of the elephant, which was named Tribhuvanālankāra, when a wounded warrior arriving there gave him the news of the crushing defeat of Kiṣkindha's sons in a battle with Yama Immediately Rāvana marched to Yama's city (8). There he saw numerous inhuman instruments of torture and their wretched victims Rāvaṇa released the convicts, threw Yama's guards in their place and destroyed the instruments of torture. The news reached Yama (9), who, veritably the death incarnate, came forth with his terror-striking and most destructive weapons (10) Fight between Yama and Rāvaṇa Yama was worsted in the battle He ran to Indra and declared his decision to resign his post (11-12) Thereupon Indra wanted to march on Rāvana, but his minister advised him first to dispatch a messenger to him and give Surasaṅgīta city to Yama Rāvaṇa gave Yamapurī to Iksurava and Kiskindhapurī to Sūryarava and started towards Laṅkā (13). Rāvaṇa reached Laṅkā where his installation ceremony was performed (14)

## XII Sandhi

### Abduction of Candranakhī by Khara and Dūsana: Rāvaṇa's reversal at Vāli's hand: Vāli renounces the world.

On enquiry from Rāvaṇa as to which of the kings were hostile to him, some one told him of the mighty Vāli, the son of Sūrya-rava, who excelled in strength and speed all the persons in the

three worlds (1), who had accepted Samyaktva and had vowed not to bend his head to anyone except the Jina Hence his father Sūryarava fearing conflict with Rāvaṇa had renounced the world Another person said 'The Monkeys are friends with us since Śrīkaṇtha's days. Moreover, all are heroes only so long as they have not experienced onslaught of Rāvana's arms' (2)

Once when Rāvaṇa had gone to marry Tanūdarī, Khara and Dūsaṇa abducted Candranakhī and killing Candrodara occupied Pātālalankā The pursuing Demon forces, not finding the entrance to Pātālalankā returned When Rāvana returned, he found his household wrapped in gloom (3) On receiving the news, as he was setting out to punish Khara and Dūsaṇa, Mandodrī dissuaded him and Maya and Mārīca were sent to celebrate Candranakshī's marriage Khara was crowned Candrodara's queen Anurādhā gave bith to a son Virādhita in the forest (4)

Rāvaṇa sent a messenger to Vāli He recounted to Vāli the history of their family friendship and advised him to go to Rāvaṇa to pay regards (5) But Vāli turned away his face and did not even listen to the messenger's words The latter thus rebuffed rudely said. 'Either you come and salute Rāvana or offer battle' Thereupon Vāli's minister gave the messenger an idea of Vāli's strength (6) Returning, the messenger gave report to Rāvaṇa, who taking a vow to cure Vāli of his arrogance, marched against him (7) Vāli also came out The armies were on the verge of closing in battle, when minister Vipulamati advised them to stop the vast scale destruction that was imminent and decide the issue by a personal combat Both consenting, the combat began (8-9). Eventually Vāli with his right hand lifted up Rāvaṇa along with his aerial car The Monkeys roared with victory Thus curing Rāvaṇa of his pride, crowning Sugrīva and advising him to serve Rāvaṇa, Vāli went to Muni Gaganacandra, practised austerities and acquired divine powers Later on he went to Mount Astāpada and continued his austerities there (10-11) Sugrīva married his sister Śrīprabhā to Rāvaṇa Nala and Nīla, sons of Iksurava were sent to Kiskupura One half of Sugīva's kingdom was given to Śaśikiraṇa, the son of Dhruvā and Vāli To Sugrīva was married Sutārā, daughter of Jvalanaśikha, the king of the Northern Range, because though her hand was sued by Sahasragati, Jvalanaśikha's Guru was against that match Sahasragati consumed by the fire of separation went to a forest to acquire a magic charm Sugrīva got two sons Anga and Angada (12).

## XIII Sandhi

### Lifting of Kailāsa. Rāvaṇa marches against Indra

Having married Ratnāvali, while Rāvaṇa was returning his aerial car stopped mid-way Though urged on, the car did not proceed owing to venerable Vāli's presence down there (1). Angrily Rāvana descended, as Mārīca informed him that below on Kailāsa was a sage practising austerities and that his ascetic power was the cause of stopping the car (2). He descended on Kailāsa, whose description follows Seeing Vāli there, Rāvaṇa burned with jealous anger and to take revenge of his past defeat prepared to throw Vāli together with Kailāsa into the ocean (3) With the help of the excavating charm, he raised the mountain from its roots, starting

told him that through his separation, Uparambhā was on the verge of death (12). If he accepted Uparambhā he would be the master of Āśālī Sudarśana Cakra and Nalakūbara At this Rāvaṇa looked at Vibhīsaṇa The messenger went to take her bath Vibhīsana observed, 'This is the occasion for employing strategem (13) If you are bent on success, somehow acquire Āśālī and you can still manage not to touch Uparambhā.' Agreeing with this, Rāvaṇa presented garments and ornaments to the messenger and then asking for the Āśālī charm got it (14) Now the two hostile armies fell upon each other. Vibhīsana soon captured Nalakūbara The city as well as the Sudarśana were also captured Uparambhā was not accepted by Rāvana. Nalakūbara was thus subdued, and the kingdom was given back to him (15).

## XVI Sandhi.

### Indra's consultation with his ministers: Failure of the negotations: Rāvana and Indra prepare for war.

Indra's spies gave him an idea of Rāvana's policy and the strength of his army (1), of how he spent his day and night according to a fixed schedule, which made provision for doing justice to all the state and private duties (2-3) As Indra did not avail any of the previous opportunities of extirpating the enemy, who had grown from strength to strength, now he had become very mighty But Indra said: 'To have killed a boy was below my dignity' (4) Indra then proceeding to the consultation hall, where extreme secrecy was maintained, asked his ministers: 'As the enemy now appears almost invincible, what course of policy is to be followed?' Bharadvāja said. 'You act according to your best lights without consulting the counsellors' Thereupon Viśālacaksu said: 'Even in chess the king does not move without the help of the minister' (5) Parāśara, Piśuna, Kauṭilya, Manu and others stressed the necessity of an increasingly greater number of ministers for the successful running of the state. Eventually all expressed their opinion in favour of maintaining friendly relations with Rāvana (6) So long as the expedients of conciliation, dissension or gift worked why should anybody resort to war? They pointed out various malcontents among Rāvana's feudatories who provided a fruitful soil for sowing dissension. They advised, 'With this end in view the messenger Citrāṅga should be sent to Rāvana's court' (7) Accordingly Citrānga was called and while Indra was giving him instructions, Nārada informed Rāvana of the impending arrival of extremely clever Citrāṅga, and of the political design underlying it. He strongly advised him to reject the offer of friendship as at that moment Indra was weaker of the two This good turn was done to him by Nārada remembering Rāvana's help at the time of Marutta's sacrifice (8). Nārada left and Rāvana gave instructions to his commander-in-chief to guard the forces against spies

Citrānga came to Mārīca's palace and thence was brought to Rāvana, who, after due ceremony inquired about the strength of Indra's forces Citrāṅga said, 'Indra is all powerful' (9). Rāvana praised him as a very clever messenger and asked the purpose of

## XV Sandhi.

### Defeat of Sahasrakiraṇa and Nalakūbara

He marched against Sahasrakiraṇa As Sahasrakiraṇa was coming out from water, guards informed him of the onset of some hostile king He took his bow and stood ready to face the army (1). He comforted his highly frightened queens by telling them to fully trust the strength of his thousand arms (2). Seeing the whole army of Demons fighting from the sky with magic weapons on one side and Sahasrakiraṇa alone fighting from the earth on the other, gods denounced it as immoral Thus shamed, the Demons came down to earth and forsook the use of magic weapons Sahasrakiraṇa fought bravely (3) Hearing that Sahasrakiraṇa, though single-handed had kept the whole army at bay, Rāvaṇa went forth mounted upon his elephant and destroyed Sahasrakiraṇas chariot (4) Sahasrakirana mounting on an elephant destroyed Rāvaṇa's armour and laughed at him as a novice in archery. Enraged thereby, Rāvaṇa struck him with a lance and with a jump captured him (5) Rāvaṇa brought him as a captive to his residence

Some Janghācāraṇa sages informed Śatakara, Sahasrakirana's father, who was a recluse He came to Rāvaṇa (6) He asked Rāvaṅa to release Sahasrakirana, as he was a *caramdehin* (destined to get slvation during the current existence) Rāvana obeyed and offered Sahasrakirana his kingdom back But the latter said 'After enjoying such water-sports and such a fight with you, I find kingship tasteless I prefer to strive for emancipation' (7) He installed his son in his place and renounced the world As these news were communicated to Anaraṇya, the king of Ayodhyā, he too with his son Anantaratha renounced the world, putting the reins of the kingdom in Daśaratha's charge

Rāvaṇa proceeded onwards and destroying the sacrifice (of King Marutta) marched towards Magadha (8) Comforting Nārada, subduing Marut and marrying his daughter he stayed there for nine years and thence went to Magadha He married his daughter to Madhu, the King of Mathurā, to whom Camarendra had presented Śūlāyudha Thence he went to Kailāsa. Paying obeisance to the shrines of the Jinas, Rāvaṇa showed to his people places where Bharata and Bāhubali had attained Nirvāṇa and where being pressed down by Vālin's foot. his body was contorted (9).

Hearing the news that Rāvaṇa was nearby Nalakūbara, the governor of Durlanghya City of Surendra, on the advice of his minister, planted machines for defence and put the Āśāli charm round the City, which was thus rendered impregnable. Rāvaṇa's forces besieged the city (10) But they informed Rāvana that such machines were planted that nobody moving within one Yojana of their range would escape alive Rāvaṇa was very much worried by this Here Nalakūbara's wife Uparambhā fell in love with Rāvana and unable to bear separation, told her friend that only in meeting Rāvana lay the fulfilment of her youth and life (11) Her friend Vicitramālā undertook to arrange the meeting. Uparambhā told her 'In case he shows unwillingness to accept me, tempt him with the offer of the secret of the Āśāli charm and promise the Sudarśana Cakra' Vicitramālā went to Rāvana and

## XVIII Sandhi.

### Rāvaṇa takes vow not to commit rape: Marriage of Pavanañjaya and Añjanā: Repudiation and re-acceptance of Añjanā

After Indra's defeat, while Rāvana was returning from a pilgrimage to the summits of Mandara, he heard a great hubbub which was explained by Mārīca as being due to gods proceeding to pay homage to Anantaratha, who had attained Kevala Rāvaṇa went to the Kevalin and saw there all people taking some one or other of the religious vows (1). Sage Dharmaratha urged Rāvaṇa to take a vow Rāvana replied, 'I can accomplish all the feats of physical strength considered impossible, but cannot observe a vow' (2) Still thinking hard he took a vow, not to accept any woman against her wish. After this, he returned to Laṅkā

Mahendra, the king of Mahendra city, seeing her daughter Añjanā coming of age, went to seek for a suitable husband for her to Mount Aṣṭāpada where hundreds of Vidyādharas were assembling on the Aṣṭāhikā festival (3). There he became friends with Prahlāda, the king of Ravipura, to whose son, Pavanañjaya, Añjanā was betrothed and the marriage ceremony was fixed to take place after two days (4). In the meanwhile Pavanañjaya became so love-lorn that his friend Prahasita noticed his sudden emaciation and asked the cause (5). He said, 'If I do not see the face of my beloved today, I will die.' Thereupon both went at night to Añjanā's sleeping quarters and saw her from the window. Prahasita congratulated his friend for getting such a matchless beauty (6) Añjanā's friend Vasantamālā was congratulating her for getting a husband like Pavanañjaya. But another friend Miśrakeśī said, 'Before Vidyutprabha, Pavanañjaya counted for nothing' Hearing these words Pavanañjaya raised his sword in indignation and was going to sever the heads of both the girls, when Prahasita checked him from doing anything rash Grievous, he returned to his residence. Spending somehow that endless night, he started with his retinue in the morning When other kings with great difficulty pursaded him, he decided that having accepted her hand, he would desert her for twelve years (7-8)

Through this long unbearable grief Añjanā became completely worn out. In the meanwwhile as his messenger returned without collecting tributes from Varuṇa, Rāvaṇa had declared war on him (9) In the battle that ensued Varuna's son Rājīva and Puṇḍarika took Khara and Dūsana captive and they retired with Varuṇa to their watery castle. Lest his brothers-in-law be killed Rāvana removed the siege and sent directives to the Vidyādharas of all islands. One such came to Pavanañjaya and he started forthwith with his army, when crying Añjanā came out to give him a send-off But he spurned her. She said, 'With your going away life too will depart from me, since it was sustained by your presence only' (10). Though struck with these words, Pavanañjaya went away disregarding her

Encamping on the banks of Mānasa lake, Pavanañjaya saw there the female Cakravāka pathetically bewailing for her dear companion from whom she was separated because of the nighttime This sight moved Pavanañjaya to imagine the plight of poor Añjanā for all these years and he resolved to shower his love on

her immediately Thereupon Prahasita and Pavanañjaya flew across the sky (11) In a moment they arrived at Añjanā's quarters Pavana hid himself and Prahasita informed her of Pavana's arrival Vasantamālā did not believe it, but Pavana himself appeared and smothered Añjanā in a passionate embrace (12)

## XIX Sandhi

### Añjanā accused of unchastity and abandoned Birth of Hanumat Pavana's Search Their Reunion

In the last part of the night Pavana prepared to leave when Añjanā asked for some token for convincing others in case she conceived Pavana gave his armlet and left In course of time seeing Añjanā big with child her mother-in-law accused her of unchastity, Vasantamālā showed Pavana's armlet and girdle as evidences of his visit and offered to pass any other ordeal (1) But Ketumatī was unconvinced She got them lashed and on her orders a fierce soldier drove them away from the city and left there (2) They spent a frightful night in that wilderness Then she went to her father's city and as the news of her arrival reached him he gave orders to decorate the city and arrange for her reception (3) But coming to know that Añjanā was pregnant and had come crying with Vasantamālā alone, without any escort or paraphernalia, the king suspected some blot on her character and ordered to drive her out forthwith from the city His minister advised him to make enquiries before taking any steps, for discord between mothers-in-law and daughters-in-law was proverbial But the king was firm in his conviction and so Añjanā and Vasantamālā were driven out of the city

They entered a frightful forest, crying bitterly and blaming Fate for its cruelty (4-5) Añjanā's lament Completely exhausted, they arrived near the Paryanka cave where sage Amitagati practised austerities Añjanā paying obeisance to the sage asked about the wicked deeds committed by her in her previous lives on account of which she had been suffering (6) Vasantamālā attributed her sufferings to the unlucky child in her womb But the sage said "That child is destined to become a hero and get emancipation during this very existence But Añjanā in her previous existence threw away the Jina idol worshipped by her co-wife out of ill-will, hence her present suffering Henceforth she will enjoy all blessings' With these words, the sage left

At this juncture a terrible lion appeared before them Añjanā fell unconscious and Vasantamāla flew up in the sky and began to scream and lamentingly appeal for rescue Hearing this Maṇicūda, a benevolent Gandharva-chief, assumed the form of Aṣṭāpada and chased the lion. Vasantamālā came down to Añjanā (7-8) The Gandharva sang a charming song They became conscious of some benevolent being residing there, who gave them protection and comfort While they stayed there in the Paryanka cave, Añjanā gave birth to a son bearing all auspicious marks

Pratisūrya passing across the sky saw them and coming down enquired about them (9) Vasantamālā introduced Añjanā and related their tale of woe With tears in his eyes, the Vidyādhara introduced himself as Añjanā's maternal uncle and king of Hanuruha. Shedding tears of joy they embraced each other (10) Pra-

tisūrya comforted them, took them in his car and started. The mischievous child fell out of the flying car down on the earth. The Vidyādharas brought him back to Añjanā. Coming to the city Pratisūrya celebrated the child's birth. He was named Sundara, being very beautiful, Śrīśaila, because by his fall he pounded the mountain to dust, and Hanumat, as he was reared up in the Hanuruha Island (11)

Here securing the release of Khara and Dūsana and successfully negotiating friendly treaty between Varuna and Rāvana, Pavana returned. Seeing the apartments of his wife empty, he made inquiries and coming to know what happened went with his friend to his father-in-law. Not finding Añjanā there, he went away somewhere, sending back his friends with the message to his mother that Pavana was consumed up by the fire of separation (12). His grievous friends returned. Pavana entered a wild wood and enquired the animals and birds there about his beloved. While thus roving, he saw a huge banyan (13). There he begged his elephant Kālamegha to excuse him for his past ill-treatment and took before him the vow of becoming a recluse in case no tidings of his beloved reached him. Thenceforth he observed complete silence. The elephant guarded him.

Prahasita informed Pavana's mother (14). She broke down with grief and lament. Prahlāda comforted her and made inquiries with the Vidyādharas of both the Ranges. Messages were despatched to all (15) including Pratisūrya. Hearing the bad news, Añjanā swooned. Pratisūrya comforted her and assured her of finding out Pavana (16). He went to King Prahlāda and thence wandering in search of Pavana, they came to Bhutaravā forest. There Kālamegha elephant attacked the party. He was tamed with the help of cow-elephants. Then the searching party found out Pavana. The Vidyādharas surrounded him but he was reticent and motionless (17). Then he wrote a verse on the ground, 'If Añjanā is no more, I will put an end to my life. If she is living, I would open my mouth.' Thereupon Pratisūrya related everything upto the naming of Añjanā's son. Hearing these words Pavana got up. Pratisūrya brought him to his city. Pavana and Añjanā were reunited. They talked of their tales of joys and sorrows (18)

## XX Sandhi.

### Rāvaṇa's war with Varuṇa: Varuṇa's Defeat

Hanumat came of age, when Rāvaṇa declared war on Varuna. Messengers were sent to his allies and feudatories. Hanumat urged his elders to send himself to assist Rāvana (1). He submitted that though he was young, he was second to none in valour. Eventually permitted, he went with his forces to Laṅkā. Rāvana saw Hanumat coming (2). He received him with due honour and at once he marched against Varuna and encamped on Mount Velandhara (3). Spies informed Varuṇa. He was advised to submit to mighty Rāvaṇa. Wrathfully Varuṇa told them, 'What could Rāvana do at the time of the captivity of Khara and Dūsana?' (4). Varuna armed himself. His numerous sons appeared on the battle front. The two armies fell upon each other (5). Description of the battle: Rāvana was surrounded by Varuna's son (6). Here Varuna was surrounded by

Rāvana's sons and generals  Rāvana's chariot and armour were destroyed  But Hanumat went to his succour and dispersed the siege (7)  He was on the point of binding all the enemy forces with his magic tail, when Varuna challenged him  While they were fighting, Rāvaṇa intervened and threatened Varuṇa to send the way of Yama, Indra and others (8). Varuna retorted and both fell upon each other  At this juncture Hanumat bound Varuṇa's sons  Receiving these sad news, Varuṇa lost heart and Rāvana captured him  Bhānukarṇa brought there the whole of Varuna's harem crying piteously  Rāvana denounced his action as unbecoming (11)  Rāvana married Varuṇa's daughter and returned to Laṅkā in great triumph  He honoured Hanumat  Sugrīva and many others offered their daughters to Hanumat  Thus marrying eight thousand girls, he returned to his city  All other kings also were honoured

Here, Śambukumāra went to a forest to acquire the Sūryahāsa sword (12)

# APPENDICES.

## APPENDIX I.

### Introductory, colophon and praśasti stanzas, from PC. and RC

**From the Paumacariu:**

I Stanzas found in the beginning Section[1] of Ms. S of the *Paumacariu*·

1. चउमुह-मुहम्मि सद्दो दन्तीभद्दं(द्दे) च मणहरो अत्थो ।
   तिण्णि वि सयम्भु-कव्वे किं कीरइ कइयणो सेसो ॥

2. चउमुहएवस्स सद्दो सयम्भुएवस्स मणहरा जीहा ।
   भद्दासय-गोग्गहण अज्ज वि कइणो ण पावन्ति ॥

3[2] जलकीलाएँ सयम्भू(म्भु) चउमुहएव च गोग्गह-कहाए ।
   भद्द च मच्छवेहे अज्ज वि कइणो ण पावन्ति ॥

4. तावच्चिय सच्छन्दो भमइ अवब्भस-मच्च(?त्त)-मायङ्गो ।
   जाव ण सयम्भु-वायरण-अङ्कुसो [तच्छिरे?] पडइ ॥

5 सच्छन्द(द्द)-वियड-दाढो छन्द(न्दो)लङ्कार-णहर-दुप्पिच्छो ॥
   वायरण-केसरड्ढो सयम्भु-पञ्चाणणो जयउ ॥

II One stanza given in the opening of the constituted text of the *Paumacariu*·

6 दीहर-समास-णाल सद्द-दलं अत्थ-केसरुग्घविय ।
   बुह-महुयर-पीय-रस सयम्भु-कव्वुप्पलं जयउ ॥

III Colophons of some of the Sandhis of the Paumacariu

Colophon of the 1 Sandhi.

7. इय एत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
   'जिण-जम्मुप्पत्ति' इम पढम चिय साहिय पव्वं ॥

Colophon of the 2 Sandhi:

8 Same as 7, except जिणवर-णिक्खमण and वीय.

Colophon of the 13 Sandhi:

9. इय इत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
   'कइलासुद्धरण'मिण तेरसम साहियं पव्व ॥
   प्रथमं पर्व ॥

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(1) See critical notes on p 1 of the constituted text.

(2) This stanza is found again at the end of 14 Sandhi of PC in all the three Mss *bhattam* and *atthavohe* are variants respectively for *bhaddam* and *macchavehe* in 2 line

Colophon of the 17. Sandhi:

10. इय चारु-पउमचरिए, धणञ्जयासिय-सयम्भुएव-कए ।
जाणह 'रावणविजय' सत्तारहमं इमं पव्वं ॥

Colophon of the 18 Sandhi:

11. इय रामएवचरिए धणञ्जयासिय-सयम्भुएव-कए ।
'पवणञ्जणाविवाहो' अट्ठारहम इमं पव्वं ॥

Colophon of the 20 Sandhi:

12. इय 'विज्जाहरकण्ड' वीसहिँ आसासएहि मे सिट्ठ ।
एण्हि 'उज्झाकण्ड' साहिज्जन्त णिसामेह ॥

13 धुअरायधोव तइलुअ पणत्ति णत्ती सुयाणु पाढेण (?) ।
णामेण साऽमिअव्वा सयम्भु-घरिणी महासत्ता ॥

14. तीए लिहाविययमिणं वीसहिँ आसासएहिँ पडिबद्धं ।
'सिरि-विज्जाहर-कण्ड' कण्डं पिव कामएवस्स ॥

Colophon of the 42. Sandhi:

15. अउज्झा-कण्ड समत्तं ।
आइच्चुएवि-पडिमोवमाएँ आइच्चम्बि(य णा)माए ।
बीअमउज्झा-कण्ड सयम्भु-घरिणीएँ लेहवियं ॥

Colophon of the 56. Sandhi:

16 सुन्दर-कण्डं समत्त ।

Colophon of the 77. Sandhi:

17. जुज्झकण्डं समाप्तं ॥ उत्तरकाण्डं आरभ्यते ॥
सिरि-मुणि सुव्वय-तित्थ णमामि ॥ जुज्झकण्ड णिसामेह ॥

Colophon of the 78 Sandhi:

18. जुज्झकण्ड समत्त ॥ ज्येष्ठ वदि १ सोमे ॥

Colophon of the 83. Sandhi:

19. इय पउमचरिय-सेसे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुवण-सयम्भु-रइय समाणियं सीय-दीव-पव्वमिणं ॥

20. वन्दइआसिय-तिहुअण-सयम्भु-कइ-कहिय-पोमचरियस्स ।
सेसे भुवण-पगासे तेआसीमो इमो सग्गो ॥

21. कइरायस्स विजय-सेसियस्स वित्थारिओ जसो भुवणे ।
तिहुअण-सयम्भुणा पोमचरिय-सेसेण णिस्सेसो ॥

Colophon of the 84. Sandhi:

22. इय पउमचरिय-सेसे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुअण-सयम्भु-रइए स-परियण-हलीस-भव-कहण ॥

23. इय रामएव-चरिए वन्दइ-आसिय-सयम्भु-सुअ-रइए ।
बुहयण-मण-सुह-जणणो चउरासीमो इमो सग्गो ॥

Colophon of the 85 Sandhi:

24. इय पोमचरिय-सेसे सयम्भुएवस्स कह वि उव्वरिए ।
तिहुयण-सयम्भु-रइय सीया-सण्णास-पव्वमिण ।।

25. वन्दइआसिय-महकइ-सयम्भु-लहु-अङगजाय-विणिवद्धो ।।
सिरि-पोमचरिय-सेसे पञ्चासीमो इमो सग्गो ।।

Colophon of the 86. Sandhi:

26 Same as 17.

27 Same as 19, except *d* मारुइ-णिव्वाण-पव्वमिण ।

28 वन्दइआसिय-तिहुअण-सयम्भु-परिरइय-रामचरियस्स ।
सेसम्मि जग-पसिद्धे छायासीमो इमो सग्गो ।।

Colophon of the 87 Sandhi:

29 Same as 19, except *d* हरि-मरणं नाम पव्वमिण ।

30. वन्दइआसिय-कइराय-तणय-तिहुअण-सयम्भु-णिम्मविय--
पोमचरियस्स सेसे सत्तासीमो इमो सग्गो ।।

Beginning of the 88 Sandhi:

31. तिहुअण-सयम्भु णवर एक्को कइराय-चक्किणुप्पण्णो ।
पउमचरियस्स चूलामणि व्व सेस कय जेण ।।

Colophon of the 88. Sandhi:

32. Same as 19, except *d* राहव-णिक्खमण-पव्वमिणं ।।

33 वन्दइआसिय-कइराय-चक्कवइ-लहुअ-जाय-वज्जरिए ।
रामायणस्स सेसे अट्ठासीमो इमो सग्गो ।।

Beginning of the 89. Sandhi:

34 वायरण-दढ-क्खन्धो आगम-अङगो पमाण-वियड-पओ ।
तिहुअण-सयम्भु-धवलो जिण-तित्थे वहउ कव्व-भरं ।।

Colophon of the 89. Sandhi:

35 Same as 19 except *d* वल-णाणुप्पत्ति-पव्वमिण ।

36. इय एत्थ महाकव्वे वन्दइआसिय-सयम्भु-तणय-कए ।
रामायणस्स सेसे एसो सग्गो णवासीमो ।।

Beginning of the 90 Sandhi:

37. तिहुअण-सयम्भु-धवलस्स को गुणो वण्णिउं जए तरइ ।
वोलीण (वालेण) वि जेण सयम्भु-कव्व-भारो समुव्वूढो ।।

Colophon of the 90, Sandhi:

38 Same as 19, except *d* राहव-णिव्वाण-पव्वमिण ।।

39 वन्दइआसिय-तिहुअण-सयम्भु-परिविरइयम्मि महकव्वे ।
पोमचरियस्स सेसे सपुण्णो णवइमो सग्गो ।।

IV. Colophon at the end of the *Paumacariu*:

40 सिरि-विज्जाहर-कण्डे सन्धीओ होन्ति वीस-परिमाणा ।
उज्झा-कण्डम्मि तहा बावीस मुणेह गणणाए ॥

41. चउदह सुन्दरकण्डे एक्काहिय-वीस जुज्झ-कण्डे य ।
उत्तर-कण्डे तेरह सन्धीओ णवइ सव्वाउ ॥

42 Same as 28.

43 Same as 34, with trifling variants.

44 Same as 31, with trifling variants

45 चउमुह-सयम्भुएवाण वाणियत्थ अचक्खमाणेण ।
तिहुअण-सयम्भु-रइय पञ्चमिचरिय महच्छरिय ॥

46 सव्वे वि सुआ पञ्जर-सुअ व्व पढियक्खराइँ सिक्खन्ति ।
कइरायस्स सुओ पुण सुय व्व सुइ-गब्भ-संभूओ ॥

47. जइ ण हुउ छन्दचूडामणिस्स तिहुअण-सयम्भु लहुतणओ ॥
तो पद्धडिया-कव्व सिरि-पञ्चमि को समारेउ ॥

48. सव्वो-वि जणो गेण्हइ णिय-ताय-विढत्त-दव्व-सन्ताण ।
तिहुअण-सयम्भुणा पुणु गहिय सुकइत्त-सन्ताण ॥

49 तिहुअण-सयम्भुमेक्क मोत्तूण सयम्भु-कव्व-मयरहरो ।
को तरइ गन्तुमन्त मज्झे णिस्सेस-सीसाण ॥

50 इय चारु पोमचरियं सयम्भुएवेण रइय समत्त ।
तिहुअण-सयम्भुणा त समाणियं परिसमत्तमिण ॥

51 चेष्टितमयन चरित करण चारित्रमित्यमी यच्छब्दा. ।
पर्याया रामायणमित्युक्त तेन चेष्टित रामस्य ॥

52. वाचयति शृणोति जनस्तस्यायुर्वृद्धिमीयते पुण्य च ।
आकृष्ट-खड्ग-हस्तो रिपुरपि न करोति वैरमुपश(म)मेति ॥

53. माउर-सुअ-सिरिकइराय-तणय-कय-पोमचरिय-अवसेस ।
सपुण्ण सपुण्ण वन्दइओ लहइ सपुण्ण ॥

54 गोइन्द-मयण-सुअणन्त(? त)-विरइयं वन्दइ-पढम-तणयस्स ।
वच्छल्लदाएँ तिहुअण-सयम्भुणा रइय(?) महप्पय ॥

55 वन्दइय-णाग-सिरिपाल-पहुइ-भव्वयण-गण-समूहस्स ।
आरोग्गत्त-समिद्धी-सन्ति-सुह होउ सव्वस्स ॥

56. सत्त-महा-सग्गङगी ति-रयण-भूसा सु-रामकह-कण्णा ।
तिहुअण-सयम्भु-जणिया परिणउ वन्दइय-मण-तणय ॥
इति रामायणपुराण समाप्तम् ॥

## From the Riṭṭhaṇemicariu[1]

I *The opening Kaḍavaka of the Riṭṭhaṇemicariu*

57 सिरि-परमागम-णालु सयल-कला-कोमल-दलु ।
करहु विहूसणु कण्णे जायव-कुरुव-कुलुप्पलु ॥
चिन्तवइ सयम्भु काइँ करम्मि हरिवस-महण्णउ के तरम्मि ॥ २
गुरु-वयण-तरण्डउ लद्धु ण वि जम्महो वि ण जोइउ को वि कवि ॥ ३
णउ णाइउ वाहत्तरि कलाउ एक्कु वि ण गन्थु परिमोक्कलाउ ॥ ४
तहिं अवसरें सरसइ धीरवइ करि कव्वु दिण्ण मइ विमल मइ ॥ ५
इन्देण समप्पिउ वायरणु रसु भरहें वासे वित्थरणु ॥ ६
पिङ्गलेंण छन्द-पय-पत्थारु भम्मह-दण्डिणेंहिं अलङ्कारु ॥ ७
वाणेण समप्पिउ घणघणउ तं अक्खर-डम्बरु अप्पणउ ॥ ८
सिरि-हरिसे णिय-णिउणत्तणउ अवरेहि मि कइहिं कइत्तणउ ॥ ९
छड्डणिय-दुवइ-धुवएँहिं जडिय चउमुहेंण समप्पिय पद्धडिया ॥ १०
जण-णयणाणन्द-जणेरियएँ आसीसएँ सव्वहुँ केरियएँ ॥ ११
पारम्भिय पुणु हरिवस-कहा स-समय-पर-समय-वियार-सहा ॥ १२
॥ घत्ता ॥
पुच्छइ मागह-णाहु भव-जर-मरण-वियारा ।
थिउ जिण-सासणें केम कहि हरिवंसु भडारा ॥ १३

II Colophons of some of the Sandhis of the *Riṭṭhaṇemicariu*
Colophon of the 1 Sandhi:

58 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-कए ।
पढमो समुद्दविजयाहिसेय-णामो इमो सग्गो ॥

Colophon of the 92. Sandhi:

59 तेरह जाइवकण्डे कुरुकण्डेकूणवीस सन्धीओ ।
तह सट्ठि जुज्झकण्डे एव वाणउदि सन्धीओ ॥

60. सोमसुयस्स य वारे तइया-दियहम्मि फग्गुणे रिक्खे ।
सिउ-णामेण य जोए समाणिय जुज्झ-कण्ड व(?) ॥

61 छव्वरिसाइँ तिमासा एयारस वासरा सयम्भुस्स ।
वाणवइ-सन्धि-करणे वोलीणो इत्तिओ कालो ॥

62 दियहाहिवस्स वारे दस मी-दियहम्मि मूलणक्खत्ते ।
एयारसम्मि चन्दे उत्तरकण्ड समाढत्त ॥

63 वर तेजस्विनो मृत्युर्न मान-परिखण्डन ।
मृत्युस्तत्क्षणक दु ख मान-भङ्गो दिने दिने ॥

Colophon of the 99. Sandhi:

64. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भु-कए
कविराज-धवल-विनिर्मिते श्री समवसरणकथन
नाम निन्याणवो सन्धि. ॥

Beginning of the 100 Sandhi:

65 काऊण पोमचरिय सुद्धयचरिय च गुण-गणग्घविय ।
हरिवस-मोह-हरणे सरस्सई सुढिय-देह व्व ॥

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(1) These passages are taken from Premi, 'Mahākavi Svayambhū aur Tribhuvana Svayambhu', 1942, 392-395, excepting 66, which is taken from the Poona Ms of the *Riṭṭhanemicariu*

Colophon of the 100 Sandhi

66 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए।
तिहुवण-सयम्भु-महाकइ-समाणिए समवसरण णाम सउमो सग्गो ॥

Colophon of the 102 Sandhi:

67 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भु-उव्वरिए।
तिहुवण-सयम्भु-महकइ-समाणिए कण्ह-महिल-भवगहणमिण ॥

68 तिहुवणो जइ वि ण होन्तु णन्दणो सिरि-सयम्भुएवस्स।
कव्व कुल कवित्त तो पच्छा को समुद्धरइ ॥

105. Sandhi, 16 (last) Kadavaka, Ghattā and Colophon.

69 इउ जाणिवि जिण-मउ मणि धरहॅं, जिम जसकित्ति पवित्थरहों।
ससारु महण्णवु अइ-विसमु, सइँभुएण हेलइ तरउ(हों) ॥

70 इय रिट्ठणेमिचरिए सयम्भुएव-कए दारावइदाह-पव्वमिण ॥ सधि १०५ ॥

106 Sandhi, last Kadavaka, Ghattā and Colophon·

71 ते धण्णा सउण्णा के-वि णरा पालिय-सजम फेडिय-दुम्मइ।
इह भवें जसुकित्ति पवित्थरिवि हुन्ति सयम्भुवणाहिवइ ॥

72 इय रिट्ठणेमिचरिए-सयम्भु विरइए णारायणमरण-पव्वमिण ॥

107. Sandhi, last Kadavaka, 2 line before the Ghattā.

73 जसुकित्ति अणुसरइ मणु कहिं-मि ण धरइ ॥

107 Sandhi, last Kadavaka, Ghattā

74 सइम्भुयएण विढत्तु धणु जिम विलसिज्जइ सन्त।
तेम सुहासुह-कम्मडा मुञ्जिज्जहि णि भन्त ॥

107 Sandhi, Colophon:

75 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए।
तिहुवण-सयम्भु-रइए समाणिय सोय-वलहद्द ॥

108 Sandhi, last Kadavaka, Ghattā and colophon.

76 पिय-मायरिहि विराइय महि विक्खाइय भूसिय णिय जस कित्ति जणि।
जिण-दिक्खहें कारणें दुक्ख-णिवारणें देउ सयम्भुय घरें वि मणि।

77. इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए।
तिहुवण-सयम्भु-रइए हलहर-दिक्खासम कहिय ॥

78 जरकुमर-लम्भो पण्डवघरवास-मोहपरिचाय।
सय-अट्ठाहिय-सन्धी समाणिय एत्थ वर-कइणा ॥

109 Sandhi, Colophon

79 इय रिट्ठणेमि-पुराण-सगहे धवलइयासिय-कइ-सयम्भुएव उव्वरिए।
तिहुयण-सयम्भु-रइए समाणिय पण्डसुयहो भवं। णवाहिय-सयं सधी ॥

80 इह जसकित्ति-कएण पव्व-समुद्धरण-राय-एक्कमण।
कइरायस्सुव्वरिय पयडत्थ अक्खिय जइणा ॥

81 ते जीवन्ति य भुवणे सज्जण-गुण-गणहरा य भावत्था।
पर-कव्व-कुल वित्त विहडियं पि जे समुद्धरहिं ॥

### 110 Sandhi, last Kadavaka, Ghattā and colophon

82. सव्वु सुयङ्गु णाणु जिण-अक्खिउ, भव्व-सह॰ रि किं-पि ण रक्खिउ ।
णिय-जसुकित्ति तिलोएँ पयासिउ जिह सयम्भु-जिणें चिरु आहासिउ ॥

83 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु-कइणा समाणियं दहसय सग्ग ॥

84 एक्को सयम्भु-विउसो तहो पुत्तो णाम तिहुयण-सयम्भू ।
को वण्णिउ समत्थो पिउ-भर-णिव्वहण-एक्कमणो ॥

### 111 Sandhi, last Kaḍavaka, Ghattā & colophon.

85 तेतीस-सहस-वरिसे असणं गिण्हन्ति माणसे सुच्छ ।
तेत्तिय पक्खुस्सासं जसकित्ति-विहूसिय-सरीरे ॥

86 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु-रइए णेमिणिव्वाण पण्डुसुयतिण्णं ॥

### 112 Sandhi, last Kaḍavaka, and the colophon of the work.

87 इह भारह-पुराणु सुपसिद्धउ ’ णेमिचरिय-हरिवंसाइद्धउ ॥ १
वीर-जिणेसे भवियहों अक्खिउ पच्छइँ गोयमसामिण रक्खिउ ॥ २
सोहम्में पुणु जम्वूसामें विण्हुकुमारे दिग यय-णामें ॥ ३
णन्दिमित्त-अवरज्जियणाहे गोवद्धणेण सु-भद्दह (?) वाहे ॥ ४
एम परम्पराइँ (इ) अणुलग्गउ आयरियह मुहाउ आवग्गउ ॥ ५
सुणि सखेव-सुत्तु अवहारिउ विउसें सयम्भें महि-वित्थारिउ ॥ ६
पद्धडिया-छन्दें सु-मणोहरु भवियण-जण-मण-सवण-सुहङ्करु ॥ ७
जस-परिसेसि-कविहिँ जं सुण्णउ तं तिहुवण-सयम्भु-किउ पुण्णउ ॥ ८
तासु पुत्तें पिउ-भर णिव्वाहिउ पिय-जसु णिय-जसु भुवणे पसाहिउ ॥ ९
गय तिहुयण-सयम्भु सुर-ठाणहों ज उव्वरिउ किं-पि सुणियाणहों ॥ १०
त जसकित्ति-मुणिहि उद्धरियउ णिएँवि सुत्तु हरिवंसच्छरियउ ॥ ११
णिय-गुरु-सिरि-गुणकित्ति-पसाए किउ परिपुण्णु मणहों अणुराएं ॥ १२
सरहसेणेदं (?)-सेठि-आएसे कुमर-णयरि आविउ स-विसेसे ॥ १३
गोवगिरिहे समीवें विसालएँ पणियारहें जिणवर-चेयालएँ ॥ १४
सावय-जणहों पुरउ वक्खाणिउ दिढु मिच्छत्तु मोहु अवमाणिउ ॥ १५
ज अ-मुणन्ते इह मइँ साहिउ त सुयदेवि खमउ अवराहउ ॥ १६
णन्दउ सासणु सम्मइ-णाहहो णन्दउ भवियण कय-उच्छाहहों ॥ १७
णन्दण (उ) णरवइ पय पालन्तहों णन्दउ दय-धम्मु वि अरहन्तहों ॥ १८
कालम्वि (णि) य णिच्च परिसक्कउ कासु वि घणु कणु दिन्तु ण थक्कउ ॥ १९
भद्दव-मासि विणासिय-भवकलि हुउ परिपुण्णु चउद्दसि णिम्मलि ॥ २०

॥ घत्ता ॥

इय चउविह-सङ्घहँ विहुणिय-विग्घहँ णिण्णासिय-भव-जर-मरणु ॥ २१
जसकित्ति-पयासणु अखलिय-सासणु पयडउ नन्ति सयम्भु जिणु ॥ २२

88 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-उव्वरिए ।
तिहुवण-सयम्भु रइए समाणियं कण्ह-कित्ति-हरिवंस ॥
गुरु-पव्व-वास भयं सुय-णाणाणुक्कमं जहा-जाय ।
सयमिक्क-दुद्दह-अहियं सन्धीओ परिसमत्ताओ ॥ सन्धि ११२ ॥

89 इति हरिवंशपुराण समाप्तं ।

## APPENDIX II

**Citations in SC identified from Svayambhū's Epics**

1 Said to be Caumuhassa ·

हुउँ अज्जुणु तुम्हए उरणु । SC IV 3*a*
कुरु पच्चारिउ अज्जुणेँण, ते तुम्हइँ सो हउँ एउ रणु ।
रक्खहोँ सीसु जयद्दहहोँ, लइ धरहु सव्व मइँ एक्कु खणु ॥ RC 67 11 Ghattā

2. गअविन्धइ, जसु सिद्धइ परसमाणु जसु अप्पओ ॥
पहु एक्कहो तइलोक्कहो, सोज्ज देव परमप्पओ ॥ SC V 5
इय चिन्धइँ जसु सिद्धइँ पर-समाणु जसु अप्पउ ।
गह-चक्कहोँ तइलोक्कहोँ सो जेँ देउ परमप्पउ ॥ PC 3 3 11

3 कहवि सरुहिरइँ, णहरइं, थणसिहरोपरि सुपउत्ताइ ॥
वेगे वलग्गहो मअणतुरगहो ण पइ छुड्छड्डु वत्ताइ ॥ SC V 9.
कहेँ वि स-रुहिरइँ दिट्ठइँ णहरइँ थण-सिहरोवरि सु-पहुत्तइँ ।
वेगेँण वलग्गहो मयण-तुरङ्गहो ण पायइँ छुडुछुडु खुत्तइँ ॥ PC. 14 7 9

4. णवफग्गुणे गिरिसिहरोवरि फुल्लपलासु ॥
को डद्दु मे. को ण डद्दु जोअइ व हुआसु ॥ SC VI 24
कत्थइ अङ्गारय-सकासउ रेहइ तम्विरु फुल्ल-पलासउ ॥
ण दावानलु आउ गवेसउ को मइँ दड्ढु ण दड्ढु पएसउ ॥ PC. 71 1 1-2
फग्गुणेँ फुल्लपलासु जिह, लक्खिज्जइ गिरिवरे । PC. 80 11 Ghattā *b*

5. ह(ह)णुमत्त रणे परिवेढिज्जइ णिसिअरहिं ॥
ण गअणे वालदिवाअर जलहरहिं ॥ SC VI 42.
हणुवन्तु रणेँ परिवेढिज्जइ णिसियरेँहिं ।
ण गयणयलेँ वाल-दिवायरु जलहरेँहिं ॥ PC 65 1

6 भाइविओअए जिह जिह करइ विहीसणु सोओ
तिह तिह दुक्खेँण रुअइ सह विवइ वाणर-लोओ ॥ SC. VI 71
भाइ-विओए जिह जिह करइ विहीसणु सोउ ।
तिह तिह दुक्खेँण रुवइ स-हरि-वल-वाणर-लोउ ॥ PC 71 1.

सुरवरतासअर, रावण दट्ठु जासु जग कपइ ॥
अण्णुकहि मग्गइ चुक्कइ पवणो डसिहि जपइ ॥ SC VI 74.
सुरवर-डामर, रावणु दड्ढु जासु जगु कम्पइ ।
'अण्णु कहि मह, चुक्कइ' एव णाइँ सिहि जम्पइ ॥ PC 77 13 13

वाआला फरसा विन्धणा गुणेहि विमुक्का पाणहरा ॥
जिह दुज्जणु सज्जणउवरि तिह पसरु ण लहन्ति सरा ॥ SC VI 50
दुम्मुह सलोह वण्णुज्जला, विन्धण-सीला पाणहरा ।
गुण-मुक्का धम्म-विवज्जिय, नो वि मोक्ख पावन्ति सरा ॥ RC 64 11 Ghattā

9. ताव पडुपडहपडिपहअपहपङ्गणे ।
णाइँ सुरदुन्दुही दिण्ण गअणङ्गणे ॥
रसिअ सअसख गाअन्ति वरमङ्गल ।
तिवलि ढद्ढन्त घुम्मन्तवरमद्दलम् ॥ SC. VIII 4.
ताम पडु पडह पडिपहय पहु-पङ्गणे,
णाइँ सुर-दुन्दुही दिण्ण गयणङ्गणे ॥
रसिय सय सङ्ख जाय महा-गोन्दल,
टिविल-टण्टन्त-घुम्मन्त-वर-मन्दल ॥ PC. 24 2 1-2.

10. वारणहोमज्झ उम्मगिम करेवि ॥
सीहकिसोर ठिउ, वणे पइसरेवि ॥ SC. VIII 6.
वारन्तहों मज्झु, उम्मग्गिम करेँवि ।
रिसि-सीह-किसोर(व), थिय वणे पइसरेँवि ॥ PC. 33 3 9.

11. तिहुअणगुरु त गअ गुरु मेल्लवि झीणकसाअउ ।
गउ सततविरह तउ, पुरिम ताणु सपाइअउ ॥ SC. VIII 17.
तिहुअण-गुरु, त गयउरु, मेल्लेँवि खीण-कसाइउ ॥
गय-सन्तउ, विहरन्तउ, पुरिमतालु सपाइउ ॥ PC. 3 1.

12. धणधण्णुसमिद्धहो, पुहविसिद्धहो जणमणणअणाणन्दणहो ॥
रणवासहो एन्तहिं, रामाणेन्तेहिं किउ उम्माह पट्टणहो ॥ SC. VIII 21.
धण-धण्ण-समिद्धहों पुहइ-पसिद्धहों जण-मण-णयणाणन्दणहों ।
वण-वासहों जन्तेँहिँ रामाणन्तेँहिँ किउ उम्माहउ पट्टणहों ॥ PC. 31 1 1.

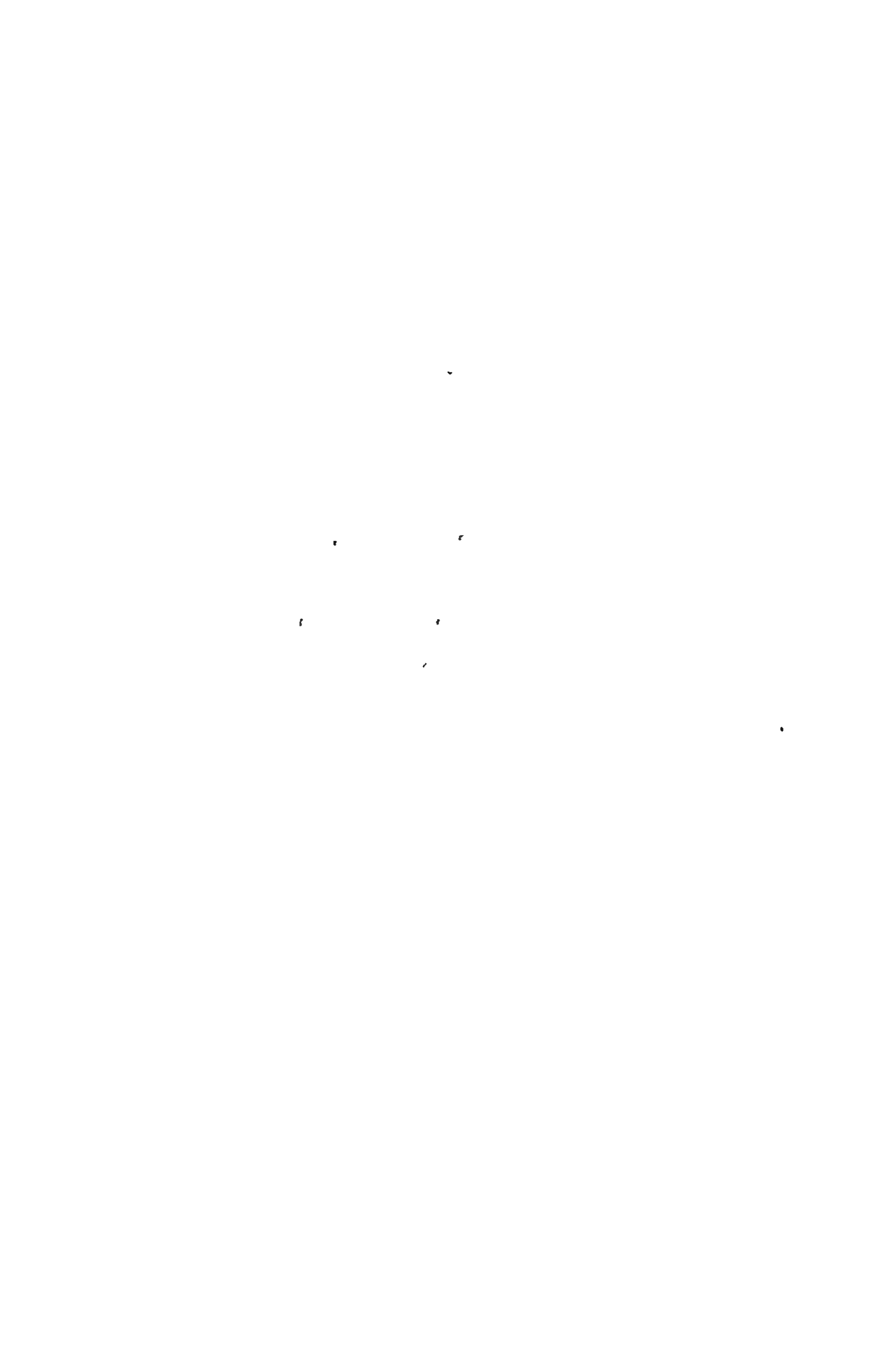
13. खरदूसण लिलेवि । रणेवि ते त्तिण जाइआ ॥
ण खअकाले इह । रावणहो पडवी धाइआ ॥ SC. VIII 25.
खर-दूसण गिलेँवि चन्दणहिहेँ तित्ति ण जाइय ।
ण खय-काल-छुह रावणहों पडीवी धाइय ॥ PC. 41 1.

14. अक्खइ गउतमसामि । तिहुअणे लद्धपससहो ॥
सुण सेणिअ उप्पत्ति । रक्खसवाणरवसहो ॥ SC. VIII 27.
अवखइ गोत्तम-सामि, तिहुअण-लद्ध-पससहुँ ।
सुणि सेणिय उप्पत्ति, रक्खस-वाणर-वसहुँ ॥ PC. 5 1.

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# APPENDIX III

## Parallel Passages of the *Paumacariu* (I-XX), Raviṣeṇa's *Padmacarita* and Vimalasūri's *Paumacariya* (pp. 1-32)



# APPENDIX III

## Parallel Passages of the *Paumacariu* ( I–XX ), Raviṣeṇa's *Padmacarita* and Vimalasūri's *Paumacariya*.

| PC. | RP.[1] ( and/or VP. ) |
|---|---|
| 1 (a) वद्धमाण-मुह-कुहर-विणिग्गय,<br>रामकहा-णइ एह कमागय ॥ 1 2 1.<br>(b) एह रामकह-सरि सोहन्ती,<br>गणहर-देवहिँ दिट्ठ वहन्ती ॥<br>पच्छइ इन्दभूइ-आयरिएं,<br>पुणु धम्मेण गुणालङ्करिएं ॥<br>पुणु पहवें संसारारएं,<br>कित्तिहरेण अणुत्तरवाएं ॥<br>पुणु रविसेणायरिय-पसाएं<br>बुद्धिएँ अवगाहिय कइराएं ॥ 1 2 6–9. | 1 वर्धमान-जिनेन्द्रोक्तः सोऽयमर्थो गणेश्वरम् ।<br>इन्द्रभूतिं परिप्राप्त. सुधर्मं धारिणी-भवम् ॥<br>प्रभवं क्रमतः कीर्तिं ततोऽनुत्तरवाग्मिनम् ।<br>लिखितं तस्य सम्प्राप्य रवेर्यत्नोऽयमुद्गतः ॥<br>1 41-42. |
| 2 जहिँ फाडिम-वयणइँ दाडिमाइँ,<br>णज्जन्ति ताइँ णं कइ मुहाइँ ॥ 1 4 6. | 2 तथा शाखामृगाननैः ।<br>संदिग्ध-कुसुमैर्युक्तः पृथुभिर्दाडिमीवनैः ॥<br>2 16. |
| 3 जहिँ दक्खा-मण्डव परियलन्ति,<br>पुणु पन्थिय रस-सलिलइँ पियन्ति ॥ 1 4 8. | 3 फलस्वाद-पयःपान-सुखसंसुप्त मार्गगाः ।<br>वनदेवी-प्रपाकारा द्राक्षाणां यत्र मण्डपाः ॥<br>2 18. |
| 4 तहिँ तं पट्टणु रायगिहु,<br>× × ×<br>णं पिहिविएँ णव-जोव्वणएँ<br>सिरेँ सेहरु आइद्धउ ॥ 1 4 9. | 4 तत्रास्ति सर्वतः कान्तं नाम्ना राजगृहं पुरम् ।<br>कुसुमामोद-सुभगं भुवनस्यैव यौवनम् ॥<br>2 33. |
| 5 झुम्मइ व गएँहिँ मय-सिम्भलेहिँ ।<br>उड्डइ व तुरङ्गहिँ चञ्चलेहिँ ॥ etc.<br>1 5 4-8. | 5 (a) हसद्भिरिव शुक्लानां पङ्कजानां कदम्बकैः ।<br>etc. 2 21*b*-22.<br>(b) नमतीव सदा या(?वा)त-घूर्णितादर.<br>पादपैः ॥ etc. 2 104-106*a*। |
| 6 तहिँ ओसप्पिणि-कालेँ गएँ,<br>कप्पयरुच्छण्णा ॥<br>चउदह रयण-विसेस जिह,<br>कुलयर उप्पण्णा ॥ 1 11 9. | 6 अथ कालान्तरोत्पत्त्या हानिं यातेष्वनुक्रमात् -<br>कल्पपादप-खण्डेषु शृणु कौलकरीं स्थितिम् ॥<br>3 74. |
| 7 चन्दहों रोहिणि व । 1 13 4*a*. | 7 रोहिणीव कलावतः । 1 3 91. |
| 8 1 13 5–9.<br>(a) आहरण-रिद्धि पर भार-मेत्त । 1 13 5*b*. | 8 3 100–110.<br>(a) असितोत्पल-दामानि केवल भारमात्रकम् ।<br>3 100*b*. |

1. The passages in the right hand column are taken from RP. unless indicated otherwise.

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| (b) तहेँ णिय-लायण्णु जेँ दिण्ण-सोहु,<br>मलु केवलु पर कुङ्कुम-रसोहु ॥ 1 13 6. | (b) निर्गुणः कौङ्कुमः पङ्को<br>लावण्यस्य कलङ्कजम् । 3 106*b*. |
| (c) पासेय-फुलिङ्गावलि जेँ चारु,<br>पर गरुयउ मोत्तिय-हारु भारु ॥ 1 13 7. | (c) मण्डनं स्वेत(?द)बिन्दवः ।<br>कुचयोः हार-भारस्तु वृथव परिकल्पितः ॥<br>3 108. |
| (d) लोयण वि सहावेँ दल-विसाल,<br>आडम्बरु पर कन्दोट्ट-माल ॥ 1 13 8. | (d) मण्डनं मुण्डमालाया(?) यस्याश्चक्षुर्भूद् वरम्<br>असितोत्पल-दामानि केवलं भारमात्रकम् 3 100 |
| (e) कमलासाएँ भमन्तएँण, अलिवलएँ मन्देँ ।<br>मुहलीहूयउ कम-जुयलु किं णेउर-सद्देँ ॥<br>1 13 9. | (e) भूषणं भ्रमरा एव निलीनाः कमलाशया ।<br>पादयोरिन्द्रनीले च नूपुरे निष्प्रयोजने ॥3 110 |
| 9 1 14 4-8. | 9 3 114-120. |
| (a) का-वि × × गायइ वायइ ॥ 1 14 4. | (a) काश्चित् ×× उपगायन्ति वीणया । 3 114 |
| (b) का-वि देइ तम्बोलु सहत्थेँ । 1 14 5*a*. | (b) ताम्बूलदायिनी काचित् । 3 116*a*. |
| (c) सव्वाहरणु का-वि सहुँ वत्थेँ । 1 14 5*b*. | (c) आनेत्री वाससां काचिद्<br>भूषणानां तत परा । 3 118*b*. |
| (d) पाडइ का-वि चमरु । 1 14 6*a*. | (d) चामरग्राहिणी काचित् । 3 118*a*. |
| (e) उक्खय-खग्ग का-वि पडिरक्खइ 1 14 7*a*. | (e) मण्डलाग्रकरा काचित्<br>सततं पालनोद्यता । 3 116 *b*. |
| (f) का-वि जक्खकद्दमेँण पसाहइ । 1 14 8*a*. | (f) काचिद् गन्धानुलेपने । 3 119*b*. |
| 10 वर-पल्लङ्केँ पसुत्तियएँ सुविणावलि दिट्ठी ।<br>1 14 9*a*. | 10 (a) शयनीये स्वे सुप्ता साऽत्यन्त-कोमले ।<br>3 121*b*.<br>(b) अद्राक्षीत् × × स्वप्नान् । 3 123*b*. |
| 11 एम वुत्तु, तउ होसइ तिहुअण-तिलउ पुत्तु ।<br>1 16 1*b*. | 11 जगाद 'त्वयि संभूतस्त्रैलोक्यस्य गुरुः शुभे'<br>3 153*b*. |
| 12 (a) जिण-सूरु समुट्ठिउ । 1 16 8*a*.<br>(b) उइउ × × × दिवायरु । 1 16 9*b*. | 12 उदितस्त्वं दिवाकरः । 3 202*b*. |
| 13 बोहन्तु भव्व-जण-कमल-सण्डु । 1 16 8*b* | 13 प्रबोधं यास्यतीदानीं भव्यसत्त्वकुमुद्वती ।<br>3 203*b*.<br>VP. जिणिन्दभाणू बोहिन्तो भविय-कमलाइँ<br>2 36*b* |
| 14 केवल-किरणायरु । 1 16 9*a* | 14 VP. केवल-किरण-दिवायर । 2 43*b* |
| 15 मोहन्धार-विणासयरु । 1 16 9*a*. | 15 अज्ञान–तमसावृते । 3 202*a*.<br>VP. मोहन्धयार–तिमिरे । 2 43*a*. |
| 16 लहु सकेय-णयरि किय जक्खेँ<br>परियञ्चिय ति-वार सहसक्खेँ ॥ 2 2 5. | 16 (a) ततः साकेतनगरं धनदेन विनिर्मितम् ।<br>3 169*a*.<br>(b) पुरं प्रदक्षिणीकृत्य त्रिः शक्रः । 3 172*a*. |
| 17 भगएँ माया-बालु थवेप्पिणु । 2 2 7*b*. | 17 मायाबालम् । 3 173*a*.<br>VP. मायाबालं ठविय पासे । 3 76*a*. |

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| 18 अङ्कें चडाविउ तिहुअण-णाहउ । 2 3 1*b*. | 18 तं अङ्कमारोप्य । 3 175*a*. |
| 19 पण्डु-सिलोवरि सुरवर-सारउ,<br>लहु सिंहासणें ठविउ भडारउ ॥ 2 3 8. | 19 पाण्डुकम्बलसंज्ञायां शिलायां सिंहविष्टरे ।<br>ततो जिनः सुरेशेन स्थापितः ॥ 3 177.<br>VP. ठविऊण पण्डुकम्वल-सिलाए सीहासणे ।<br>2 15*a*. |
| 20 ण्हवणारम्भ-भेरि अप्फालिय । 2 4 1*a*. | 20 ततः समाहि(?ह)ता भेर्यः । 3 178*a*. |
| 21 2 4 1–8. | 21. 3 166–168; 178–181.<br>VP. 3 87–91. |
| 22 बहु-मङ्गल-कलसेँहिँ जिणवरु ।<br>णं णव-पाउस-कालें,<br>मेहेँहिँ अहिसित्तु महीहरु ॥ 2 5 9. | 22 महीध्रमिव तं नाथं कुम्भैर्जलधरैरिव ।<br>अभिषिच्य । 3 187. |
| 23 गेण्हेँवि वज्ज-सूइ सहसक्खें ।<br>कण्ण-जुअलु जग-णाहहोँ विज्झइ,<br>कुण्डल-जुअलु झत्ति आइज्झइ ॥ 2 6 2–3. | 23 कर्णयोः कुण्डले कृते ।<br>तत्क्षणं सुरनाथेन वज्रसूची-विभिन्नयोः ॥<br>3 188. |
| 24 तिहुअण-तिलयहोँ तिलउ थवन्तें,<br>मणें आसङ्किउ दससयणेत्तें ॥ 2 6 5. | 24 (a) तिलकेन भ्रुवोर्मध्यं × × विभूषितं ।<br>तिलकत्वं त्रिलोकस्य बिभ्रतः ॥ 3 200.<br>(b) त्रैलोक्य–मण्डनस्यास्य<br>कुतोऽन्यन्मण्डनं परम् । 3 196. |
| 25 रूवालोयणें रूवासत्तइँ,<br>तित्ति ण जन्ति पुरन्दर-णेत्तइँ ॥ 2 7 2. | 25 रूप पश्यन् जिनस्यासौ सहस्रनयनोऽपि सन् ।<br>तृप्तिरिन्द्रो न संप्राप ॥ 3 174.<br>VP. पुलयन्तो य न तिप्पइ<br>अच्छीण सहस्समेत्तेणं । 3 77*b*. |
| 26 वामकरङ्गुट्ठउ णिहालेँवि,<br>बालहोँ तेत्थु अमिउ संचारेँवि ॥ 2 7 4. | 26 कराङ्गुष्ठे ततो न्यस्तममृतं वज्रपाणिना ।<br>3 221.<br>VP. अङ्गुट्ठय–अमय–लेहण–बलेण । 3 107*a*. |
| 27 जणणिएँ जं जि दिट्ठु अहिसित्तउ,<br>रिसहु भणेँवि पुणु रिसहु जें वुत्तउ ॥<br>2 7 8. | 27 सुरेन्द्र–पूजया प्राप्तः प्रधानत्वं जिनो यतः ।<br>ततः तमृषभाभिख्या निन्यतुः पितरौ सुतं ॥<br>3 219. |
| 28 कालें गलन्तएँ णाहु,<br>णिय-देह-रिद्धि परियड्ढइ । 2 7 9*a*. | 28 कनीयसैव कालेन परां वृद्धिमवाप सः ॥<br>3 224*a*.<br>VP. (a) अणुदियहं परिवड्ढइ । 3 107*a*.<br>(b) पत्तो सरीरविद्धिं कालेण अप्पेण । 3 108*a*. |
| 29 अमर-कुमारेँहिँ सहुँ कीलन्तहोँ । 2 8 1*a*. | 29 कुमारकैर्युक्तो वयस्यैरिन्द्रनोदितैः(?तैः) ।<br>चकारासौ क्रीडा ॥ 3 222.<br>VP. सुरदारयपरिकिण्णो × × कीलन्तो । 3 107. |
| 30 देवदेव अम्ह भुक्खा-मारें । 2 8 2*b*. | 30 क्षुधा–संतापितान् । 3 237*b*. |
| 31 ते कप्पयरु सव्व उच्छण्णा । 2 8 1*a*. | 31 नाथ याताः समस्तास्ते<br>प्रक्षयं कल्पपादपाः । 3 237*a*. |
| 32 धिद्धिगत्थु संसारु असारउ । 2 10 2*a*. | 32 एवं धिगस्तु संसारम् । 3 266*a*. |

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| 33 अण्णहों अण्णु करइ भिच्चत्तणु,<br>तं जि हूउ वइरायहों कारणु ॥ 2 10 3*b*. | 33 (a) अत्र कश्चित् पराधीनो<br>लोके मृत्यत्वमागतः । 3 265*a*.<br>(b) इयं तस्य समुत्पन्ना<br>बुद्धिर्वैराग्यकारणम् । 3 263*a*. |
| 34 चारु देव, जं सइँ उम्मोहिउ । 2 10 4*b*. | 34 (a) साधु नाथावबुद्धं ते । 3 269*a*.<br>(b) तस्य प्रबुद्धस्य स्वयमेव । 3 272*a*. |
| 35 सिविया-जाणें सुरवर-सारउ,<br>× × × चडिउ भडारउ ॥<br>देवेंहिँ खन्धु देवि उच्चाइउ ॥ 2 11 1–2. | 35 सुरनाथार्पितस्कन्धां × × ×<br>आरुह्य शिविकां नाथः ॥ 3 278. |
| 36 'णमह परम-सिद्धाण' भणन्तें । 2 11 4*a*. | 36 नमः सिद्धेभ्य इत्युक्त्वा । 3 282*a*.<br>VP. सिद्धाण नमुक्कारं काऊण । 3 136*a*. |
| 37 चामीयर-पडलोवरें थविउ ।<br>गेण्हेंवि जण-मण-णयणाणन्दें,<br>घित्तउ खीर-समुद्दें सुरिन्दें ॥ 2 11 5*b*–6. | 37 रत्नपटे केशान् प्रतिपद्य सुराधिप·<br>चिक्षेप × × क्षीरकूपारवारिणि ॥ 3 284.<br>VP. वज्जाउहो × × केसे मणिपडलयम्मि घेत्तूणं<br>× × खीरसमुद्दम्मि पक्खिवइ ॥ 3 137. |
| 38 तेण समाणु सणेहें लइया,<br>रायहुँ चउ सहास पव्वइया ॥ 2 11 7. | 38 सहस्राणि च चत्वारि नृपाणां स्वामिभक्तितः ।<br>× × × × × प्रतिपन्नानि नग्नतां ॥ 3 286.<br>VP. चउहि सहस्सेहि समं पत्ता जइणं<br>परमदिक्खं । 3 136*b*. |
| 39 अद्धु वरिसु थिउ काउसग्गें । 2 11 8*b*. | 39 वर्षार्धमात्रं स कायोत्सर्गेण निश्चलः ।<br>3 287*a*. |
| 40 पवणुद्धुयउ जडाउ, रिसहहों रेहन्ति विसालउ,<br>सिहिहें वलन्तहों णाइँ, धूमाउल-जालामालउ ॥<br>2 11 9. | 40 वातोद्धूता जटास्तस्य रेजुराकुलमूर्तयः ।<br>धूमाल्यः इव सद्ध्यानवह्निश(?ख)स्य कर्मणः ॥<br>3 288. |
| 41 अचलु । 212 1*a*. | 41 निश्चलः । 3 287*a*. |
| 42 दारुण-दुव्वाएं लइया । 2 12 2*b*. | 42 दुःखानिलसमाहताः । 3 290*a*. |
| 43 केण-वि महियलें घत्तिउ अप्पउ । 2 12 6*b*. | 43 केचिन्निपतिता भूमौ । 3 290*a*. |
| 44 को-वि फलइँ तोडेप्पिणु भक्खइ । 2 12 8*a*. | 44 गताः केचित् फलाशनं । 3 291*a*. |
| 45 'जाहुँ' भणेवि । 2 12 8*b*. | 45 (a) उक्त 'व्रजाम.' । 3 302*a*.<br>(b) व्रजामः । 3 301*a*. |
| 46 दइवी वाणी समुट्ठिय अम्बरे । 2 13 1*b*. | 46 विचेरुर्गगने वाचो × × × सुधाभुजाम् ।<br>3 294*b*.<br>VP. अम्बरतलम्मि घुट्ठं । 3 142*b*. |
| 47 तहिँ अवसरें णमि-विणमि पराइय ।<br>2 13 6*b*. | 47 VP. ताव य सपत्ता णमि-विणमि । 3 143*a*. |
| 48 पुच्छिय धरणिधरेण, विण्णि वि × × × ।<br>थिय कज्जे कवणेण, उक्खय-करवाल-विहत्था ॥<br>2 14 9. | 48 VP. अह भणइ नागराया भो भो तुम्हेत्थ<br>किं निमित्तेणं असिलट्ठिगहियहत्था × × ठिया<br>3 147. |
| 49 (a) 2 16 2–5*a*.<br>(b) ढोयइँ । 2 16 5*a*. | 49 (a) 4 8–9.<br>(b) ढौकितवान् । 4 8*b*. |

50 पट्टणु हत्थिणयरु संपत्तउ । 2 16 6*b*.

50 हास्तिनपुरं × × × स समागतः । 4 6*a*.
VP. गयपुरनयरं कमेण संपत्तो । 4 2*a*.

51 सयडामुह-उज्जाण-वणु । 3 1 1*b*.

51 VP. सयडामुहउज्जाणे । 4 16*b*.

52 वीयउ मन्दरु णाइँ समुट्ठिउ । 3 6 2*b*.

52 कैलासमिव जङ्गमम् । 2 115*a*.
VP. हिमगिरिसिहरस्स संकासं । 2 38*b*.

53 केण वि पञ्चाणुव्वय लइया ।
etc. 3 12 2–4.

53 अणुव्रतानि संप्राप्ताः केचित् । etc.
2 196–197.

54 छण्णवइ सहास वरङ्गणाहँ ।
तहों दह-पञ्चासउ णन्दणाहुँ ।
× × ×
चउरासी लक्खइँ गयवराहुँ,
अट्ठारह कोडिउ हयवराहुँ ॥
कोडीउ तिण्णि वर-धेणुवाहँ,
वत्तीस सहास णराहिवाहँ ॥
वत्तीस सहासइँ मण्डलाहुँ,
कम्मन्तें कोडि पवहइ हलाहुँ ॥
णव णिहियउ रयणइँ सत्त सत्त ।
3 13 2–7*a*.

54 अक्षया निधयस्तस्य नव × × ।
× × ×
त्र्यं सुरभिकोटीनां हलकोटिस्तथोदिताः ।
चतुर्भिरधिकाशीतिर्लक्षाणां वरदन्तिनाम् ॥
कोट्यश्चाष्टौ दशोद्दिष्टा वाजिनां × × ।
द्वात्रिंशच्च सहस्राणि पार्थिवानां × × ॥
तावन्त्येव सहस्राणि देशानां × × ।
चतुर्दश च रत्नानि × × × ॥
पुरंध्रीणां सहस्राणि नवतिः षड्भिरन्विताः ।
4 62–66*a*.
VP. (a) मत्तवारणाणं चउरासीइं च सयसहस्साइं।
तावइया परिसंखा रहाण × × ॥ 4 59.
(b) पुत्ता य पञ्चसया । 4 62b.

55 णवणवइ सहास महागराहुँ । 4 2 3*a*.

55 आकराणा सहस्राणि नवतिर्नवसंयुताः 4 62.

56 किं वहिएण वराए, भड-संघाएं,
दिट्ठि-जुज्झु वरि मण्डहों । 4 8 8*b*.

56 (a) किं वराकेन लोकेन निहतेनानुनावयोः ।
4 70*b*.
(b) दृष्टियुद्धे प्रवर्ततां । 4 71*b*.
VP. किं वहेण लोयस्स । 4 43*a*.

57 वेढिउ × × ×, वेल्ली-जालेंहिँ
अहिविच्छिय-वम्मीयहिँ । 4 12 9*a*.

57 वाल्मीक-विवरोघातै(?)रत्युग्रैः समहोरगैः
× × × वल्लीभिः वेष्टितः × × । 4 76.

58 (a) कइलासें परिट्ठिउ रिसहणाहु ।
4 13 1*a*.
(b) भरहु वि णिव्वुइ पत्तउ । 4 14 9*b*.

58 कैलासशिखरे प्राप निर्वृतिं नाभिनन्दनः ।
4 180*b*.

59 उच्छण्णें णरवर-सरु-जालें ।
विमलेक्खुक्क-वंसें उप्पण्णउ,
धरणीधरु सुरूव-संपण्णउ ॥ 5 1 2*b*–3.

59 अथेक्ष्वाकुकुलोत्येषु तेष्वतीतेषु राजसु ।
× × समुत्पन्नो धरणीधरनामतः ॥ 5 59.

60 दसहिँ सहासहिँ सहियउ । 5 2 9*b*.

60 सहस्राणि दशानेन समं । 5 69*a*.

61 थिउ छट्ठोववासें सुरसारउ,
वम्हयत्त-घरें थक्कु भडारउ ॥
× × × पारणउ करेप्पिणु,
चउदह संवच्छर विहरेप्पिणु ॥ 5 3 1–2.

61 षष्ठोपवासयुक्ताय तस्मै नाथाय पारणं ।
ब्रह्मदत्तो ददौ × × × चतुर्दशाब्दतीतेष्वस्य ॥
5 70–71*a*.

62. पुणु उप्पण्णु णाणु तहों केवलु । 5 3 3*b*.

62 ततोऽभवत् केवलज्ञानं । 5 71.

63. अट्ठ वि पाडिहेर । 5 3 4*a*.

63 अष्टौ च प्रातिहार्याणि । 5 72*b*.

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| 64 गणहर णवइ लक्ख वर-साहुहुँ 5 3 5*a*. | 64 नवति × गणेशाः × साधूनां × लक्षं । 5 73. |
| 65 (a) पेक्खेंवि माणत्थम्भु जिणिन्दहों,<br>मच्छरु माणु वि गलिउ णरिन्दहों<br>(b) सो वि गम्पि समसरणु पइट्ठउ,<br>जिणु पणवेप्पिणु पुरउ णिविट्ठउ ॥ 5 7 8–9. | 65 प्रभामण्डलमेवासौ दृष्ट्वा दूरे जिनोद्भवं ।<br>सर्वं गर्वं परित्यज्य प्रणनाम × × ॥ 5 94.<br>VP पेच्छइ तमतिमिरहरं जिणस्स भामण्डलं दिव्वं । मोत्तूण नियगव्वं × × ॥<br>तत्थेव सन्निविट्ठो नच्चासन्ने समोसरणे ॥ 5 79*b*-80. |
| 66 विहि-मि × × वइरइँ परिहरियइँ । 5 7 10*b*. | 66 शुक्वैरी । 5 95*a*. |
| 67 भीम-सुभीमेंहिँ । 5 7 11*a*. | 67 भीम-सुभीमौ । 5 149*a*. |
| 68 (a) पुव्व-भवन्तर-णेहें । 5 7 11*b*.<br>(b) तुहुँ महु अण्ण-भवन्तरें णन्दणु । 5 8 1*b*. | 68 जन्मान्तरसुतप्रीत्या । 5 162*a*. |
| 69 कामुकविमाणु । 5 8 3*a*. | 69 विमानं कामगं नाम । 5 167*d*. |
| 70 लइ रक्खसिय विज्ज सहुँ हारें । 5 8 3*b*. | 70 (a) राक्षसीं विद्या । 5 167*a*.<br>(b) ददावस्मै हारम् । 5 161*a*. |
| 71 दुप्पइसार । 5 8 4*b*. | 71 अत्यन्तदुष्प्रवेशः । 5 155*b*. |
| 72 तीस परम-जोयण-वित्थिण्णी,<br>लङ्काणयरि तुज्झु महँ दिण्णी ॥ 5 8 5. | 72 त्रिंशद्योजन-मानाधः सर्वतः × × ×<br>लङ्केति नगरी ॥ 5 158. |
| 73 अण्णु-वि एक्क-वार छज्जोयण,<br>लइ पायाललङ्क घणवाहण ॥ 5 8 6. | 73 षड्योजनीगतं × × × अलङ्कारोदयाभिख्यम् ॥<br>5 163*a*.–164.<br>VP. पायालङ्कारपुरं × × × से ।<br>दिन्नं छज्जोयणमवगाढं ॥ 5 132. |
| 74 विमलकित्ति-विमलामल-मन्तिहिँ परिमिउ ।<br>5 8 8. | 74 विमलामलकान्त्याद्याः × × । वेष्टितोसौ ॥<br>5 169*a*; 170*a* |
| 75 लङ्काउरिहें पइट्ठु । 5 8 9*a*. | 75 प्रविष्टो नगरीं लङ्काम् ॥ 5 177*a*. |
| 76 बहवें कालें × × ×,<br>अजियजिणहों गउ वन्दणहत्तिएँ ॥ 5 9 1. | 76 वन्दनायान्यदा यातोऽजितं तोयदवाहनः ।<br>5 184*a*. |
| 77 (a) कइ होसन्ति भवन्तें कालें ।<br>तुम्हें जेहा । 5 9 3*b*–4*a*.<br>(b) कइ तित्थयर देव अइकन्ता । 5 9 4*b*. | 77 भवद्विधजिनेश्वराः × × भविष्यन्त्यपरे कति ।<br>कति वा समतिक्रान्ताः ॥ 5 186–187*a*. |
| 78 मागहभासएँ कहइ भडारउ । 5 9 5*b*. | 78 भाषाऽर्धमागधी तस्य भाषमाणस्य 5 190*a*. |
| 79 पइँ जेहउ छक्खण्ड-पहाणउ,<br>भरह-णराहिउ एक्कु जि राणउ ॥<br>पइँ विणु दस होसन्ति णरेसर,<br>णव बलएव णव जि णारायण,<br>× × × × णव जि दसाणण ॥ 5 9 7–9. | 79 (a) एकस्त्वत्सदृशोऽतीतश्चक्रचिह्नश्रियः पतिः ।<br>भवानेको × जानेष्यन्ति दशापरे ॥ 5 221.<br>(b) वासुदेवा भविष्यन्ति नव सार्धं प्रतीश्वरैः ।<br>बलदेवाश्च तावन्तः ॥ 5 225. |
| 80 दस-उत्तरेंण सएण, भरहु जेम णिक्खन्तउ ॥<br>5 9 11. | 80 (a) प्राव्रजत् सः । 5 239*b*<br>(b) दशाधिकं शतं तेन साकं खेचरभोगिनां<br>× × × निष्क्रान्तं । 5 240. |
| 81 सट्ठि सहास हूय वर-पुत्तहुँ । 5 10 4*a*. | 81 पुत्राणां बिभ्रतां शक्तिमुत्तमां<br>जाताः षष्टिसहस्राणां ॥ 5 248. |

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| 82 एक्क-दिवसेँ × × ×,<br>वन्दणहत्तिएँ गय कइलासहौँ ॥ 5 10 5. | 82 ते कदाचिदथो याताः कैलासं वन्दनार्थिनः ।<br>5 249*a*. |
| 83 भरह-कियइँ । 5 10 6*a*. | 83 VP. कारियाइ भरहेणं । 5 171*a*. |
| 84 करहुँ किम्पि जिण भवणहौँ रक्खणु ।<br>5 10 7*b*. | 84 VP. रक्खणत्थ किंचि उवायं ल्हुं कुणह ।<br>5 171*b*. |
| 85 दण्डरयणु ×× भमाडिउ । 5 10 9*a*. | 85 दण्डरत्नेन परिक्षेपं प्रचक्रिरे । 5 250*b*. |
| 86 सयल वि छारहौँ पुञ्जु पवत्तिय । 5 11 2*b*. | 86 भस्मसाद्भावमायाताः सुतास्ते । 5 252*b*. |
| 87 कहवि कहवि । 5 11 3*a*. | 87 कथमपि । 5 253*a*. |
| 88 दुम्मण दीण-वयण × × ×<br>सकेय-णयरि संपत्ता । 5 11 4. | 88 (a) दुःखितौ । 5 254*b*.<br>(b) दीनवदनौ । 5 278*b*.<br>VP. साएयपुरिं समणुपत्तो । 5 175*b*. |
| 89 उडुन्ति ण पाण णरिन्दहौँ । 5 11 5*b*. | 89 नायं प्राणास्त्याक्षीत् क्षणाद् । 5 255*a*. |
| 90 घण-वट्टियइँ विज्जु-विप्फुरियइँ,<br>सुविणय ×××× ॥<br>जलवुब्बुय-तरङ्ग-सुर-चावइँ । 5 12 8. | 90 फेनोर्मीन्द्रधनुःस्वप्नविद्युद्बुद्बुदसंनिभाः ।<br>5 270*a*.<br>VP. इन्दधणु-फेण-सुविणय-विज्जुलया-<br>कुसुम-बुब्बुय-सारिच्छा । 5 185. |
| 91 तं णिसुणेवि राउ मुच्छंगउ पडिउ । 5 13 4. | 91 VP. राया तं चिय सोऊण ××<br>मुच्छावसवेम्भलो पडिओ । 5 192. |
| 92 किं सोएं किं खन्धावारें । 5 13 7. | 92 VP. किं मज्झ वसुमईए । 5 199*a*. |
| 93 णिवडिय तासु दिट्ठि × × ×,<br>जहिँ मुउ महुयरु कमलब्भन्तरें ॥ 5 14 8. | 93 (a) राजीव-सम्पुटेऽपश्यद्<br>द्विरेफं स निपीडितम् । 5 305*b*.<br>(b) मृतिं मधुकरः प्राप्तः । 5 307*b*.<br>VP. पेच्छइ भमरं पउम-मज्झे । 5 218*b*. |
| 94 जिह धुअगाउ, रस-लम्पडु अच्छन्तउ ।<br>तिह कामाउरु सव्वु, कामिणि-वयणासत्तउ ॥<br>5 14 9. | 94 (a) मकरन्दरसासक्तः । 5 307*a*.<br>(b) यथाऽयमत्र संश(?स)क्तः प्राप्तो मृत्युं मधुव्रतः ।<br>प्राप्स्यामो वयमप्येवं सक्ताःस्त्री-मुख-पङ्कजे ॥ 5 308.<br>VP. जह पउमगन्धलुद्धो नट्ठो च्चिय महुयरो अनिव्वाणो ।<br>तह जुवइ-वयण-कमले, आसत्तो चेव नट्ठो हं ॥<br>5 219. |
| 95 सव्वउ कण्णउ पर-भायणउ । 6 3 2*b*. | 95 स्वभाव एष कन्यानां यत्परागार-सेवनम् ।<br>6 44*a*.<br>VP. होही पर-लोवत्था ×× वर-कन्ना । 6 20*a*. |
| 96 6 4 5–9*a*. (Names of Islands) | 96 6 67–69*a*.<br>VP. 6 31–33. |
| 97 माहव-मासहौँ पढम-दिणेँ,<br>तहिँ सिरिकण्ठें दिण्णु पयाणउ । 6 5 9*b*. | 97 चैत्रस्य दिवसे प्रथमे ×× ययौ ××<br>असौ द्वीपं वानर-लाञ्छितम् ॥ 6 86.<br>VP. चेत्तस्स पढमदिवसे सिरिकण्ठो निग्गओ ।<br>6 36*a*. |

98 इहु तेण समाणु खेड्डु करेँवि । 6 7 1*a*.

98 (a) ततस्तैर्महती रन्तुं प्रीतिरस्य समुत्थिता । 6 111*a*.
(b) तैरसौ साकं रन्तुं प्रवृत्ते नृपः । 6 114*a*.
Vp कीलणहेउं नरिन्देण । 6 43b.

99 अवरेहि मि धरावेँवि सईँ घरेँवि । 6 7 1*b*.

99 ग्राहयित्वा च तान् । 6 121*a*.
VP. घेतूण ताण । 6 43*a*.

100 गउ किक्कु-महीहर-गिरि-सिहरु,
चउदह-जोयण-पमाणु णयरु ।
किउ सहसा सव्वु सुवण्णमउ,
णामेण किक्कपुरु भण्णमउ ॥ 6 7 2-3.

100 (a) किष्कुमारोहत. । 6 123.
(b) पुरं तत्र ×× ख्यातं किष्कुपुराख्यया ॥ 6 123*a*.
(c) प्रमाणं योजनान्यस्य चतुर्दशसमन्ततः 6 124*a*.
VP. किक्किन्धि पव्वओवरि सुवण्णपायारं ।
चोद्दसजोयण-विउलं किक्किन्धिपुरं कयं तेण 6 49.

101 जहिँ चन्दकन्तमणि-चन्द्रियउ,
ससि भणेँवि अ-दिणेहिँ जेँ वन्दियउ । 6 7 4.

101 (a) शशाङ्क-सदृशाकारैर्मणिभिः ××××
रजनीष्वपि कुर्वाणा सन्देहं रजनीकरे ॥ 6 129.
(b) चन्द्रकान्तमणिच्छायाकल्पितोदारचन्द्रिका । 6 130*a*.

102. 6 7 6-7.

102. 6 126-128.

103 अवरोप्परु विहसन्ति व घरइँ । 6 7 7*b*.

103 हसन्त्य इव शेषाणा भवनानां सुरूपताम् । 6 128*b*.

104 एक्क-दिवसेँ देवागमणु,
णियवि जन्तु णन्दीसरदीवहोँ ।
वन्दणहत्तिएँ सो वि गउ ॥ 6 7 9.

104 (a) कदाचिदथ ×× व्रजन्तं वन्दनां (?ना)
भक्त्या द्वीपं नन्दीश्वरश्रुतिम् ।
पाकशासनमैक्षिष्ट सत्रा देवैः ॥ 6 137-138*b*.
(b) अकरोद् गमने मतिम् । 6 142*a*.

105 स-पसाहणु सपरिवारु सधउ,
मणुसुत्तर महिहरु जाम गउ ॥
पडिकूलिउ ताम गमणु णरहोँ ।
6 8 1-2*a*.

105 (a) खेचरैश्च समं नवैं. । 6 142*b*.
(b) सहाङ्गनः मानुषोत्तरशैलेन
निवारितगतिः कृतः । 6 143.

106 महँ अण्ण-भवन्तरेँ काइँ किउ,
जेँ सुर गय महु ज्जि विमाणु थिउ ॥
वरि घोर वीर-तउ हउँ करमि,
णन्दीसरक्खु जेँ पइसरमि ॥
गउ एम भणेँवि णिय-पट्टणहोँ,
संताणु समप्पेँवि णन्दणहोँ ॥
णीसङ्कु जाउ णिविसन्तरेँण,
जिह वज्जकण्ठु कालन्तरेँण ॥
तिह इन्दाउहु तिह इन्दमइ,
तिह मेरु स-मन्दरु पवणगइ ॥
तिह रविपहु ×× ॥
णवमउ णामेँ अमरपहु,

106. (a) अतिक्रान्तास्ततो दृष्ट्वा ××
गीर्वाणनिवहान् ×× परिदेवमथो चक्रे । 6 144-145*a*.
(b) मनोरथाः कथं ते कर्मभिर्मया
अशुभैः पूर्वसंचितैः ॥ 6 148.
(c) तस्मात् करोमि कर्माणि तानि यैरन्यजन्मनि ।
यातुं नन्दीश्वरं द्वीपं गतिर्मे न विहन्यते ॥
इति निश्चित्य मनसा न्यस्य राज्यभरं सुते ।
अभूत् महामुनिर्धीरस्त्यक्तसर्वपरिग्रहः ॥
वज्रकण्ठस्ततः ॥ 6 151-153*a*.
(d) इन्द्रायुधप्रभोप्येवं ××।
तत इन्द्रमतो जातो मेरुस्तस्माच्च मन्दरः ।

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| वासुपुज्ज-सेयंस-जिणिन्दहीँ ।<br>अन्तरेँ विहि सि परिट्ठियउ ॥ 6 8 3–9. | समीरणगतिः तस्मात्तस्मादपि रविप्रभः ॥<br>ततोऽमरप्रभो जातः । 6 161*a*–163*a*.<br>(e) श्रेयसो देवदेवस्य वासुपूज्यस्य चान्तरे ।<br>अमरप्रभसञ्ज्ञेन ॥ 6 216.<br>VP. सेयंस-भअवओ जिणन्तरे तह य<br>वासुपुज्जस्स अमरपहेणं ॥ 6 90. |
| 107 तहोँ पङ्गणेँ केण वि कइ लिहिय ।<br>दीहरलङ्गूल ॥ 6 9 1*b*–2*a*. | 107. VP. तेहि तत्थ आलिहिए<br>××× पवङ्गमे दीहणङ्गूले । 6 70. |
| 108 एत्थन्तरेँ कुविउ णराहिवइ,<br>'तं मारहु लिहिया जेण कइ' ॥ 6 9 4 | 108 केन विवाहे मम चित्रिताः । कपयः ××॥<br>××××करोम्यस्य वध स्वयम् ॥ 6 173.<br>VP. कुमारो रुट्ठो जेणेएँ धरणीपिट्ठम्मि<br>लिहिआ वाणर–अहमा ॥ 6 74*a*.<br>तस्स फुडं निग्गहं काहं ॥ 6 72. |
| 109 कुल-देवयइँ । 6 9 8*b*. | 109 VP. देवभूया । 6 75. |
| 110 मउडेँ चिन्धेँ धएँ छत्तेँ लिहाविय । 6 9 9*b*. | 110 मौलिकोटिषु ।<br>ध्वजेषु गृहशृङ्गेषु तोरणानां च मूर्धसु ।<br>शिरस्सु चातपत्राणामेतानाशु प्रयच्छत ॥<br>6 190*b*–191.<br>VP. छत्तेसु तोरणेसु य धएसु पासाय–सिहरे मउडेसु ।<br>काऊण रयणघडिए ठावेह पवङ्गमे सिग्घं ॥ 6 80. |
| 111 बिण्णि वि सेढिउ वसेँ करेँवि थिउ ।<br>6 10 1*b*. | 111 श्रेणिद्वयं विजित्वा(त्वा?)ऽसौ ×××<br>आस्थापयद् वशे राजा । 6 195. |
| 112 उप्पण्णु कइद्धउ तासु सुउ । ×××<br>पडिवलहोँ वि णयणाणन्दु पुणु,<br>पुणु खयराणन्दु विसालगुणु ॥<br>पुणु गिरिणन्दणु । 6 10 2–4*a* | 112 (a) तस्य सुतो जातः कपिकेतुः । 6 199*a*.<br>(b) सुत प्रतिबालस्यापि गगनानन्दसंज्ञितः ।<br>तस्यापि खेचरानन्दस्तस्यापि गिरिनन्दनः ॥6 206. |
| 113 एक्कहिँ दिणेँ उववणु णीसरिउ । 6 10 6. | 113 अन्यदाऽथ ×× निष्क्रान्तो रन्तुमुद्यानं ।<br>6 228. |
| 114 महएवि ताम तहोँ तक्खणेँण,<br>थणसिहरहिँ फाडिय मक्कडेँण ॥ 6 10 7. | 114 देव्यास्तस्य पयोधरौ ×× कपिना<br>नखकोटिभिः विपाटितौ ॥ 6 237–238*a*.<br>VP. पवंगमो ×× नहेहि फाडेइ थणकलसे ।<br>6 102. |
| 115 तेण-वि नारायहिँ विद्धु कइ । 6 10 8*a*. | 115 निहतो बाणमाकृष्य तडित्केशेन वानरः ।<br>6 239*b*.<br>VP. राया वि हु तडिकेसो वाणेण पवंगमं हणइ ।<br>6 103. |
| 116 उयहिकुमारु देउ उप्पण्णउ । 6 10 9*a*. | 116 महोदधिकुमारोऽभूत् । 6 243*b*.<br>VP. समुप्पन्नो उयहिकुमारो । 6 109. |

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| 117 बुक्कार-घोर-घग्घर-सरहँ। 6 11 5*b*. | 117 कुनमीषणनिःस्वनैः। 6 246*b*.<br>VP. (a) महाघोरे। 6 107*b*.<br>(*b*) बुक्कारवं करेन्ता। 6 108*b*. |
| 118 जलें थलें आयासें ण माइयइँ 6 11 6*b*. | 118 VP. जलथलायासे। 6 107*b*. |
| 119 अण्णइँ उम्मूलिय-तरुवरइँ,<br>अण्णइँ संचालिय-महिहरइँ ॥ 6 11 7. | 119 उत्क्षिप्य पर्वतान् केचित्<br>केचिदुन्मूल्य पादपान्। 6 247*a*.<br>VP. के एत्थ सिलाहत्था अवरे<br>गिरि-विविह-रुक्ख-हत्था य ॥ 6 108*a*. |
| 120 तिह पहरु पाउ जिह णिहउ कइ। 6 12 1*b*. | 120 निहत्य वानरं पाप तवाथ शरणं कुतः। 6 249*b*. |
| 121 चिन्तेवि। 6 12 4*a*. | 121 व्यचिन्तयत्। 6 251*a*. |
| 122 के तुम्हइँ। 6 12 5*a*. | 122 के यूयं। 6 253*a*. |
| 123 महपुवि-कज्जें कइ घाइयउ। 6 12 7*b*. | 123 अपराधः स्वजायायां हतो योऽसौ प्लवगमः। 6 255*b*. |
| 124 रिसि-पञ्चणमोक्कारहुँ बलेंण,<br>सुरवरु उप्पण्णु तेण फलेंण ॥ 6 12 8. | 124 साधुप्रसादेन संप्राप्तो देवतामिमां 6 256*a*.<br>VP. साहु-पभावेणं उदहिकुमारा अहं जाओ। 6 110*b*. |
| 125 णिउ वि केसु × × × तहिँ,<br>णिवसइ महरिसि × × × जहिँ 6 13 2. | 125 तेन × × असौ गुर्वन्तिकमुपाहृतः। 6 260. |
| 126 पुणु पुच्छिउ महरिसि 'धम्मु कहें'। 6 13 7 *a*. | 126 पप्रच्छतुर्मुनिं धर्मम्। 6 273*a*<br>VP. साहुं पुच्छन्ति जिणधम्मं। 6 112*b* |
| 127 जाओ सि आसि कासीविसएँ। 6 15 2*b*. | 127 अभूत् × × विषये काशीनामनि। 6 318<br>VP. वाणारसीएँ एक्को जाओ। 6 135*a* |
| 128 भज्जेंवि काविट्ठ-सग्ग-गमणु,<br>पत्तो सि णवर जोइस-भवणु ॥<br>तत्थहों वि चवेप्पिणु सुक्खमइ,<br>हूओ सि एत्थ लङ्काहिवइ ॥<br>थाणुक्किउ हिण्डेंवि भव-गहणें,<br>उप्पण्णु पवङ्गसु पमय-वणें ॥<br>पइ हउ समाहि-मरणेण मुउ,<br>पुणु गम्पिणु उवहिकुमारु हुउ ॥6 15 5-7 | 128 कापिष्ठगमनं × × अस्य × × भस्समुपागतम्। ततोसौ × × ज्योतिःसुरोऽभवत्।<br>ततः प्रच्युत्य जातस्त्वं विद्युत्केशो नभश्चरः<br>व्याधोऽपि सुचिरं भ्रान्त्वा भवद्रुममहावने।<br>लङ्काया प्रमदोद्याने शाखामृगगतिं गतः ॥<br>ततोऽसौ निहत॰ त्वयर्थं त्वया बाणेन चापलात्<br>प्राप्य पञ्च-नमस्कारं जातोऽयं सागरामरः ॥ 6 325–32[illegible]<br>VP. जोइसवासित्तणं पत्तो।<br>तओ चुओ समाणो इहतडिकेसो तुमं समुप्पन्नो।<br>वाहो वि परिभमित्ता ससारे वाणरो जाओ ॥ 6 142*b*–14[illegible] |
| 129 रज्जें सुकेसु थवेंवि। 6 15 9*b*. | 129 सुकेश-सञ्ज्ञके पुत्रे संक्रमय्य निजं पदम् 6 334 |
| 130 अङ्गइं मोडन्ति वलन्ति हत्थ। 7 2 8*b*. | 130 चक्रे देहस्य वलनं स्फुटत्सन्धिकृतस्वनम् 6 367 |
| 131 (a) पुर उज्जोवन्तिय दीवि जेम, पच्छइ अन्धारु करन्ति तेम ॥ 7 3 8<br>(b) ससि-जोण्हएँ विणु णं महिहरिन्द। 7 4 3*b*. | 131 ततोऽसौ चन्द्रलेखेव व्यतीयाय नभश्चरान्<br>पर्वता इव ते प्रासाः श्यामता शोकवाहिनः 6 42 |

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| 132 गणियारिएँ वाल, णिय किक्किन्धहों पासु किह। सरि-सलिल-रहल्लएँ कलहंसहों कल-हसि जिह ॥ 7 3 10 | 132 अभाषयदिमां वालां ततोऽन्यं व्योमचारिणम्। धात्री सदःसरस्यब्जं हंसीमुत्कलिका यथा॥ 6 415 |
| 133 भञ्जन्ति खम्भ विहडन्ति मञ्च। 7 9 4*a*. | 133 मञ्चस्य स्तम्भमादाय बभञ्जांसे परः कपिः। 6 441*a* |
| 134 लङ्काहिउ पत्तु सुकेसु ताम। 7 5 6*b*. | 134 सुकेशो राक्षसाधिपः × × × आयातः। 6 450*a*.<br>VP. सुकेसिराया समणुपत्तो। 6 18 3*b* |
| 135 किएँ पाराउट्ठएँ वल-समुद्दें। 7 6 1*b*. | 135 तेनैकेन विना सैन्यमिक्तश्चेतश्च तद्गतम्। 6 454*a* |
| 136 जें विजयसीहु हउ भुय विसालु,<br>सो णिउ कियन्त-दन्तन्तरालु ॥ 7 9 7 | 136 निहतश्च तव भ्राता येन पापेन वैरिणा<br>प्रापितोऽसौ महानिद्रां ॥ 6 498 |
| 137 घण-पडलइँ णिएवि। 7 10 2*a*. | 137 दृष्ट्वा शरदि तोयदम्। 6 503*a*. |
| 138 सहसारकुमारहों देवि रज्जु। 7 10 3*a*. | 138 सहस्रारं सुतं राज्ये स्थापयित्वा। 6 505*a*. |
| 139 किक्किन्धाहिवो वि।<br>गउ वन्दणहत्तिएँ मेरु सो-वि ॥ 7 10 4*b*. | 139 गतो मेरुं किष्किन्धो वन्दितुं जिनम्। 6 508 |
| 140 जोवइ व पईहिय-लोयणेहिँ,<br>हसइ व कमलायर-आणणेहिँ ॥<br>गायइ व भमर-महुअरि-सरेहिँ,<br>ण्हाइ व णिम्मल-जल-णिज्झरेहिँ॥<br>वीसमइ व ललिय-लयाहरेहिँ,<br>पणवइ व फुल्ल-फल-गुरुभरेहिँ ॥<br>7 10 1–8 | 140 (a) निर्झरैर्हसतीवायमट्टहासेन भासुरः। 6 513*b*.<br>(b) अभ्युत्थानं करोतीव नमनं च नमस्तरुः। 6 515*b*. |
| 141 महु महिहरो वि किक्किन्धु वुत्तु। 7 11 1*a*. | 141 पर्वतोऽपि स किष्किन्धः प्रख्यातः × ×<br>पूर्वं तु मधुरित्यासीत् ॥ 6 522 |
| 142 पइट्ठ लङ्क। 7 14 8*b*. | 142 प्रविष्टास्ते ततो लङ्काम्। 6 565*a*. |
| 143 छव्वीस वि सहसइँ पेक्खणयहुँ। 8 1 6*a*. | 143 षड्विंशति सहस्राणि च योषिताम्। 7 25*b* |
| 144 अट्ठायाल-सहस-वरजुवइहिँ। 8 1 8*b*. | 144 चत्वारिंशत्सहाष्टाभिः सहस्राणि च योषितां 7 24*b*. |
| 145 तं मालि सुमालि करें धरइ। 8 2 9*b*. | 145 अथ मालिनमित्यूचे सुमाली। 7 41*a*. |
| 146 मोक्कल-केस णारि। 8 3 1*b*. | 146 वनिताः × × मुक्तकेश्यः। 7 47*b*. |
| 147 विद्धु णिडालें मालि णाराएं। 8 9 1*b*. | 147 मालिनो भालदेशेऽथ × शरं × निचखान। 7 85 |
| 148 रुहिरायम्बिरु। 8 9 3*a*. | 148 रक्तारुणितदेहम्। 7 86*a*. |
| 149 वाम-पाणि वणें देवि अखन्तिएँ,<br>भिण्णु णिडालें सुराहिउ सत्तिएँ ॥ 8 9 4 | 149 सस्तम्भ्य वेदना क्रोधान्मालिनाऽप्यमरोत्तमः<br>ललाटस्य तटे शक्त्या हतः ॥ 7 86 |
| 150 तं णिसुणेंवि गउ चोइउ जोवँहिँ,<br>ससहरु पुरउ परिट्ठिउ तोवँहिँ ॥ 8 10 6. | 150 तद् वधार्थं गतं शक्रं अनुमार्गेण गत्वरं।<br>उवाच प्रणत सोमः ॥ 7 91 |
| 151 महु आदेसु देहि परमेसर। 8 10 7*a*. | 151 स्वयं मे यच्छ शासनम्। 7 92*b*. |
| 152 इन्दीवरच्छि पङ्कय-वयणि। 9 2 2*b*. | 152 नीलोत्पलेक्षणां पद्मवक्त्राम्। 7 150*a*. |

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| 153 कसु केरी ××× तुहुँ । 9 2 3*a*. | 153 कस्याऽसि दुहिता वाले । 7 159*a*. |
| 154 वोमविन्दु णिवइ ।<br>हउँ तासु धूय ××× कइकसि णामें ×× ॥<br>गुरु-वयणेंहिँ आणिय एउ वणु ।<br>तउ दिण्णी ॥ 9 4*b*–6 | 154 व्योमविन्दोरहं सुता । कैकसीति भवत्सेवां<br>कर्तुं पित्रा निरूपिता ॥ 7 162 |
| 155 अट्ठङ्गणिमित्तइँ जाणएँण,<br>वुच्चइ रयणासव-राणएँण ॥ 9 3 2 | 155 ततोऽष्टाङ्गनिमित्तज्ञः ×× रत्नश्रवाः<br>××× व्यशृणोत् । 7 185<br>VP. अट्ठङ्गनिमित्तधरो ×× नेमित्तिओ ॥ 7 80 |
| 156 होसन्ति पुत्त तउ तिण्णि । 9 3 3*a*. | 156 उत्पत्स्यन्ते त्रयः पुत्राः । 7 186*a*.<br>VP. होहिन्ति तिण्णि पुत्ता । 7 81*a*. |
| 157 जो परिपालिज्जइ पण्णएँहिँ । 9 4 3*a*. | 157 नागेन्द्रकृतरक्षेण । 7 219*a*.<br>VP. नागसहस्सेणं चिय जो सो रक्खिज्जइ ।<br>7 95. |
| 158 दहमुहु दहसिरु जणेण किउ । 9 4 9*b*. | 158 यातोऽसौ दशाननसंज्ञताम् । 7 222*b*.<br>VP. कयं दहमुहो नामं । 7 96. |
| 159 आणन्दें कहि मि ण माइयइँ । 9 5 2*b*. | 159 VP. न मायइ नियगेसु अङ्गेसु । 7 154. |
| 160 परिचिन्तिउ णउ सामण्णु णरु । 9 5 5*a*. | 160 महानेष नरः कोऽपि भवितेति व्यचिन्तयत् ।<br>7 218*b*.<br>VP. चिन्तेइ तो मणेणं होहिइ एसो महापुरिसो ।<br>7 94 |
| 161 णहें जन्तउ पेक्खेँवि वइसवणु,<br>पुणु पुच्छिय जणणि 'एहु कवणु' । 9 5 8*b*. | 161 (a) वैश्रवणं वीक्ष्यांचक्रे । 7 233*b*.<br>(b) ×× पप्रच्छेति स मातरम् । 7 234.<br>(c) अम्ब कोऽयम् ॥ 7 235*a*. |
| 162 (a) तं णिसुणेंवि ×× वज्जरिउ ।<br>×× । 9 6 1<br>(b) एहु भाइ तुहारउ वइसवणु । 9 6 3*b*. | 162 ततः साऽकथयत्तस्य मातृस्वस्रीय एष ते ।<br>7 236*a*. |
| 163 कमागय । 9 6 4*b*. | 163 कुलक्रमायाताम् । 7 238*a* |
| 164 कइयहुँ माणेसहुँ राय-सिय । 9 6 5*b*. | 164 लक्ष्मीं कदा तु त्वं प्राप्स्यसि ॥ 7 241*a*. |
| 165 गय विण्णि वि भीसणु भीम-वणु । 9 7 1*b*. | 165 (a) प्राप्तं ×× भीमं नाम महावनम् ।<br>7 257*a*.<br>(b) सुभीषणम् । 7 259*b*. |
| 166 जहिँ णीसासन्तेंहिँ अयगरेंहिँ,<br>डोल्लन्ति डाल सहुँ तरुवरेंहिँ । 9 7 3*a*. | 166 सुप्ताजगरनिःश्वासप्रेङ्खितोदारपादपैः ।<br>7 258*a*. |
| 167 जा अट्ठक्खरेंहिँ पसिद्धि गय । 9 7 6*a*. | 167 विद्याश्चाष्टाक्षरी । 7 264*a*. |
| 168 सव्व-कामण्ण-रूय । 9 7 6*b*. | 168 सर्वकामान्नदा । 7 264*b*.<br>VP. सव्वकामा । 7 107*b*. |
| 169 पुणु झाइय सोलह-अक्खरिय,<br>जय (?) कोडि-सहास-दहोत्तरिय ॥ | 169 ततो जपितुमारब्धाः सुचिताः षोडशाक्षरम् ।<br>मन्त्र कोटि-सहस्राणि यस्यावृत्तिर्दशोदिताः 7 266<br>VP. जविऊण समाढत्ता विज्जा वि हु सोलसक्खर निबद्धा ।<br>दह-कोडि-सहस्साइं जीसे मन्ताण परिवारो ॥<br>7 108. |

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| 170 वच्छत्थलेँ पहउ सुकोमलेँण,<br>कण्णावयसणीलुप्पलेँण ॥ 9 8 5 | 170 विशाले हृदये चक्रुरवतंसेन ताडनम् ।<br>7 279*b*. |
| 171 ऍहु णरु..... कट्ठमउ । 9 8 7 | 171 काष्ठमया इमे । 7 278*a*. |
| 172 जक्खहोँ वज्जरिउ अणढियहोँ । 9 8 8*b*. | 172 यक्षः ×× अनावृत्त इति ख्यातः । 7 267.<br>VP. जक्खो आणाढिओ नामं । 7 109. |
| 173 कं झायहोँ कवणु देउ थुणहोँ । 9 9 4*b*. | 173 आराधयत वा देवं कतरम् । 7 282*b*<br>VP. कयरं देवं विचिन्तेह । 7 115*b*. |
| 174 उवसग्गु घोरु पारम्भियउ । 9 9 6*a*. | 174 VP. घोरुवसग्गं कुणइ तेसिं । 7 116*b*. |
| 175 बहुरूवेँहिँ । 9 9 6*a*. | 175 नानारूपधराः । 7 286*b*.<br>VP विविहेहि रूवेहिं । 7 117*b*. |
| 176 आसीविस-विसहर अजयँरहिँ, सद्दूल-सीह-कुञ्जर वरेँहिँ ॥<br>गय-भूय-पिसाएँहिँ रक्खसेँहिँ, गिरि-पवण हुआसण-पाउसेँहिँ ॥ 9 9 7-8 | 176 RP. 7 287–289 mention सर्प, केशरिन्, दंश, हस्तिन्, मरुत्, दाव, स, मुद्र, and VP. 7 118–120 me-ntion वेयाल, वाणमन्तर, गह, भूया विसहर, सीह. |
| 177 सयलु वि बन्धु-जणु कलुणउ कन्दन्तु ।<br>9 10 2. | 177 अन्तःपुरं च कुर्वाणं विप्रलापं मनश्छिदम् ।<br>7 293*a*.<br>VP. अन्तेउरं विलावं कुणमाणं बन्धव य । 7 123*a*. |
| 178 मेच्छहिँ पिट्टिज्जन्ताइँ । 9 10 8*a*. | 178 ताड्यमाना च चाण्डालैः । 7 295*a*. |
| 179 सिर-कमलइँ ताह मि केराइँ,<br>रावणहोँ गम्पि दरिसावियइँ । 9 11 7-8*a*. | 179 पुरो दशाननस्यापि मूर्धा भ्रात्रोर्निपातितः<br>7 308*b*. |
| 180 तिह अग्गएँ घत्तिउ ×××× भाइहिँ ।<br>9 11 3*a*-4 | 180 तयोरपि पुरो मूर्धा दशग्रीवस्य पातितः ।<br>7 309*a* |
| 181 तें झाणहोँ चलिय मणामणउ । 9 11 5*a*. | 181 येन तौ...प्रासावीषद् ध्यान-विकम्पनम् । |
| 182 विज्जहुँ सहासु उप्पण्णु । 9 11 9*a*. | 182 VP. सहस्स विज्जाणं ×× सिद्धं । 7 130 |
| 183 PC. 9 12 1–8. RP. 7 324–332 and VP. 7 135 142 enumer-ate the Vidyās several names are common. | |
| 184. Similarly cf. PC. 9 13 1, RP 7 333 and VP. 7 144 and PC. 9 13 3, RP. 7 334 VP. and VP. 7 145. | |
| 185 णामेण सयंपहु णयरु किउ । 9 13 6*a* | 185 स्वयंप्रभमिति ख्यातं नगरं च निवेशितम् ।<br>7 337*a*. |
| 186 तं रिद्धि सुणेवि दसाणणहोँ,<br>आयइँ कइ-जाउहाण-वलइँ । 9 13 9 6 *a*. | 186 तं रत्नश्रवजं श्रुत्वा विद्यालिङ्गितवक्षसम् ।<br>सर्वतो रक्षसां सघाः प्राप्ताः ॥ 7 347. |
| 187 साहेप्पिणु चन्दहासु,<br>गउ अहिमुहु मेरु महीहरासु । 01 16 | 187 संसाध्य चंन्द्रहासं शैलराजं गतो भ्राता,<br>वन्दितुं जिनपुङ्गवान् ॥ 4 36. |
| 188 एत्तिएँ भावइ वइसरहु ताम । 10 1 7*a*. | 188 क्षणमात्रं ततोऽत्रैव स्थानं कुर्वन्तु सज्जनाः ।<br>8 38*b*. |

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| 189 दीसइ सुणासु ××× <br> णं णयण-जलहों किउ सेउ-बन्धु ॥ 10 3 7 | 189 नेत्र-कान्ति-नदी-सेतु-बन्ध-सन्निभ-नासिकाम् 8 62*b*. |
| 190 दहगीव-कुमारहों लहेँवि चित्तु । 10 4 1*a*. | 190 cf. अभिप्राय-कोविदः । 8 78*a*. |
| 191 तं चंहुवरु ××× विसइ सयंपहु पट्टणु । 10 4 9*a*. | 191 समं तया ततो यातः स्वयंप्रभुपुरं कृती । 8 81*a*. <br> VP. पत्तो सयंपहपुरं तीएँ समं दहमुहो । 8 22*a*. |
| 192 जलहरधरु णामें गिरि विसालु । 10 5 2*a*. | 192 नाम्ना मेघरवं गिरिम् । 8 90*a*. <br> VP. मेहवरं पव्वयं पत्तो । 8 29*b*. |
| 193 कुमारिहिँ छह सहास । 10 5 3*a*. | 193 षट् सहस्राणि कन्यानाम् । 8 95*b*. |
| 194 रयणासव-णन्दणु ××× । <br> सहसत्ति दिट्ठु परमेसरीहिँ ॥ 10 5 5*a*-5*a*. | 194 ता युगपद् दृष्ट्वा कन्या रत्नश्रव.सुतम् । 8 99*a*. |
| 195 तउ अम्हहँ कारणे ढुक्कु मरणु । 10 6 6*a*. | 195 अस्मत् प्रयोजनान्नाथ प्राप्तोऽस्यत्यन्त-संशयम् 8 122*a*. |
| 196 फिर काइँ सियालहिँ वाहएहिँ 10 6 7*a* | 196 cf. VP. गरुडस्स किं य कीरइ बहुएसु वि वायसेसु मिलिएसु । 8 45*a*. |
| 197 बद्धा विसहर-पासेँहिँ । 10 6 8*a*. | 197 नागपाशैः ××× बद्ध्वा । 8 135*b*. <br> VP. अह बन्धइ नागपासेहिं । 8 51*b* |
| 198 आमेल्लेँवि पुज्जेँवि । 10 7 1 *a*. | 198 मोचितास्ते ततस्ताभिः पूजां च परिलम्भिताः । 8 136*a*. |
| 199 पत्तहे वि कुम्भपुरेँ कुम्भयण्णु । 10 7 4*a*. | 199 (a) अथ कुम्भपुरे । 8 142*a*. <br> (b) भास्करश्रवणः । 8 143*a*. <br> VP. तत्थेव कुम्भनयरे । 8 57*a*. |
| 200 वयणालङ्कार-दूउ । 10 7 6 *a*. | 200 दूतो वाक्यालङ्कारसंज्ञितः । 8 165*a*. <br> VP. वयणालङ्कारदूयं । 8 67*a*. |
| 201 पइट्ठु तस्पि । <br> तेहि मि किउ अब्भुत्थाणु किं पि । 10 7 7 | 201 प्रविवेश ततो दूतः ××× । <br> उपचारं च संप्राप्तः कृतकं लोकमार्गतः । 8 164 |
| 202 पोत्तउ णिवारि हउ कुम्भयण्णु । 10 7 8 *a*. | 202 तेऽयुक्तं ×× प्रमत्तचेतसं पौत्रं णिवारयितुमात्मनः । 8 168*b*. |
| 203 एयहों पासिउ पायाल-लङ्क, <br> पइवेसउ पुणु-वि करेवि सङ्क ॥ 10 8 3 | 203 अलङ्कारोदयं ××× तदेव विवरं भूयः प्रवेष्टुमभिवाञ्छसि ॥ 8 176 <br> VP. पुणरवि धरणीविवरं ×× किं पविसिउं महसि ॥ 8 75*b*. |
| 204 कहोँ तणउ धणउ कहोँ तणउ इन्दु । 10 8 7 *a*. | 204 कोऽसौ वैश्रवणो नाम को वेन्द्रः परिभाष्यते । 8 181*a*. <br> VP. को वेसमणो नाम को वा वि हु भण्णइ इन्दो । 8 77*a*. |
| 205 पइँ पढमु करेप्पिणु बलि-विहाणु । 10 8 9 *a*. | 205 शिरस्तावत् पातयामि रुषे बलिम् । 8 188*b* |

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| 206 विणिवाएण दूएण एण । परिभमइ अयसु परमण्डलेंहिँ ॥ 10 8 10 *a* 11*a*. | 206 अकीर्तिरुद्रवत्युर्वी लोके क्षुद्रवधे कृते । 8 189*b*. VP. दूएण मारिएण-वि सुहडाण जसो न निव्वडइ । |
| 207 णीसारिउ दूउ । 10 9 1*a*. | 207 दूतः × × क्षिप्रं निष्कासितो । 8 192*b*. VP. दूओ × × निच्छूढो । 8 84*b*. |
| 208 गिरि-गुञ्जक्खें । 10 9 8*a*. | 208 गुञ्जाख्यस्य × × × पर्वतस्य । 8 201*a*. VP. गुञ्ज(ञ्ज)-वरपव्वयं । 8 88*b*. |
| 209 सर-मण्डउ किउ तहिँ दससिरेण । 10 11 1*b*. | 209 ततः बाणैर्दशाननः मण्डपं च वनं चक्रे । 8 235*b*. VP. दहमुहो गयणे सरमण्डवं कुणइ । 8 117*b*. |
| 210 धणु पाडिउ × × ×, दहमुह-रहु किउ सय-खण्ड-खण्डु । 10 11 6. | 210 दशास्यस्याच्छिनच्चापं चक्रे चैतं रथच्युतम् । VP. चावं दुहा विणक्कं रहो य संचुण्णिओ । 8 118*b*. |
| 211 हउ धणउ भिण्डिवालेण उरत्थें । 10 11 8*a*. | 211 हृदये × × भिण्डिमालेन × × जघान कैकसेयस्तम् । 8 239. VP. भिण्डिमालेण वच्छत्थलम्मि पहओ धणओ । 8 120. |
| 212 णिउ णिय-सामन्तेंहिँ वइसवणु । 10 11 9*a*. | 212 भृत्यैः × × × नीतो धनदः । 8 241*b*. VP. भिच्चेहि रणे वेसमणो गेण्हिऊण हक्खुत्तो । 8 122. |
| 213 घण-विन्दइँ । 11 1*b*. | 213 सुमहान्तः पयोमुचः । 8 274*b*. VP. मेहा इव । 8 136*b*. |
| 214 °जिणालाइँ । 11 1*b*. | 214 जिनालयाः । 8 276*b*. VP. जिणालया । 8 138*b*. |
| 215 पुच्छिउ पुणु सुमालि दहगीवें । 11 1 1*b*. | 215 अथासावन्यदाऽपृच्छत् सुमालिनम् । 8 272*a* VP. पुच्छइ दसाणणो × × य सुमालिं । 8 135*b*. |
| 216 (a) कहइ सुमालि दसाणणहों । 11 1 9*a*. (b) जिणभवणइँ × × × एयइँ हरिसेणहों केराइँ । 11 1 9b. | 216 सुमाली तमथाऽगदत् । × × अमूनि × × × विराजन्ते जिनालयाः कारिता हरिषेणेन ॥ 8 275–277*a*. VP. भणइ सुमाली दसाणणं । तेण इमे × × जिणालया करिया ॥ 8 137 |
| 217 एयइँ तेण वि णिम्मियइँ × × × °कुन्दुज्जलइँ । 11 2 9*a*. | 217 तेनामी कारिताः । 8 399*a* VP. तेण इमे × × कारिया धवलतुङ्गा । 8 209*a*. |

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| 218 गउ सुणन्तु हरिसेण-कहाणउ,<br>सम्मेय-इरिहिँ मुक्कु पयाणउ। 11 3 1. | 218 (a) हरिषेणस्य चरितं श्रुत्वा<br>××× प्रस्थितः पुनः। 8 401.<br>(b) सम्मेदभूधरस्यान्ते ×××<br>चकार शिबिरम्। 8 405<br>VP. (c) हरिसेण-कहं सोऊण<br>××× पत्थिओ सहसा। 8 211.<br>(b) अवइण्णो ×××<br>सम्मेय-पव्वय नियम्बं। 8 212*a*. |
| 219 इन्दु वि चडेंवि ण सक्कियउ<br>खन्धासणें एयहों वारणहों। 11 3 9*a*. | 219 (a) इन्द्रेणाप्युज्झितो धर्तुमसमर्थेन वारणः। 8 412*b*.<br>(b) मन्ये पुरन्दरस्यापि दुर्ग्रहोऽयम्। 8 413*a*. |
| 220 सव्वङ्गिय-सुन्दरु। 11 4 2*a*. | 220 VP. सुपइट्ठिय-सव्वङ्गं। 8 215*b*. |
| 221 (a) सत्त समुत्तुङ्गउ णव दीहरु। 11 4 3*a*.<br>(b) महु-पिङ्गल-लोयणु। 11 4 4*a*.<br>(c) वट्ट° ×× °कुम्भत्थलु। 11 4 6*a*.<br>(d) गलिय-गण्डत्थलु। 11 4 6*b*. | 221 (a) हस्ताना सप्तकं तुङ्गं दशकं परिणाहतः। 8 418*a*.<br>VP. सत्तुस्सेहं नव-हत्थं आययं। 8 215*a*.<br>(b) मधुपिङ्गललोचनः। 8 418*b*.<br>VP. महुपिङ्गललोयणं। 8 215*b*.<br>(c) वृत्तं °महाकुम्भम्। 8 420*a*.<br>(d) गलद्गण्ड°। 8 421*a*. |
| 222 (a) विज्जुल-विलसिय-करणें,<br>तावेंहिं पच्छलें चडिउ। 11 6 5–6.<br>(b) अप्फालिउ। 11 6 6*b*. | 222 (a) विद्युद्विलसितेन ×× करु(?र)णेन<br>ततो ×× उत्पत्य ×××<br>आरुक्षन् मतङ्गजम्। 8 339.<br>VP. विज्जुलविलसिएण ×× चडिओ। 8 176*a*.<br>(c) आस्फालनैः। 8 343*a*.<br>VP. अप्फालणेहिं। 8 177*b*. |
| 223 मेल्लिउ कुसुम-वासु सुर-विन्दें 11 7 6*b*. | 223 सकुसुमा मुक्ताः साधुवादाः ×× सुरैः। 8 431*a*. |
| 224 तिजगविहूसणु णामु पगासिउ 11 8 1*a*. | 224 त्रिलोकमण्डनाभिख्यां प्रापायं दशवक्त्र। 8 432*a*.<br>VP. भुवणालङ्कारनामधेयं। 8 225. |
| 225 थिउ महसा-करि-कह-अणुराइउ,<br>तहिँ अवसरें नइ एक्कु पराइउ 11 8 2 | 225 स्थिते दशमुखे दन्तिकथया ××× महसा<br>×× प्राप्तः पुरुषः। 8 436*b*–437*a*.<br>VP. गयकहासत्तो ताव य समागओ खेयरो॥ 8 226*b*–227*a*. |
| 226 पहर-विहुरु। 11 8 3*a*. | 226 संप्रहारघनः ×× दर्शयन्(घ)र्जरां तनुं। 8 433<br>VP. पहरणजज्जरियतनू। 8 227*b*. |
| 227 खिविसें ××× पराइउ। 11 9 1*b* | VP. गओ निग्घ। 8 236*b*. |
| 228 विद्धंसिउ असिपत्तवणु। 11 9 | 228 VP. विद्धंसिया य नरया। 8 237*a*. |

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| 229 एम भणेंवि णीसरिउ ससाहणु 11 10 6$b$. | 229 VP. निग्गओ जमो ×× रहगयतुरङ्गसहिओ। 8 238. |
| 230 तं णिसुणेंवि ××× किर णिग्गइ सण्णहेंवि पुरन्दरु, अग्गएँ ताम मन्ति थिउ 11 13 1–2$a$. | 230 इति श्रुत्वा सुराधीशः संग्रामाय कृतोद्यतिः निरुद्धो मन्त्रिवर्गेण। 8 487. VP. एयं जमस्स वयणं सुणिऊण रणारम्भं कुव्वन्तो ×× मन्तीहिं निवारिओ। 8 252. |
| 231 सुरसंगीयणयरु जमरायहों। 11 13 6$b$. | 231 प्राप्य वा सुरसंगीतपुरस्य पतितां यमः। 8 494$a$. |
| 232 दहमुहो वि जमउरि उच्छुरयहों किक्किन्धउरि देवि सूररयहों। 11 13 8. | 232 नगरं सूर्यरजसे ददौ किष्किन्धसंज्ञकं तथर्क्षरजसे किष्कुपुरम्। 8 497$b$–498$a$. VP. अह रावणो-वि पत्तो आइच्चरयस्स देइ किक्किन्धी। रिक्खरयस्स वि दिन्नं रिक्खपुरं। 8 255. |
| 233 गउ लङ्कहें सवडंमुहउ णहें लग्ग विमाणें मणोहरउ। 11 13 9. | 233 आरुह्य पुष्पकं चारुविमानम्। 8 502$b$. त्रिकूटशिखरं ××× प्रस्थितः। 8 503. VP. पुप्फविमाणारूढो उप्पइओ दहमुहो गयणं, वच्चइ लङ्काभिमुहो। 8 256$b$–257$a$. |
| 234 भीसण°। 11 14 1$a$. | 234 °भीषणम्। 8 509$a$. |
| 235 किं तमालतरु-पन्तिउ। 11 14 3$a$. | 235 तमालवनसंकाशम्। 8 508$b$. |
| 236 (a) इन्दणील। 11 14 3$b$. (b) मरगय°। 11 14 4$b$. (c) सूरकन्ति-मणि°। 11 14 5$b$. | 236 नाना-रत्न-कर-व्रातम्। 8 509$b$. |
| 237 °जल-कल्लोलउ। 11 14 6$b$. | 237 °ऊर्मिसंहतिम्। 8 508$b$. |
| 238 परिभमन्ति ××× जलयर। 11 14 7$b$. | 238 महाग्राहसमाकुलम्। 8 508$a$. |
| 239 जणु णीसरिउ सव्वु परिओसें। 11 14 9$a$. | 239 सर्वे पौराः समागत्य ××× आनर्तुः। 8 521. VP. सव्वे वि नायर-जणो विणिग्गओ अहिमुहो। 8 271$b$. |
| 240 णन्द-वद्ध-जय-सद्द-पउत्तिहि 11 14 10$a$. | 240 जय नन्द चिरंजीव वर्धस्वो देहि संततम्। इति मङ्गलवाक्यानि प्रयुञ्जानाः। 8 505. |
| 241 °अग्घपत्त°। 11 14 10. | 241 गृहीतार्घम्। 8 519. |
| 242 (a) लङ्काहिवइ पइट्ठु पुरें। 11 14 11$a$. | 242 (a) प्रविवेश निजामीशो लङ्काम्। 8 518$b$. VP. लङ्कापुरी पविट्ठो दहवयणो। 8 201$b$. |
| (b) जिह सुरवइ। 11 14 11$b$. | (b) त्रिदशेश इव। 8 518$b$. VP. इन्द-सम-विभवो। 8 201$b$. |
| 243 ता मेरुहें भमेंवि, जिणवरु णवेंवि, तहिँ जें पडीवउ आवइ। 12 1 9$b$. | 243 VP. जम्बुद्दीवं पयाहिणं काउं नमिऊण जिणहराइं ××× पुणो एइ। 9 3. |
| 244 गउ एक्क-दिवसें सुर-सुन्दरिहें ॥ जा अवहरणेण तणूयरिहें ॥ | 244 कन्यां लग्ना तनूदरीं गतस्ते नयितुं यावद् निप्रभिस्तावद् ×× चन्द्रनखा जहे ॥ 9 24–25. |

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| ता ××× चन्दणहि हरिय खर-दूसणेंहिँ ॥ 12 3 2-3. | VP. जावच्चिय दहवयणो विवरोक्खो ××× तणुकज्जु कारणत्थं ताव खरदूसणेणं ××× हरिया चन्दणही । 9 11–12. |
| 245 जिह कण्ण तेव पर-भायणिय । 12 4 4. | 245 कन्या नाम ×× देया परस्मायेव निश्चयात्। 9 32. VP. अन्नस्स होइ ××× कन्ना। 9 15. |
| 246 चउदह सहास विज्जाहरहुँ। 12 4 5. | 246 VP. विज्जाहराण ××× चोद्दस सहस्सा। 9 16. |
| 247 वणें णिवसन्तियहेँ ××× सुउ उप्पण्णु विराहिउ। 12 4 9. | 247 असूत च सुतं ××× विपिनवासया। ×× विराधिताभिख्या प्राप्तः। 9 42–44. VP. सा दारयं पसूया नामेण विराहियकुमारं। 9 21. |
| 248 पुत्थन्तरें जम-जूरावणेंण ××× रावणेंण ॥ पट्ठविउ महामइ दूउ तहिँ ××× वालि जहिँ ॥ 12 5 1–2. | 248 (a) यमस्य परिमर्दकः। (b) दशास्येन ततो दूतः प्रेषितोऽसौ महामतिः। 9 51*a*. VP. अह रावणेण तइया वालि-नरिन्दस्स पेसिओ दूओ। 9 24. |
| 249 ××× पुणु सूररउ, जसु भऍवि तहों पइसारु कउ। 12 5 12. | 249 यमारातिं समुद्वास्य ××× अर्करजाः स्थापितः। 9 54. VP. रिक्खरयाइच्चरया ××× निय-रज्जे ठविया मए ×× जिणिऊण जमं। 9 27. |
| 250 आउ ××× णमहि तुहुँ। 12 5 14*a*. | 250 एहि प्रणामं मे कुरु। 9 56. VP. (*a*) लहुं एहि। 9 26. (*b*) कुणह पणामं। 9 28. |
| 251 वलेंवि थिउ अण्णमणु। 12 6 1. | 251 विमुखं ज्ञात्वा। 9 58. |
| 252 सीहविलम्बियऍण। 12 6 6. | 252 नाम्ना व्याघ्रविलम्बीति। 9 64. VP. वग्घविलम्बी। 9 31. |
| 253 अरें वालि देउ किं पइँ ण सुउ ××× ॥ जो णिविसद्धेण पिहिवि कमइ, चत्तारि वि सायर परिभमइ ॥ 12 6 8. | 253 चतुःसमुद्रपर्यन्तं जम्बूद्वीपं क्षणेन यः। त्रिः परीत्य ××× पुनरागमत् ॥ 9 6. VP. (a) रे दूय किं न-याणसि वालिं। 9 32. (b) चउसागरपेरन्तं जम्बुद्दीवं पयाहिणं काउं। 9 3. |
| 254 पणवेप्पिणु तिल्लोकाहिवइ, सामण्णहों अण्णहों णउ णवइ 12 11 2. | 254 अन्यं न प्रणमामीति जिनपादाब्जयुग्मतः। 9 84. VP. मोत्तूण जिणवरिन्दं न पडइ चलणेसु अन्नस्स। 9 29. |
| 255 गुरु गयणचन्दु णामेण जहिँ। 12 11 6. | 255 गगनचन्द्रस्य गुरोः। 9 90. VP. मुणिगयणचन्दस्स। 9 46. |
| 256 अत्तावण-सिलहेँ। 12 11 9*b*. | 256 VP. आयावन्तं सिलावट्टे। 9 61. |

257 सिरिप्पह भइणि तहों,
सुग्गीवें दिण्ण दसाणणहों। 12 12 1

257 दशग्रीवाय सुग्रीवो वितीर्यं श्रीप्रभाम्। 9 100.
VP. सुग्गीवो वि हु कन्नं सिरिप्पभं
देइ रक्खसिन्दस्स। 9 50.

258 विज्जाहरु णामें जलणसिहु।
तहों धीय सुतार-णाम णरेंण,
मग्गिज्जइ दससयगइ-वेंरेंण॥
गुरु-वयणें तासु ण पट्ठविय,
सुग्गीवहों णवर परिट्ठविय॥
परिणेवि कण्ण णिय णियय-पुरु,
दससयगइहें वि विरहग्गि गुरु॥
पजलइ॥ 12 12 4b–8a.

258 (a) हुताशनशिखस्यासीत् सुता ×××।
सुतारेति गता ख्यातिं ×× तां
साहसगतिर्नाम्ना ×× दूतैरयाचत॥ 10 2–6.
(b) ततो मुनिगिरं ज्ञात्वा ×××
सुग्रीवाय सुता दत्ता ×××।
कृत्वा पाणिगृहीतां तां सुग्रीवः पुण्यसंचयः।
इयाय॥ 10 10–11.
(c) चक्राङ्कस्य शरीरजः ×××
कामाग्निदग्धः॥ 10 13–14.
VP. (a) जलणसिह-खेयर-सुया
××× तारा नामेण।
साहसगई ×× अहिलसइ परिणेउं॥ 10 2–3.
(b) सुग्गीवस्स वरतणू दत्ता।
परिणेऊण सुतारा सुग्गीवो॥ 10 8–9.

259 विज्जाहर-कुमारि रयणावलि
णिच्चालोयपुरवरे।
परिणेंवि वलइ जाम ता थम्भिउ
पुप्फविमाणु अम्बरे॥ 13 1 1.

259 (a) विद्याधरकुमार्यः। 9 101.
(b) नित्यालोकेऽथ नगरे
×× रम्भावली सुतां।
उपयम्य पुरीं यातो निजां
×× नभसा ×××।
सहसा पुष्पकं स्तम्भमार॥ 9 102–104
VP. निच्चालोए नयरे ××
रयणावलि त्ति दुहिया ×××।
तीए विवाहहेउं पुप्फविमाणट्ठियस्स गयणयले
वच्चन्तस्स निरुद्धं जाणं॥ 9 52–53.

260 णं कञ्चण-सेलें पवण-गमणु। 13 1 5.

260 मेरोरिव तटं प्राप्य सुमहद् वायुमण्डलम्। 9 104.

261 णीसद्दउ हूयउ किङ्किणीउ। 13 1 6.

261 शब्दभग्ने घण्टादिजन्मनि। 9 105.

262 मारिचें वुच्चइ देव देव,
स-भुअङ्गमु चन्दण-रुक्खु जेम॥
लम्बिय-थिर-थोर-पलम्ब-वाहु,
अच्छइ कइलासहों उवरि साहु॥
मेरु व अकम्पु॥ 13 2 5–7a.

262 (a) मारीचस्तत आचक्षौ ×××।
'श्रुणु देवैष कैलाशे स्थितः प्रतिमया मुनिः॥ 9 107.
(b) आशाकारिकराकारप्रलम्बितभुजद्वयं।
पन्नगाभ्यासिवाश्लिष्टं महाचन्दनपादपम्॥ 9 127.
(c) सुनिश्चलम्। 9 128
VP. (a) साहिउं पयत्तो मारीई। 9 55.
(b) पलम्बभुयजुयलं। 9 62a.
(c) मेरुं पिव निच्चलं। 9 62b.

| Paumacariu | Padmacarita |
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| 263 ओसारि विमाणु दवत्ति देव, फुट्टइ ण जाव। 13 2 9. | 263 निवर्तयाम्यतो देशाद् विमानं निर्विलम्बितम्। ××× यावन्नायाति खण्डशः ॥ 9 110. |
| 264 तं माम-वयणु णिसुणेप्पिणु। 13 2 10 | 264 श्रुत्वा मारीच-वचनम्। 9 111. |
| 265 किं थम्भिउ विमाणु। 13 3 9. | 265 विमानं स्तम्भ्यते मम। 9 131. |
| 266 उम्मूलेंवि कइलासु जें सायरें घिवमि। 13 3 10*b*. | 266 कैलासनगमुन्मूल्य क्षिपाम्यब्धौ। 9 133. VP. एयं चिय पव्वयं ××× उम्मूलिऊण सयलं घत्तामि लहुं सलिलनाहे। 9 66. |
| 267 तलु भिन्देंवि पइट्टु। 13 4 1*b*. | 267 प्रविष्टो धरणीं भित्वा। 9 135. VP. भूमी भेत्तुं पविट्ठो। 9 67. |
| 268 आसण-कम्पु जाउ पायालयले धरणिन्दरायहों। 13 6 1*b*. | 268 चलितं नागराजस्य विष्टरं धरणश्रुतेः। 9 191. |
| 269 रेहइ फणालि मणि-विप्फुरन्ति ॥ 13 6 9. | 269 स्फुरत्फणामणि°। 9 192. |
| 270 दहमुहु कुम्मागारु किउ। 13 6 10*b*. | 270 बभूव संकुचद्गात्रो कूर्माकारो दशाननः। 9 151. |
| 271 घोरारउ मेल्लिओ। 13 7 1*b*. | 271 रवं च सर्वयत्नेन कृत्वा रावितवान् जगत्। 9 152. VP. रवो कओ जेण तत्थ अइघोरो। 9 78. |
| 272 भत्तार-भिक्ख महु देहि। 13 7 9. | 272 भर्तृभिक्षं मे प्रयच्छ। 9 157. |
| 273 अच्छइ अत्तावण-सिलहिँ वालि 13 8 6. | 273 आतापन-शिलापीठ-मस्तकस्थम्। 9 128. |
| 274 परिअञ्चेंवि वन्दिउ दससिरेण, पुणु किय गरहण गग्गर-गिरेण। 13 8 7. | 274 प्रणम्य त्रिःप्रदक्षिणं। नितान्तं स्वं च निन्दित्वा सूत्कारमुखराननः ॥ 9 172. |
| 275 जं तिहुवण-णाहु मुएप्पिणु, अण्णहों णमिउ ण सिरकमलु। तं सम्मत्त-महद्दुमहों, लद्धु देव पइँ परम-फलु ॥ 13 8 10. | 275 जिनेन्द्र-चरणौ मुक्त्वा करोमि न नमस्कृतिं। अन्यस्येति त्वयोक्तं यत् सामर्थ्यस्यास्य तत्फलम्। 9 160. VP. मोत्तूण जिणवरिन्दं अन्नस्स न पणमिओ तुमं जं से तस्सेय फलमउलं। 9 8. |
| 276 कय पुज्ज जिणिन्दहों। 13 9 2. | 276 चक्रे जिनवरार्चनम्। 9 174. VP. रएइ पूयं। 9 87*b*. |
| 277 सत्ति अमोहविजय। 13 10 4. | 277 अमोघविजयानाम शक्तिम्। 9 209. VP. सत्ती अमोहविजया। 9 101. |
| 278 अत्थवणहों ढुक्कु पयङ्गु ताम। 13 12 5. | 278 ततो ××× जगामास्तं दिवाकरः। 10 52 VP. कमेण अत्थं चिय दिणयरो समल्लीणो 10 27. |
| 279. 14 3 3–10. | 279 ददर्श नर्मदा फेनपटलैः सस्मितामिव शुद्धस्फटिकसंकाशसलिलां द्विपभूषिता ॥ तरंगभ्रूविलासाद्यामावर्तोत्तमनाभिका विस्फुरच्छफरीनेत्रा पुलिनोरुकलत्रिका ॥ नानापुष्पसमाकीर्णा विमलोदकवाससम्। 10 60–62*a*. VP. 10 30–32. |

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| 280 मोहुप्पाइउ। 14 3 12*b*. | 280 महाप्रीतिमुपागतः। 10 62. |
| 281 जलु अन्तिएँहिँ णिरुद्धउ णिम्मलु। 14 4 8. | 281 यन्त्रसंवाहनाभ्रंशै. ××× जले यंत्रप्रयोगेण क्षणेन विधृते सति। 10 68–69.<br>VP. विविह-जलजन्त-विरइय-निरुद्धजल°। 10 36. |
| 282 माहेसरपुर-परमेसरु। 14 4 9*a*. | 282 माहिष्मतीपुरेशः। 10 65. |
| 283 कहि मि ××× धवलिउ जलु etc. 14 6 2–8. | 283 काचिच्चंदनलेपेन चकार धवलं जलम्। अन्या कुंकुमपंकेन द्रुतचामीकरप्रभम्॥ धौतताम्बूलरागाणामधराणां सुयोषिताम्। चक्षुषां व्यंजनानां च लक्ष्मीरभवदुत्तमा॥ 10 81–82. |
| 284 पहणइ कोमल-कुवलय-घाएं। 14 7 1. | 284 VP. घेत्तुं इन्दीवरं हणइ अन्ना। 10 39. |
| 285 दिट्ठइँ णहरइँ थण-सिहरोवरि सुपहुत्तइँ। 14 7 9*a*. | 285 कुचौ नखपदाङ्कितौ। 10 71.<br>VP. उरे नहक्खयं दट्ठूण। 10 40. |
| 286 तिहुअणेँ सहसकिरणु पर धण्णउ। जुवइ-सहासु जासु॥ 14 8 2–3. | 286 प्रथितो भुवि ××× सहस्ररश्मिरेवैष सत्यं परमसुन्दरः॥ सहस्रं यस्य दाराणाम्॥ 10 65–66. |
| 287 रावणो वि जल-कील करेप्पिणु, सुन्दर सियय-वेइ विरएप्पिणु॥ उप्परि जिणवर-पडिम चडावेँवि, विविह-विताण-णिवहु वन्धावेँवि॥ ××× ××× ××× णाणाविहहिँ विलेवण-भेएँहिँ, दीव-धूव-बलि-पुप्फ-णिवेएँहिँ॥ पुज्ज करेँवि किर गायइ जावेँहिँ॥ 14 9 1–5*a*. | 287 (a) रावणोऽपि सुखं स्नात्वा। 10 85.<br>(b) सिकता-रचितोत्तुङ्ग-पीठबन्ध°। 10 87.<br>(c) प्रतिमार्हतः। 10 86.<br>(d) स्थापयित्वा। 10 89.<br>(e) °वितानके। 10 88.<br>(f) धूपैरालेपनै. पुष्पैर्मनोज्ञैर्बहुभक्तिभिः। विधाय महतीं पूजाम्॥ 10 89–90.<br>VP. (a) वरवालुया पुलीणे। 10 47.<br>(b) कणयपीढे ठावेइ पडिमाओ जिणवरिन्दाणं। 10 46.<br>(c) धरिय-वियाण°। 10 47.<br>(d) काऊण महापूयं संथुणइ ××× तस्स संथुणन्तस्स तओ॥ 10 47–48. |
| 288 दहमुहु पडिम लेवि विहडप्फडु। 14 9 8. | 288 दशाननः क्षिप्रं गृहीत्वा प्रतियातनाम्। 10 92. |
| 289 तुरिउ गवेसहोँ। 14 9 9*a*. | 289 विज्ञायतामरम्। 10 92.<br>VP. गवेसेह। 10 49. |
| 290 'लेहु' भणेप्पिणु। 14 13 9*a*. | 290 आज्ञापयत् × ×। त्वरितं गृह्यतामेषः। 10 99. |
| 291 सलिलहोँ णीसरिउ। 15 1 6. | 291 निर्जगाम जलाशयात्। 10 102. |
| 292 थिउ समुहाणणु। 15 1 9*b*. | 292 VP. अहिमुहं। 10 59. |
| 293 सम्भीसिउ। 15 2 2 | 293 दत्वाऽभयम्। 10 102. |

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| 294 थविउ परोप्परु सुर-पवरु ॥<br>'अहोँ अहोँ अणीइ रक्खेहिँ किय,<br>एक्कु एँ वहु अण्णु वि गयणेँ थिय । ॥<br>××× ××× × ××<br>तं णिसुणेँवि णिसियर लज्जियइँ,<br>थिय महियलेँ ॥ 15 3 3–6. | 294 (a) विचेरुरंबरे वाचः सुराणाम् ××× ।<br>अहो महानयं वीरैरन्यायः कर्तुमीप्सितः ।<br>10 108–109.<br>(b) बहवश्च नभश्चराः । 10 110.<br>(c) इति श्रुत्वा ××× त्रपायुक्ताः<br>भुवं याताः खेचराः । 10 111. |
| 295 पडिहारेँ अक्खिउ रावणहोँ,<br>परमेसर ×××' । 15 4.1 | 295 प्रतीहारेण चाख्यातमिति कैलासकम्पिने ।<br>'देव ××× । 10 120.<br>VP. पडिहारेणक्खाए । 10 6. |
| 296 तिजगविहूसणेँ आरुहिउ । 15 4 6 | 296 आरुह्य त्रिजगद्भूषनामानं मत्तवारणम् ।<br>10 122.<br>VP. आरूढो ××× भुवणालङ्कारमत्तगयं ।<br>10 61. |
| 297 माहेसर-पुरवइ विरहु किउ,<br>णिविसद्धेँ मत्त-गइन्देँ थिउ ॥ 15 5 1. | 297 सहस्रकिरणं चक्रे विरथं ××× ततः<br>सहस्रकिरणः समारुह्य द्विपोत्तमम् ।<br>10 123–124.<br>VP. विरहो सहस्सकिरणो कओ खणद्धेण<br>सगामे । ××× आरूढो गयवरं ॥ 10 63. |
| 298 सण्णाहु खुरुप्पेँ कप्परिउ । 15 5 3 | 298 मुक्त्वा बाणा निर्भिद्य कङ्कटम् । 10 125.<br>VP. मुवइ सुनिसियबाणे<br>दहमुह-सन्नहणभेयकरे । 10 64. |
| 299 कहिँ धणु सिक्खियउ ॥<br>जज्जाहि ताम अब्भासु करेँ,<br>पच्छले जुज्झेज्जहि पुणु समरेँ ॥ 15 5 5-6 | 299 कुतस्तव उपदेशोऽयमायातः ××× ।<br>तावद्धनुर्वेदमधीष्व कुरु च श्रमं ततो मया<br>समं युद्धं करिष्यसि ॥ 10 127–128.<br>VP. सिक्खाहि ताव रावण धणुवेयं<br>× ताहे मए समाणं जुज्झसु । 10 65. |
| 300 णरवइ णिडालेँ कोन्तेण हउ । 15 5 8. | 300 बिभेद ×× तं कुन्तेनालिकपट्टके 10 129. |
| 301 ताम दसासेँण आयासेँण,<br>उप्पएवि पहु धरियउ । 15 5 9b. | 301 तावदुत्पत्य ××× तमष्टापदकम्पनः ।<br>××× गृहीतवान् । 10 131. |
| 302 णिउ णिय-णिलयहोँ ××× णियलियउ ।<br>15 6 1. | 302 नीत· स्वनिलयं बद्ध्वा । 10 132.<br>VP. बन्धिऊण नीओ निययावासं । 10 68. |
| 303 णं भइयएँ रवि गउ अत्थवणु । 15 6 2 | 303 इव नी(?मी)तिमुपागतः सहस्ररश्मिरैदस्तम् ।<br>10 133. |
| 304 जङ्घचारण-रिसिहेँ ××× सयकरहोँ<br>××× गय वत्त । 15 6 6-7 | 304 शतबाहुरथ श्रुत्वा ××× जङ्घाचारण-<br>लब्धीश· । 10 139. |
| 305 गुरु वन्दिय दिण्णइँ आसणइँ 15 7 1. | 305 प्रणामं च चक्रे । वरासनोपविष्टे यतौ ॥<br>10 142–143.<br>VP. कयपणामो ×× दिण्णासण° । 10 72. |
| 306 मुएँ सहसकिरणु । 15·7 2 | 306 सहस्रकिरणं ततो मुञ्च । 10 147.<br>VP. मुञ्चसु इमं सुयं मे । 10 76. |
| 307 पणवेप्पिणु वुच्चइ रावणेण । 15 7 4. | 307 उवाच कैकसीपुत्रः प्रणतः । 10 148. |

308 णिय-णन्दणु णियय-थाणें थवेंवि 15 8 2.

308 VP. ठविऊण नियरज्जे पुत्तं। 10 83.

309 चमरें अमरें दिण्णु वरु सूलाउहु 15 9 4.

309 असुरेन्द्रेण यद्दत्तं शूलरत्नं महागुणम्।
12 12.

VP. एयस्स सूलरयणं दिन्नं असुरेण। 12 6.

310 थिउ णवर गम्पि कइलास-धरें 15 9 5.

310 चिरेण × × प्रापाष्टापदभूधरम्। 12 72.

VP. अट्ठावयपव्वयं पत्तो। 12 36.

311 वन्देप्पिणु जिणवर-भवणाइँ। 15 9 8.

311 नमस्कृतजिनालयः। 12 78.

312 णलकुव्वरहों दुल्लङ्घ-णयर-परमेसरहों।
15 10 2.

312 नलकूवरः × × पुरे दुर्लङ्घ्यसंज्ञके 12 79.

VP. नलकुव्वरो त्ति नामं दुलङ्घपुरे परिवसइ।
12 38.

313 वलवन्तइँ जन्तइँ। 15 10 6.

313 उदारयन्त्राणि। 12 92.

314 मइँ होन्तिएँ। 15 12 1.

314 मयि सत्याम्। 12 104.

315 तहिँ तुमुलें जुज्झें × × ×,
जिह सहसकिरणु रणें रावणेण॥
तक्खणेंण, णलकुव्वरु धरिउ विहीसणेंण॥
15 15 6–7.

315 ततो महति संग्रामे × × विभीषणेन वेगेन
× × × नलकूवरः गृहीतः × × ×।
सहस्रकिरणे कर्म दशवक्त्रेण यत्कृतं।
विभीषणेन × × तत्कृतं नलकूवरे॥
12 142–144.

VP. गहिओ विहीसणेणं नलकुव्वरपत्थिवो समरे।
12 68

316 वाणर-चिन्धु × × × महिन्दहों णन्दणु।
17 3 9

316 सूनुर्महेन्द्रस्य कपिकेतोः। 12 205

VP. कइद्धओ महिन्दसुओ। 12 96

317 मइँ ताय जियन्तें। 17 5 10.

317 सत्येव मयि देवेन्द्र। 12 225

318 सिरिमालि पहरिसिउ। 17 6 8.

318 श्रीमाली × × × तुष्टः। 12 231

VP. सिरिमालीण सहरिसं। 12 103

319 दहमुह–पित्तिएण × × ×।
मुसुमूरिउ महारहो कणय-पहरणेणं 17 7 1

319 कनकेन ततो भित्वा जयन्तो विरथीकृतः।
श्रीमालिना॥ 12 234

VP. सिरिमालीण × × × कणएणं
विरहो कओ जयन्तो। 12 103

320 मुच्छा-विहलङ्घलु उट्ठिउ। 17 7 3.

320 मूर्च्छायाश्च परित्यागादुत्थिते। 12 235

VP. मुच्छावस-वेम्भलो जाओ। 12 103

321 भीसण-भिण्डिवाल-पहरण-धरु,
जाउहाण-रहु किउ सय-सक्करु। 17 7 4

321 आहत्य भिण्डिमालेन जयन्तेन ततः कृतः
श्रीमालिर्विरथो रोषात् प्रहरणेन। 12 236

322 सुरवइ-णन्दणेण × × × गय भामेंवि॥
आहउ वच्छत्थलें, पडिउ रसायलें॥
17 7 9–10

322 सुरराजस्य सूनुना स्तनान्तरे हतो गाढं
गदया पतितो भुवि। 12 240

VP. जयन्तेण × × × पहओ थणन्त-
रोवरि सिरिमालि गयप्पहारेणं। 12 104

323 सन्दण सन्दणेण संचूरइ,
गयवर गयवरेण मुसुमूरइ।
तुरउ तुरङ्गमेण विणिवायइ,
णरवर णरवर-घाएं घायइ॥ 17 9 4–5.

323 हन्यते वाजिना वाजी वारणेन मतङ्गजः।
तत्रस्थेन च तत्रस्थो रथेन ध्वस्यते रथः॥
12 264

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| 324 सारहि वाहि वाहि रहु तेत्तहें ××× <br> जेत्तहें सुरवइ। 17 10 1–3. | 324 उवाच सारथिं ××× तस्यैव शक्रसंज्ञस्य <br> संमुखो वाह्यतां रथः ॥ 12 305–306 <br> VP. वाहेहि रहवरं मे तुरियं इन्दस्स अहिमुहं। <br> 12 120 |
| 325 सरु अग्गेउ मुक्कु सहसक्खें। 17 14 6. | 325 निक्षिप्तमस्त्रमाग्नेयं नाथेन स्वर्गवासिनाम्। <br> 12 322 <br> VP. अग्गेयं पहरणं सुरिन्देण ×× विसज्जियं। <br> 12 126 |
| 326 सरवरग्गि उल्हाविउ ××× धूमलगत्तउ। <br> 17 14 9. | 326 धूमलक्ष्मांसं (? मास्त्रं) विध्यापितम्। <br> 12 327 |
| 327 बहल-तमोह-पहरणं पेसियं सुरेणं ॥ <br> किउ अन्धारउ तेण रणङ्गणु ॥ 17 15 1–2. | 327 सुरेन्द्रेण ततोऽसर्जि तामसास्त्रं समन्ततः। <br> तेनान्धकारिता चक्रे ककुभाम्। 12 328. <br> VP. इन्देण पुणरवि लहुं <br> विसज्जियं तामसं महासत्थं। 12 128. |
| 328 पेक्खेंवि णिय-बलु ओणल्लन्तउ। <br> मेल्लिउ दिणयरत्थु पजलन्तउ ॥ 17 15 4. | 328 ततो निज-बलं मूढं दृष्ट्वा रत्नश्रवः सुतः। <br> प्रभास्त्रममुचत् ॥ 12 330. |
| 329 णागपास सर मुअइ दसाणणु ॥ 17 15 5. | 329 यमविमर्दन ××× नागास्त्रमुज्झितम्। <br> 12 332. <br> VP. नाय-सरा ××× लङ्काहिवेण मुक्का <br> 12 129. |
| 330, गारुडत्थु वासवेंण विसज्जिउ। I7 15 7. | 330 गारुडास्त्रं ततो दध्यौ सुरेन्द्रः। 12 336. |
| 331 खगउड-पवणन्दोलिय मेइणि, <br> डोलारूढी णं वरकामिणी। 17 15 8. | 331 पक्षवातेन तस्याभूत् ××× <br> दोलारूढमिवाशेषं×××बलम्। 12 337. |
| 332 तिजगविहूसणें गएँ चडिउ। 17 15 10$a$ | 332 आरूढस्त्रिजगद्भूषम्। 12 340 <br> VP. आरुहइ ××× भुवणालङ्कार-मत्तगयं। <br> 12 131. |
| 333 झम्प देवि अंसुएँण णिबद्धउ। 17 17 4. | 333 तत उत्पत्य ××× वस्त्रांशुकेन देवेन्द्रम्। <br> 12 346–347. <br> VP. दिव्वंसुएण बद्धो। 12 137. |
| 334 ताव जयन्तु दसाणण-जाएं <br> आणिउ वन्धेंवि। 17 17 6. | 334 राक्षसाधिपपुत्रोऽपि गृहीत्वा वासवात्मजम्। <br> 12 348. |
| 335 त पडिवण्णु सव्वु सहसारें। 17 18 9. | 335 VP. सहस्सारो इच्छइ सव्वमेयं तु। <br> 12 137. |
| 336 गउ पव्वज्जेंवि। 17 18 10$a$. | 336 दीक्षां जैनेश्वरीं प्राप। 13 106. <br> VP. गिण्हइ ××× पव्वज्जं। 13 51. |
| 337 रणें माणु मलेवि पुरन्दरहों <br> परियञ्चेंवि सिहरइँ मन्दरहों। <br> आवइ पडीवउ जाव पहु ॥ 18 1. | 337 असौ देवाधिपग्राहो यातो मन्दि(?न्द)रम- <br> न्यदा। जिनेन्द्रवन्दनां कृत्वा प्रत्यागच्छत्॥ <br> 14 2. <br> VP. सो ××× मेरुं गन्तुण चेइयहराइ <br> थोऊण पडिनियत्तो आगच्छइ। 14 1. |

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| 338 मारिचि पपुच्छिउ रावणेण । 18 1 2. | 338 पप्रच्छ × × × मारीचम् । 14 5.<br>VP. परिपुच्छइ मारीई । 14 3. |
| 339 उट्टु कलयलु सुम्मइ काईं माम ।<br>18 1 3. | 339 अयि मारीच मारीच कुतोऽयं निनदो महान्।<br>14 6.<br>VP. कस्सेसो मेघसरिसनिग्घोसो । 14 3. |
| 340 जइ णामेण अणन्तवीरु । 18 1 4. | 340 अनन्तबल-सञ्ज्ञया कथितो मुनिः । 14 10. |
| 341 देवागमु । 18 1 6. | 341 देवागमः । 14 7. |
| 342 परियञ्चेंवि णवेंवि थुणेंवि णिविट्ठु 18 1 8. | 342 नमस्कृत्य स्तुत्वा × × ×<br>स्थितः समुचितावनौ । 14 14. |
| 343 महवयइँ को वि कों वि अणुवयइँ ×× ×।<br>कों वि सम्मत्तु लएवि थिउ ॥ 18 1 9. | 343 सम्यग्दर्शनमायाताः केचित् केचिदणुव्रतं ।<br>महाव्रतधराः केचिज्जाताः । 14 354. |
| 344 धम्मरहु महारिसि भणइ तेत्थु × × ×।<br>× × रयणायरें रयणु ण लेहि 18 2 1–2. | 344 अथ धर्मरथाख्येन मुनिनाऽभाषि × × ×।<br>द्वीपोऽयं धर्मरत्नाना × × × गृह्यतामेक-<br>मप्यस्माद्रत्नम् ॥ 14 355–356.<br>VP. भणिओ धम्मरवणं मुणिणा<br>××× रयणद्दीवे जहा रयणं । 14 151. |
| 345. 18 2 5–7. | 345 cf हुताशनशिखा पेया बद्धव्यो वायुरंशुके ।<br>उत्क्षेप्तव्यो धराधीशः । 14 363. |
| 346 णउ सक्कमि वउ धरेंवि । 18 2 9*b*. | 346 न समर्थोऽहं सेवितुं यत्तपोव्रतं । 14 364.<br>VP. असमत्थोहं । 14 152. |
| 347 परिचिन्तेंवि । 18 3 1. | 347 अवधार्य । 14 370. |
| 348 जं महँ ण समिच्छइ चारुगत्तु,<br>तं मण्डएँ लएमि ण पर-कलत्तु । 18 3 2 | 348 न मया नारी, परस्वेच्छाविवर्जिता ।<br>गृहीतव्या ॥ 14 371 |
| 349 महिन्दु महिन्द-णामें पुरवरें । 18 3 4 | 349 महेन्द्राख्यः × × × महेन्द्रनगरं तस्य पुरम्।<br>15 13–14<br>VP. महिन्दनयरं कयं महिन्देणं । 15 10 |
| 350 तहों हियवेय णामेण भज्ज,<br>तहों दुहिय अणसुन्दरि मणोज्ज । 18 3 5 | 350 (a) नार्यां हृदयवेगायाम् । 15 15<br>(b) अञ्जनासुन्दरी त्रैलोक्यसुन्दरी 15 16<br>VP. (a) हिययसुन्दरीए महिन्द-भज्जाएँ 15 11<br>(b) वरअञ्जणसुन्दरि । 15 12 |
| 351 झिन्दुएण रमन्तिहें । 18 3 6 | 351 कन्दुकेनासौ रममाणा । 15 21<br>VP. कीलन्ती ते(?गे)न्दुएण । 15 13 |
| 352 उप्पण्ण चिन्त । 18 3 7 | 352 °चिन्तातिदुःखितः । 15 22 |
| 353 गउ ××× जिणु-अट्ठाहिएँ अट्ठावयहों ।<br>18 3 9 | 353 फाल्गुनाष्टदिनोत्सवे जग्मुरष्टापदे ।<br>18 74-75 |
| 354 एत्तहें वि ताव पल्हाय-राउ ××× आउ ।<br>18 4 1 | 354 प्रह्लादोऽपि तदाऽयासीत् । 18 78<br>VP. पल्हाओ वि नरवई ×× गन्तूण । 15 33 |
| 355 मयणाउरु पवणञ्जय-कुमारु ।<br>णउ विसहइ तइयउ दिवसु एन्तु ॥<br>18 5 1-2 | 355 दिवसानां त्रयं सेहे न प्राह्लादिः प्रतीक्षितुम् ।<br>मन्मथसंभवैः पूरिता ×× वाणै ॥ 15 94–95.<br>VP. न सहइ पवणंजओ गमिउं<br>मयणोरगावरद्धो । 15 43–44, |

356 णउ विसहउँ तइयउ-दिवसु । 18 6 2.

356 अतिवाहयितुं नाहं प्रभवामि दिनत्रयम् । 15 125

357 जइ अज्जु ण लक्खिउ पियहेँ वयणु,
तो कल्लएँ महु णिरुत्तउ मरणु ॥ 18 6 3.

357 VP. जइ तं महिन्दतणयं अज्ज ।
न पेच्छामि ××× तो विगयजीवओ
हं होहामि न एत्थ संदेहो ॥ 15 54.

358 तं णिसुणेंवि वुच्चइ पहसिएण,
××× वयणें पहसिएण । 18 6 4

358 एवमुक्तस्ततोऽवोचदाशु प्रहसितो हसन् । 15 128.

359 थिय जाल गवक्खएँ दिट्ठ बाल । 18 6 7

359 वातायनस्थितौ मुक्ताजालतिरोधानवञ्चना तामपश्यताम् । 15 139.

360 एत्थन्तरेँ ××× चवइ वसन्तमाल । 18 7 1

360 अत्रान्तरे ××× वसन्ततिलकाभिधा । अभाषत ॥ 15 147.
VP. एयन्तरम्मि सहिया वसन्ततिलय त्ति नामओ भणइ । 15 65.

361 सहलउ तउ माणुस-जम्मु माएँ,
भत्तारु पहञ्जणु लद्धु जाएँ ॥ 18 7 2

361 अहो परमधन्यत्वं सुरूपे भर्तृदारिके ।
पित्रा वायुकुमाराय यद् दत्तासि । 15 148.
VP. धन्नासि तुमं बाले जा दिन्ना पवणवेगस्स । 15 65.

362 सिरु विहुणेंवि भणइ वि मीसकेस ।
सोदामणिपहु पहु परिहरेवि,
थिउ पवणु कवणु गुणु संभरेवि ॥ 18 7 3-4

362 मिश्रकेशीति ××× अवदत् ××× धूतधम्मिल्लपल्लवम् । विद्युत्प्रभं परित्यज्य वायोश्लाघसि यद् गुणान् ॥ 15 155.
VP. विज्जुप्पभं पमोत्तुं पवणंजयं पससति ××× परसमूढे । 15 68.

363 (a) जं अन्तरु गोपय-सायराहुँ 18 7 5
(b) तं विज्जुप्पह-पवणञ्जयाहुँ । 18 7 8

363 भेदो वायोर्विद्युत्प्रभस्य च ××× गोष्पदसाम्बुधेश्च यः । 15 160.

364 आएँहिँ आलावेँहिँ कुविउ णाहु ।
थिउ ××× उक्खय-खग्ग-करु ॥
'रिउ रक्खउ विहि-मि लेमि सिरइँ ॥ 18 7 9.

364 (a) इत्युक्ते क्रोधानलविदीपितः । 15 163.
(b) समाकर्षन् सायकः । 15 164.
(c) लुनाम्यतोऽनयोः ××× मूर्धानमुभयोरपि । विद्युत्प्रभोऽधुना रक्षां करोतु ॥ 15 166.
VP. सोऊण वयणमेयं पवणगई रोसपसरियामरिसो आयड्ढइ असिवरं । 15 71.
(b) सिराइं छिन्दामि दोह्न वि जणीणं ××× करेउ विज्जुप्पहो इहइं । 15 73.

365 करि-सिर-रयणुज्जलिय । 18 8 2.

365 मत्तेभकुम्भदारणकारिण. । 15 173
VP. गयकुम्भदा[र]णसमत्थं । 15 75.

366 णिय-आवासहोँ । 18 8 3.

366 वसतिमात्मनः । 15 177.
VP. निययावासं । 15 77.

367 गय रयणि ताहु । 18 8 4.

367 आगता क्षय विभावरी । 15 185.
VP. रयणी गोलीणा । 15 80.

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| 368 रवि उग्गउ । 18 8 4. | 368 उदियाय च तिग्मांशुः । 15 181.<br>VP. दिवसयरो उदिओ । 15 83. |
| 369 उम्माहउ लाइउ जन्तएण । 18 8 6. | 369 तेन नितान्तं दुःखिताऽभवत् । 15 193.<br>VP. सोऊण गमणं तिस्स बाला चिन्तेइ 15 85. |
| 370 कर-चरण धरेप्पिणु राणऍहिँ । 18 8 8. | 370 श्वसुरेण धृतः पाणौ जनके च । 15 215. |
| 371 परिचिन्तियउ । 18 8 9*a*. | 371 दध्यौ । 15 216. |
| 372 एक्क-वार करयलें धरेंविणु<br>पुणु × × × परिहरेंविं । 18 8 9*b*. | 372 समुह्य शातयाम्येनां दुःखेनासङ्गजन्मना । 15 217. |
| 373 दूउ विसज्जियउ । 18 9 9. | 373 दूतः प्रेषितः । 16 35. |
| 374 वरुणहों णन्दणेहिँ ।<br>× × राजीव-पुण्डरीएहिँ × × खरदूसण<br>× × धरिय णवर ॥ 18 10 1–2. | 374 (a) राजीवपौण्डरीकायाः × × × वरुणनन्दनाः । 16 48.<br>(b) गृहीत खरदूषणः । 16 51.<br>VP. (a) राईवपुण्डरीया पुत्ता । 16 19.<br>(b) वरुणसुएहि गहिओ खरदूसणो । 16 24. |
| 375 सालयहुँ म होसइ कहि-मि घाउ । 18 10 4. | 375 खरदूषणभद्रस्य × × × मा भून्मरणसंप्राप्तिः 16 53. |
| 376 ओसरु दुट्ठ-दारें । 18 10 8. | 376 अवसर्पाशु × × × दुरीक्षणे । 16 87. |
| 377 अच्छिउ अच्छन्तें जीउ महु,<br>जन्तें जाएसइ पइँ जि सहुँ ॥ 18 10 9. | 377 (a) तिष्ठताऽपि त्वया × × × जीवितास्मि ।<br>जीविष्याम्यधुना स्वामिन् कथं दूरंगते त्वयि ॥ 16 91–92.<br>(b) मरणं भवेत् । 16 95.<br>VP. जीयं मरणं वि तुमे आयत्तं मज्झ । 16 43. |
| 378 माणस-सरवरें आवासु मुक्कु,<br>अत्थवणहों ताम पयङ्गु ढुक्कु ॥ 18 11 2. | 378 संप्राप्तो मानसं सरः । आवासयत्तटे तस्य ॥ 16 98.<br>VP. उवट्ठिओ माणससरम्मि × × ×<br>रइओ तत्थ णिवेसो । ताव च्चिय अत्थगिरिं<br>कमेण सूरो समल्लीणो । 16 44–45 |
| 379 चक्की वि दिट्ठ विणु चक्कएण,<br>वाहिज्जमाण मयरद्धएण ॥ 18 11 4. | 379 (a) एकाकिनीमेकामाकुलां चक्रवाकिकां<br>वियोगानलसंतप्ताम् । 16 107.<br>(b) ददर्श । 16 113.<br>VP. तत्थेक्का चक्काई दिट्ठा<br>× × विरहग्गिगतवियङ्गी । 16 51. |
| 380 पक्खाहणन्ति × × पकन्दन्ति धन्ति ॥ 18 11 5. | 380 (a) धुन्वानां पक्षती वेगात् । 16 109.<br>(b) नानाचेष्टितकारिणीम् । 16 107.<br>VP. विहुणइ पक्खावलिं<br>उद्धाइ चलइ वेवइ । 16 52. |
| 381 जाउ तहों कलुण-भाउ,<br>मइँ सरिसु अण्णु ण को वि पाउ 18 11 6. | 381 (a) कृपादतः । 16 113.<br>(b) पापचेतसः । 16 122. |

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| 382 उप्पएंवि णहङ्गणें वे वि गय। 18 11 9. | 382 पुरः प्रहसितं कृत्वा वायुर्गगनमुद्ययौ। 16 148.<br>VP. दोण्णि वि गयणङ्गणेण वच्चन्ता। 16 63. |
| 383 पत्त अञ्जणहें भवणु<br>पच्छण्णु होवि थिउ कहि-मि पवणु ॥<br>गउ पहसिउ अब्भन्तरें पइट्ठु,<br>××× आगमणु सिट्ठु ॥ 18 12 1–2. | 383 (a) प्राप्तश्चाञ्जनसुन्दर्या गृहे प्रग्रीवकोदरे।<br>वायुरस्थात्प्रविष्टस्तु तस्याः प्रहसितोऽन्तिकं। 16 151.<br>(b) अकथयत्तस्यै पवनञ्जयमागतम्। 16 154.<br>VP. पहसिओ ××× अब्भिन्तरं पविट्ठो। 16 64. |
| 384 एवड्डु पुण्णु जइ। 18 12 5. | 384 अपुण्याम्। 16 156. |
| 385 पल्लङ्कें चडिउ करें लेवि देवि। 18 12 8. | 385 गृहीत्वा दयितः पाणौ शयने समुपाविशत्। 16 171. |
| 386 तं मरुसेज्जहि मिगणयणि। 19 1 5. | 386 देवि मा कार्षीरुद्वेगं त्वम्। 16 229.<br>VP. मा उव्वेयस्स देहि अत्ताणं। 16 84. |
| 387 कर मउलिकरेप्पिणु विण्णवइ,<br>रयसलहें गब्भु जइ संभवइ।<br>तो उत्तरु काइँ देमि जणहों ॥ 19 1 2–3. | 387 कृत्वा करयुगाम्भोजं जगादाञ्जनसुन्दरी<br>×× ऋतुमती ××× ततस्त्वद्विरहे<br>गर्भो ममावाच्यो भविष्यति ॥ 16 231–232.<br>VP. अज्जं च्चिय उडुसमओ ××× गब्भो कयाइ<br>उयरम्मि होही वयणिज्जयरो। 16 86. |
| 388 कङ्कणु ××× समप्पेंवि। 19 1 4. | 388 वलयं दत्वा। 16 238 |
| 389 एउ काइँ कम्मु पइँ आयरिउ। 19 1 7. | 389 तव केनेदं कृतं कर्म। 17 4 |
| 390 °भयाउरउ संजायउ वे वि णिरुत्तरउ। 19 2 4. | 390 भीता निरुत्तरीभूताम्। 17 16 |
| 391 हक्कारेंवि पभणिउ कूर-भड्डु।<br>'एयउ ××× माहेन्दपुरहों दूरन्तरेंण।<br>परिघिववि आउ सहुँ रहवरेंण ॥ 19 2 5–7. | 391 क्रूरनामानं क्रूरमाहूय किङ्करं ×××<br>इत्यूचे। ××× नीत्वेमां महेन्द्रपुरगोचरं यानेन<br>सहितां सख्या निक्षिप्यैहि। 17 12–13. |
| 392 गउ वे वि चडावेंवि। 19 2 9. | °392 सख्या समं समारोप्य यानम्। 17 18.<br>VP. समयं सहियाएँ अञ्जणा<br>××× जाणम्मि समारूढा। 17 8. |
| 393 अञ्जण ××× ओआरिया। 19 2 10. | 393 अवतार्यैताम्। 17 21. |
| 394 रवि अत्थन्तओ, अञ्जणाएँ केरउ<br>दुक्खु वि असहन्तओ। 19 3 1. | 394 ततोऽञ्जना समालोक्य दुःखमारादिवोत्तमां<br>××× रविरस्तमुपागमत्। 17 22.<br>VP. ताव य अत्थंगओ सूरो। 17 9. |
| 395 सा दुक्खु दुक्खु परियलिय णिसि 19 3 5. | 395 निशां निन्ये कृच्छ्रेणासौ। 17 29. |
| 396 पट्टणें हट्ट-सोह करहों। 19 3 8. | 396 पुरस्य क्रियतां शोभा। 17 36. |
| 397 णं ××× सिरें वज्जेण हउ। 19 4 5. | 397 वज्रेणेवाहते श्रुती। 17 39. |
| 398 दुस्सील दुट्ठ ××× विणु खेवें<br>णयरहों णीसरउ। 19 4 6. | 398 निर्वास्यतां पुरादस्मादरं सा पापकारिणी। 17 39.<br>VP. (a) घाडेह पावकम्मा बाला ×× एसा। 17 20.<br>(b) घाडेह लहुं पुरवराओ। 17 24. |

| | |
|---|---|
| 399 पभणइ आणन्दु मन्ति सुचवि । 19 4 7. | 399 ततो नाम्ना महोत्साहः सामन्तोऽस्याति-वल्लभः जगाद । 17 40. |
| | VP. नामेण महुच्छाहो सामन्तो भणइ । 17 21. |
| 400 वणु गम्पि पइट्ठउ । 19 5 8. | 400 समं सख्या ×× प्राविशद् वनम् । 17 65. |
| 401 धाहाविउ । 19 5 8. | 401 सा चक्रे परिदेवनम् । 17 66 |
| | VP. करेइ परिदेवणं बाला ॥ 17 30. |
| 402 विहि मि कलुणु कन्दन्तियहिँ 19 5 10. | 402 अत्यन्तदीनमेतस्यां रुदन्त्याम् । 17 79. |
| 403 हरिणेहिँ वि दोवउ मेल्लियउ । 19 5 10. | 403 मृगीभिरपि निर्मुक्ताः सुस्थूला बाष्पबिन्दवः । 17 79. |
| | दर्भानुपात्तान् विजहुर्हरिण्यः । Raghuvams'a 14 37. |
| 404 पलियङ्क-गुह । 19 6 6. | 404 पर्यङ्कगुहाख्याम् । 17 213. |
| | VP. पलियङ्कगुहा° । 17 75. |
| 405 णामेण भडारउ अमियगइ । 19 6 7. | 405 अमितगत्याख्यः । 17 139. |
| | VP. अमियगई । 17 47. |
| 406 जिण-पडिम सवत्तिहेँ मच्छरेण, परिचित्त पस तं पुड्ढु दुहु । 19 7 4–5 | 406 (a) सपत्न्यै क्रुद्धया तया चक्रे बाह्याव-काशासौ जिनेन्द्रप्रतियातना ॥ 17 168. |
| | (b) तेनातिदुःखं समागमत् । 17 198. |
| | VP. (a) °सवत्तीए ×× रुट्ठाए सिद्धपडिमा ठविया घरबाहिरुद्देसे । 17 62. |
| | (b) तं एस-महादुक्खं अणुहूयं । 17 70. |
| 407 एवहिँ पावेसहि सयल-सुहु । 19 7 5. | 407 अल्पैरेव च तेऽहोभिः । प्रियसङ्गो भविष्यति । 17 210. |
| 408 कीलाल-सित्त-केसर-पसरु । 19 7 8. | 408 °कीलालशोणकेसरसञ्चय° । 17 224. |
| | VP. केसरारुणिओ । 17 77. |
| 409 °गुञ्ज-सरिस-णयणु । 19 7 9 | 409 गुञ्जाक्षः । 7 235. |
| 410 उप्पएँवि आयासेँ वसन्तमाल । 19 7 11 | 410 उत्पत्य त्वरिता व्योम्नि सख्यस्याः । 17 240. |
| 411. 19 8 1-6 | 411. 17 255–257. |
| 412 रक्खहोँ सहिय । 19 8 6. | 412 कुरुत त्राणमस्याः । 17 257. |
| | VP. रक्खसु । 17 81. |
| 413 गन्धव्वाहिवइ ××× पर-उवयार-मइ । 19 8 7 | 413 गन्धर्वः ××× कारुण्याच्छेषमीयिवान् । 17 242. |
| 414 मणिचूडु रयणचूडहेँ दइउ । | 414 मणिचूलाख्यं रत्नचूला निजाङ्गना 17 243. |
| 415 गीउ गीउ ××× मणोहरु । 19 9 1 | 415 गीतं केनाप्येतन्मनोहरम् । 17 284. |
| | VP गाइउं पवत्तो ××× मणहरं । 17 85. |
| 416 को वि सुहि वसइ वणेँ । 19 9 2 | 416 (a) कोऽप्यनुकम्पकः । 17 285. |
| | (b) महारण्येऽपि ×× सुहृदो जनः 17 287. |
| 417 कहोँ धीयउ कहोँ कुलउचियउ, कसु केरउ एवड्डु दुहु, वणेँ अच्छहोँ जेण । 19 9 10. | 417 इयं का दुहिता कस्य वा शुभा । पत्नी वा कस्य कस्माद् वा महारण्यमिदं श्रिता । 17 328. |
| 418 माहवमासहोँ वहुलट्ठमिएँ । 19 9 5. | 418 चैत्रस्य बहुलाष्टमी । 17 364. |
| | VP. बहुलट्ठमी य चेत्तस्स । 7 107 |

449 सामीरणि आलिङ्गिउ । 20 3 2.
450 ताव दसाणणु वरुणहों पुत्तेंहिं,
वेढिउ चन्दु जेम जीमुत्तेंहिं ॥ 20 6 7.

451 कुव्वाएं रवि मेहहुँ मेल्लावियउ । 20 7 9
452 संवेढेंवि विज्जा-लङ्गूलें । 20 8 1-2

453 ताम पधाइउ वरुणु । 20 8 2
454 तहिं अवसरें पवणञ्जय-सारें ×××
××× णिय-लङ्गूलें वेढेंवि धरिय कुमार ।
20 9 8-9
455 णिय-णन्दण-चन्दणेण स-करुणहों,
पहरणु हत्थें ण लग्गइ वरुणहों,
रावणेण ××× धरिउ रणङ्गणें ।
20 10 1-2
456 कोक्कावेप्पिणु वरुणु दसासें । 26 11 3
457 मरणु गहणु जउ सव्वहों वीरहों ।
णवर पलायणेण लज्जिज्जइ । 20 11 4-5
458 तासु सिढइ जो सो ज्जि अयाणउ ।
20 11 8
459 तुहुँ महु राणउ ।
460 महु सुय णामें सच्चवइ,
करि ताएँ समाणउ पाणिग्गहणु । 20 11 9

461 दिज्जइ पउमराय सुग्गीवें,
खरेंण अणङ्गकुसुम ××× ,
णल-णीलेहिं श्रीय सिरिमालिणि,
अट्ठ सहास धुम परिणेप्पिणु ।
20 12 8–10.

449 परिष्वज्य हनूमन्तम् । 19 24.
450 ततोऽसौ युगपत पुत्रैः वरुणस्य समावृतः ।
आदित्य इव गर्जद्भिः प्रावृषेण्यबलाहकैः । 19 47.
VP. दहवयणो वरुणस्स सुएहिं वेढिओ
मेहेहिं व दिवसयरो पाउसकाले । 19 24
451 महारयसमीरेण घनव्रज्या इव । 19 53.
452 कश्चिल्लाङ्गूलपाशेन विद्यारचितमूर्तिना
आकर्षत् । 19 55.
453 तं दृष्ट्वा × × अभ्याजगाम वरुणः । 19 57.
454 तावत् पुत्रशतं तस्य बद्धं पवनसूनुना ।
19 60.
VP. गिण्हइ वरुणस्स नन्दणा हणुओ । 19 28.
455 श्रुत्वा पुत्रशतं बद्धं वरुणः शोकविह्वलः ।
विद्यास्मरणनिर्मुक्तो बभूव श्लथविक्रमः × ×
रावणः × × इमं क्षिप्रं जग्राह रणकोविदः । 19 62.
VP. रावणो वि बन्धइ वरुणं । 19 28.
456 आनाय्य वरुणोऽवाचि रावणेन । 19 89.
457 द्वयमेव रणे वीरैः प्राप्यते × × × ।
ग्रहणं मरणं वाऽपि कातरैश्च पलायितुम् । 19 91.
458 तवात्र लोके मूढो अन्यो तिष्ठति वैरभावे ।
19 93.
459 स्वामी त्वमस्माकम् । 19 97.
460 गृहाण तन्मे सुता × × ×
सत्यवतीति नाम्ना । 19 99.
VP. हणुयस्स देइ कन्नं सच्चमई नाम नामेणं ।
19 32.

461 (a) सुग्रीवसंज्ञस्य × × × तनूजा
× × × पद्मरागा । 19 108–119.
(b) विवाहः ××× विनिर्मितः । 19 126.
(c) ददौ समीरप्रभवाय कन्या अनङ्गपुष्पेति
××× गता प्रसिद्धिम् । 19 102–103.
(d) अनलः × × × हरिमालिनीं
× × × ददौ × × × हनूमते । 19 105.
(e) इति क्रमेणास्य बभूव योषितां
परं सहस्राद् गणनम् । 19 106.
VP. (a) हणुयस्स × × × दिन्ना
कन्ना अणङ्गकुसुमात्ति नामेणं । नलेण दिन्ना
कन्ना हरिमालिणि त्ति नामेणं । 19 34–36.
(b) दुहियं × × सुग्गीवो नामेण पउमरागं
19 37.
(c) हणुएण वरतणू सा परिणीया । 19 41
(d) एवं सहस्समेगं जायं
हणुयस्स पवरमहिलाणं । 19 42.

# ADDITIONS AND CORRECTIONS

## INTRODUCTION

| p | l. | *Correct* |
|---|---|---|
| 4 | 28 | -vimaddiĕna *for* -vammiyahiṃ |
| 6 | 41 | Orthography |
| 8 | 4 | emphasizes |
| 8 | 39 | Mūla |
| 13 | 40 | मट्ठ |
| 13 | 44 | पयट्टइ |
| 16 | 44 | Kīrti |
| 17 | 31 | *jivantahum* |
| 19 | 30 | omit this line. |
| 19 | 54 | *-Jasakitti* |
| 27 | 45 | also |
| 28 | 33 | metre |
| 29 | 17 | Apabhraṁśa |
| 42 | 8 | *Sirimunisuvvaya* |
| 48 | 32 | composing *for* coming |
| 50 | 2 | Ghātaka *for* Bhātaka |
| 51 | 26 | portions |
| 51 | 27 | are somewhat |
| 51 | 42 | omit 'quotations from which are found in SC' |
| 53 | 36 | पुप्फ |
| 56 | 5 | *karaviṁ* |
| 58 | 47 | Loss of *ya-* |
| 58 | 50 | vowel |
| 60 | 26 | *bhiccattana-* |
| 60 | 27 | from *Surinda-* |
| 60 | 35 | *—iya-* |
| 61 | 50 | Foot-note figure 1 should be placed on 'form in *-a* or *-ā*' and foot-note (1) on p 62 should be on p 61. |
| 62 | 18 | omit the foot-note figure from *-aiṃ*[1]. |
| 63 | 32 | the one-moraic -ĕn. |
| 63 | 32 | the one-moraic -ēn |
| 64 | 53 | foot-note (3) is misplaced here. |
| 65 | 7 | Tagare *for* Tagore |
| 68 | 46 | (*-viṃ*) |
| 69 | 40 | put superscript 1 on 'suggestion'. |
| 73 | 30 | Introduction, p |
| 76 | 52 | Gandhodaka°, °vaśād, °sañjñāṁ |
| 78 | 10 | Scansion. |
| 79 | 20 | vakrah |

| p. | l. | *Correct* |
|---|---|---|
| 85 | 26 | Mahuaravanda |
| 85 | 43 | u u — |
| 86 | 47 | Duvāhaya |
| 90 | 1–2 | Transpose first and second lines. |
| 91 | 40 | 6 + 4 + u u. |
| 94 | 18 | predicated |
| 94 | 40 | for *Pādhaḍī* |
| 94 | 41 | Āpalisaṁghīyaḥ |
| 95 | 8 | manner On |
| 95 | 13 | eighth |
| 95 | 39 | u — u |
| 96 | 18 | 4 + 4 + 4 + u — (or u u) u |
| 96 | 19 | 1., 3 Gana. |
| 97 | 23 | u u u/ — u instead of u — u/u,uuu |
| 98 | 14 | (— u —) |
| 98 | 15 | u — —, u — uu, — — u, uu — u |
| 99 | 34 | + 4 + 4+ 4 + u —). |
| 101 | 48 | unbecom- |
| 106 | 48 | fright |
| 107 | 1 | laughed |
| 110 | 41 | Kanaka |
| 110 | 47 | Bhānukarna |
| 112 | 12 | Mandodarī |
| 112 | 13 | Candranakhī's |
| 112 | 35 | Sugrīva |
| 116 | 33 | destroyed |
| ,, | ,, | he could jump. |

## TEXT

| p. | l. | *Correct* |
|---|---|---|
| ३ | 13 | तिण्ण मि (A.'s reading) |
| ४ | 6 | कल्लोला-णिट्ठिय |
| ५ | f. n 42 | s के |
| १० | 9 | जम्वूदीउ |
| " | 15 | कुलयर उप्पण्णा |
| ११ | 13 | कन्दप्पहों |
| १३ | 3 | –महागिरि ण्हवणवीढु |
| १६ | 16 | ण्हविउ[3] |
| १७ | 17 | जें[27] वुत्तउ |
| १८ | 6 | णिसुणेवि |
| २० | 9 | –भुक्खहि (P.'s reading) |
| " | 16 | ' आमेल्लेंवि |
| " | 17 | drop the inverted coma |
| २१ | 6 | वोल्लइ[25] |
| " | 7 | अम्हेहिं |
| २३ | 17 | भडारउ ज जें |
| २४ | 2 | सपाइउ[4] ॥१ |
| " | 11 | जम्वीरि– |
| " | 20 | –जणियहें उप्परि[36] |
| " | f. n. 2 | मेल्लिवि |
| २५ | f. n. *3* 3 | P चउतीसाइसय० |
| ३२ | 2 | –वाहणहिं चडेप्पिणु[17] |
| ३३ | 2 | सट्ठिहि (A.'s reading) |
| ३८ | 19 | पइठ (P.'s reading) |
| ३९ | 4 | पर थिय उरें तोय-तुसार धवल |
| " | 2 | आवीलवि कच्छउ |
| ४० | 9 | गिरि-मेरु-सरिसु |
| ४५ | 2 | रहणेउरचक्कवाल-णयरें |
| ४८ | f. n. *11*·8 | P दिट्ठिहे |
| ४९ | 7 | अणुहुत्तउ (A.'s reading) |
| ५० | 22 | रिसि-सङ्घु |
| ५३ | 11 | उव्वेल्लेंवि (based on A.'s reading) |
| " | f. n. 12 | add 'S उव्वेल्लिवि' |
| ५४ | 4 | उप्पज्जेंवि |
| " | 9 | छेय-काले |
| ५५ | 16 | णरेंण |
| ५६ | 7 | करेंवि |
| ५७ | f. n. 29 | P S A |
| ५८ | 14 | अज्जुवि |
| ५९ | 7 | पाउ (A' reading) |
| ६० | End | add. [१३]. १. कपिशरीरेण, मुनिना वा. |
| ६२ | 14 | वेयमइ-अग्ग- |

| p. | l. | *Correct* |
|---|---|---|
| ६३ | 19 | –सामिसालु |
| ६४ | 9 | वण्णराहुँ |
| ७३ | 21 | मुण्डेँहिँ |
| ७५ | *10*·14 | drop this foot-note |
| ७६ | 10 | मणेँवि |
| ७८ | 5 | वोमविन्दु |
| ” | 14 | णिन्नुणेँवि |
| ८० | 19 | °कामण्ण |
| ८७ | 21 | नोयवेँवि for णो चवेवि |
| ९१ | 6 | युएवि |
| ” | 20 | सीसुप्परि |
| ९३ | 19 | चउद्दह– |
| ” | 22 | असिवर |
| ९४ | 1 | विरेल्लिय– |
| ” | 18 | –धाएं |
| ९५ | 2 | दुवारह |
| ” | 19 | एक्केण |
| ९८ | 22 | –पावालोलिउ (P.'s reading) |
| १०० | 15 | नमर-अड |
| ” | 22 | तम्वारु for त वारु |
| १०२ | 9 | तुहुँ |
| ” | 18 | पइँ |
| १०४ | 2 | खयहोँ |
| १०५ | 25 | थियइँ |
| ” | *11*·16 | PS वाहुवली° |
| १०८ | 8 | तणेण सावेँणं[2] |
| ” | 4 | पहावेँण |
| ” | f. n. 12 | °लुंचियाहं |
| ११४ | 16 | drop the query |
| ११५ | last | विलसति |
| ११६ | 8 | उल्लुक्कहोँ |
| ” | 10 | उप्परि करयल– |
| ” | 11 | कङउल्ला-केसरु |
| ” | 12 | कामिणि भिसिणि |
| ” | 14 | सलिल– |
|  | 21 | फलिह–कप्पूरेँहिँ |
| ” | ” | मुरहि–मिगमय– |
| ” | 24 | रिञ्छोलिहिँ |
| ११७ | 20 | तल्लिच्छउ[11] |
| ११८ | 8 | रयणेँहिँ |
| ” | 24 | केयइ-हात्थेँहिँ |
| ११९ | 14 | –मइँ[3] |
| १२० | 9 | पडुक्कउ |
| ” | ” | मुवेँण पकड्ढिउ |
| १२४ | 20 | नय-मय-णइ-मइलिय– |

| p. | l. | *Correct* |
|---|---|---|
| १२५ | 17 | मज्झें |
| १२६ | 12 | एत्तिउ 'दाहेण |
| १२८ | 2 | घुट्ठें |
| १३० | 14 | पच्चुत्तरु |
| " | 20 | सच्चु वि सारवन्तु' |
| १३१ | 2 | विहिँ |
| " | 21 | –मरु णरिन्द |
| " | last | मो इन्द्र |
| १३२ | 22 | वलहुँ |
| १३४ | 5 | भिच्चहुँ |
| " | 8 | णाहिँ |
| १३६ | f n. fourth line | लीलोद्धूतै० |
| १३७ | 15 | सुर-वगलामुहें |
| १४० | 11 | अरें |
| १४१ | 8 | कि सक्कइ |
| " | f. n. 1 | P तेण |
| १४३ | 2 | पडित्थिरु (S.'s reading) |
| १४४ | 5 | –वण्णु परत्तउ |
| १४९ | 3 | तुहुँ |
| " | 10 | तप्प-वेसु |
| " | 14 | परितोसिएँण, पहसिएँण |
| " | 24 | विज्जुप्पह– |
| १५० | 15 | करयलें, घरेँ वि, परिहरेँ वि, |
| " | 26 | विसज्जियउ |
| " | last but one | addy '४ वृथा' |
| १५२ | 17 | भन्तएँण |
| १५६ | f n 8.1 | A पहजण |
| १५७ | 3 | drop the query |
| १५९ | 12 | पिसायरउ |
| १६० | 22 | कन्तें |
| १६२ | 17.11 | A कित |

## INDEX VERBORUM

| p. | l. | Correct |
|---|---|---|
| 2 | after अडइ, | enter 'अडयणा 13 12 5 कुलटा |
| 3 | heading | (D I 18)' |
| 5 | ,, | Index |
| 6 | under आण | ,, |
| ,, | ,, आणन्तय | opponent |
| ,, | after आराह | drop आणवडीवय etc |
| | | enter 'आराहण 5 16 8 (आराधना) the Bhagavatī Ārādhanā' |
| 7 | heading | Index |
| 11 | under एत्थु | add 'एत्थ 6 15 6' |
| 16 | under खुरप्प | drop '15 5 3' |
| ,, | ,, खुरुप्प | add '15 5 3' |
| 20 | after चन्दिणय | enter 'चन्दुज्जय 18 7 8 (D. 3 4) कुमुद' |
| ,, | | drop the entry चाउल |
| 22 | after जन्तिय | enter 'जन्ती 14 10 2 यन्त्रिता' |
| 23 | under जा | drop '14 18 1' under जन्त and 'enl जन्तिय 14 4 8' |
| ,, | | correct जिह तिह, यथा . तथा |
| 27 | after णहङ्गण | drop the entry णहमणि |
| 31 | ,, तलय | enter '°तल्लिच्छय 14 8 4 [तल्लिप्स] आसक्त (D. 5 3)' |
| 39 | | for √ परीयड्ढ read √ परियड्ढ |
| 42 | after पायालय | enter '√पाड [पाटय्] pres. 3.s. पाडइ 5 4 2' |
| 63 | after सिरि | enter 'सिरि' 14 13 7 (corrupt for सिर°?) शिरस् or शिरा' |
| 64 | after सुम्म | enter 'सुर° 5 6 3 सुरा' |
| 66 | after अणुत्तरवाइ | enter 'अणुराह 12 4 9*a* अनुराधा' |
| 71 | after पायाललङ्क | enter 'पिसायरव 19 13 2 पिशाचरव (वन)' |

सयम्भुएवकिउ

# पउमचरिउ

(पढमो विज्जाहरकण्डो)



कइराय-सयम्भुएव-किउ

# पउमचरिउ



णमहं[1] णव[2]-कमल-कोमल-मणहर-वर-वहल-कन्ति-सोहिल्लं[3] ।
उसहस्स पाय-कमलं स-सुरासुर-वन्दियं सिरसा[4] ॥ १ ॥
दीहर-समास-णालं[5] सद्द-दलं अत्थ-केसरुग्घवियं[6] ।
बुह-महुयर-पीय-रसं सयम्भु-कव्वुप्पलं जयउ[7] ॥ २ ॥

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1 P. A. begins; ई० । ॐ नमो वीतरागाय; S. begins: ईप० । णमो वीतरागाय नमः. 2 S A नमह. 3 S A नव°. 4 After this Gatha S. gives the following seven stanzas of a *Jinendra–rudrāṣṭaka* and five laudatory stanzas:

पापान्धकलिणाशं मकरध्वजलोभमोहपुरदहनं । तपोभस्मभूषिताङ्गं जिनेन्द्ररुद्रं सदा वन्दे ॥ १ ॥
संयमवृषभारूढं तपउग्रमहन्त(?)तीक्ष्णशूलधरं । संसारकरिविदारं जिनेन्द्ररुद्रं सदा वन्दे ॥ २ ॥
विमलमतिचन्द्ररेषं विरचितसिल(?)शुद्धभावकपालं । व्रताचलशैलनिलयं जिनेन्द्ररुद्रं सदा वन्दे ॥३

गुणगणनरशिर(?)मालं दशध्वजोद्भूतविदितखट्वाङ्गं ।
तप(?)कीर्तिगौरिरचितं(?)जिनेन्द्ररुद्रं सदा वन्दे ॥ ४ ॥

सप्तभयडाम(?)डमरुकवाद्यं अनवरतप्रकटसंदोहं । मनबद्धसर्पपरिकरं जिनेन्द्ररुद्रं सदा वन्दे ॥५॥
अनवरतसत्यवाचाविकटजटामुकुटकृतशोभं । हुङ्कारभयविनाशं जिनेन्द्ररुद्रं सदा वन्दे ॥ ६ ॥

ईशानशयनरचितं जिनेन्द्ररुद्राष्टकं ललितमे(भा?)वं च ।
यः पठति भावशुद्धस्तस्य भवेज्जगति संसिद्धिः ॥ ७॥

चउमुह-मुहम्मि सद्दो दन्तमद्दं(?द्दे) च मणहरो अत्थो ।
विण्णि वि सयम्भुकव्वे किं कीरइ कइयणो सेसो ॥ १ ॥

चउमुहएवस्स सद्दो सयम्भुएवस्स मणहरा जीहा ।
भद्दासय-गोग्गहणं अज्ज वि कइणो ण पावन्ति ॥ २ ॥

जलकीलाएँ सयम्भू(भुं) चउमुहएवं च गोग्गह-कहाए ।
भद्दं च अत्थवोहे(मच्छवेहे?) अज्ज वि कइणो ण पावन्ति ॥ ३ ॥

तावच्चिय सच्छन्दो भमइ अवब्भंस-मच्च (?त्त)-मायङ्गो ।
जाव ण सयम्भु-वायरण-अङ्कुसो[?तच्छिरे]पडइ ॥ ४ ॥

सच्छन्द(ह)-वियड-दाढो छन्द(न्दो)लङ्कार-णहर-दुप्पिच्छो ।
वायरण-केसरड्डो सयम्भुपञ्चाणणो जयउ ॥ ५ ॥

5 P A नालं, S णाल. 6 S °हवघवियं. 7 P जयउं.

[पहिलउ जयकारेंवि[9] परम-मुणि मुणि-वयणें[10] जाहँ सिद्धन्त-झुणि ॥ १
झुणि जाहँ[11] अणिट्ठिय रत्तिदिणु जिणु हियएँ[12] ण फिट्टइ एक्कु[13] खणु ॥ २
खणु खणु वि जाहँ[14] ण विचलइ मणु मणु मग्गइ जाहँ मोक्ख[15]-गमणु ॥ ३
गमणु वि जहिँ णउ[16] जम्मणु[17] मरणु ॥ ४
5 मरणु वि कह होइ मुणीवरहँ[18] मुणिवर जे लग्गा जिणवरहँ ॥ ५
जिणवर[19] जें[20] लीय माणें[21] परहों(?) परु केव[22] ढुक्कु जें[23] परियणहों ॥ ६
परियणु मणें मण्णिउ[24] जेहिँ तिणु तिण-समउ णाहिँ[25] लहु णरय-रिणु[26] ॥ ७
रिणु[27] केम होइ भव-भय-रहियँ[28] भव-रहिय धम्म[29]-संजम-सहियँ[30] ॥ ८

॥ घत्ता ॥

10 जे काय-वाय-मणें[31] णिच्छिरियँ[32] (जे)[33] काम-कोह-दुण्णय-तरियँ[34] ।
ते[35] एक्क-मणेण सयंभुएँण वन्दिय गुरु[36] परमायरियँ[37][38] ॥ ९]

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## [ १. पढमो संधि ]

तिहुअणलग्गण-खम्भु[39] गुरु परमेट्ठि[40] णवेप्पिणु[41] ।
पुणु आरम्भिय रामकहँ[42] आरिसु[1] जोएप्पिणु ॥ १ ॥

15 [ १ ]

पणवेप्पिणु आइ-भडाराहों संसार-समुद्दुत्ताराहों[1] ॥ १
पणवेप्पिणु[2] अजिय-जिणेसरहों दुज्जय-कन्दप्प-दप्प-हरहों ॥ २

8 This whole Kaḍavaka is missing in P. 9 S A जयकारिवि. 10 S °वयणि, A °वयण. 11 S जाह. 12 S A हियइ. 13 इक्कु. 14 S जाव. 15 A मुक्ख°. 16 S ण. 17 A जम्मण. 18 S मुणीसराह. 19 S मुणिवर. 20 S A जे. 21 S पाण. 22 S किंव. 23 S जिं, A जे. 24 A मण्णिउं. 25 A नाहि. 26 S णरइ विणु. 27 S रइ. 28 S °रहिया. 29 S सम्म°. 30 S °सहिया. 31 S मणि. 32 S णिच्छया, A णिच्छिरया. 33 Metrically redundant. 34 S°तरिया. 35 S तं. 36 S गुण. 37 S परमायरिया. 38 After this Kaḍavaka, S A read the following Sanskrit stanza:

भवति किल विनाशो दुर्जनैः संगतानामिति वदति जनोऽयं सर्वमेतद्धि मिथ्या ।
उरगफणिमणीनां किं निमित्तेन राजन् भवति विषदोषो (S विषशेषो) र्निर्विषो वा भुजङ्गः ॥

39 S थंभु. 40 A परमेट्ठि. 41 P नवेप्पिणु. 42 P S °कहा.

1. 1 P समुद्द°. 2 A पणविप्पिणु.

१ आर्षं च रामायणम्.

पणवेप्पिणु संभवसामियहों तइलोक्क-सिहर-पुर-गामियहों ॥ ३
पणवेप्पिणु अहिणन्दण-जिणहों कम्मट्ठ-दुट्ठ-रिउ-[4]णिज्जिणहों[3] ॥ ४
पणवेवि[4] सुमइ-तित्थङ्करहों वय-पञ्च-महादुद्धर-धरहों ॥ ५
पणवेप्पिणु पउमप्पह-जिणहों सोहियँ[5]-भँव[6]-लक्ख-दुक्ख-रिणहों ॥ ६
पणवेप्पिणु सुरवर-साराहों जिणवरहों[7] सुपास-भडाराहों ॥ ७
पणवेप्पिणु चन्दप्पह-गुरुहों भवियायण-सँउण[2]-कप्पतरुहों[8] ॥ ८
पणवेप्पिणु पुप्फयन्त-मुणिहें[9] सुरभवणुच्छलिय-दिव्व-झुणिहें[10] ॥ ९
पणवेप्पिणु सीयल-पुङ्गमहों[11] कल्लाण-झाण[12]-णाणुग्गमहों ॥ १०
पणवेप्पिणु सेयंसाहिवहों अच्चन्त[13]-महन्त-पत्त-सिवहों ॥ ११
पणवेप्पिणु वासुपुज्ज-मुणिहें[14] विप्फुरिय-णाण-चूडामणिहें[15] ॥ १२
पणवेप्पिणु विमल-महारिसिहें[16] संदरिसिय-परमागम-[3]दिसिहें[17] ॥ १३
पणवेप्पिणु मङ्गलगाराहों [4]सँाणन्तहों[18] धम्म-भडाराहों ॥ १४
पणवेप्पिणु सन्ति[19]-कुन्थु[20]-अरहँ[21] [22]तिण्णि मि तिहुअणँ[23]-परमेसरहँ ॥ १५
पणवेवि मल्लि-तित्थङ्करहों तइलोक्क-महारिसि-कुलहरहों[24] ॥ १६
पणवेप्पिणु मुणि-सुव्वय-जिणहों देवासुर-दिण्णँ[25]-पयाहिणहों ॥ १७
पणवेप्पिणु णमि-णेमीसरहँ[26] पुणु पास-वीर-तित्थङ्करहँ[27] ॥ १८

॥ घत्ता ॥

इय चउवीस वि परम-जिण पणवेप्पिणु भावें ।
[28]पुणु अप्पाणउ पायडमि रामायण-कावें[29] ॥ १९

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3 P S णिज्जणहो. 4 P S पणवेप्पिणु. 5 P S सोसिय°. 6 A भवदुक्खलक्ख°. 7 P जिणव-रुहो. 8 P °कप्पतरूहो. 9 P पुप्पयंतमुणिहे, S पुप्फयंतमुणिहो, A पुप्फयंतमुणिहो. 10 S ज्झुणिहे. 11 P S पुंगवहो. 12 A णाणज्झाणारमहो. 13 A अत्तंत. 14 P °झुणिहो, S °मुणिहिं, A °फणिहो corrected to °मु°. 15 P S A °चूडामणिहो. 16 P °महागिरिहे, S °महागिरिहो A °महारिसहो. 17 S °विसिहो A °दिसिहो. 18 S साणत्तहो. 19 P सत्ति. 20 P S कुंथ. 21 A °अरुहं 22 P. marginally 'तीहिम्मि' पाठे, A तिण्ण वि. 23 P त्तिहुअण°. 24 A °कुलरहो. 25 P °दिन्न°. 26 P S °णेमीसरहो. 27 P S तित्थं-करहो. 28 A पुणु आरम्भिय रामकह. 29 A °कार्वि.

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[१] १ जयनशीलस्य. २ पक्षिणाम्. ३ मार्गस्य. ४ सह-अनन्त-धर्मनाथभट्टारकस्य. ५ काव्येन.

[ २ ]

वद्धमाण-मुह-कुहर-विणिग्गय रामकहा-णइ एह कमागय ॥ १
अक्खर-वास-जलोह-मणोहर सु-अलङ्कार-छन्द-मच्छोहर ॥ २
दीह-समास-पवाहावङ्किय सक्कय-पायय-पुलिणालङ्किय ॥ ३
५ देसीभासा-उभय-तडुज्जल क वि दुक्कर-घण-सद्द-सिलायल ॥ ४
अत्थ-वहल-कल्लोलाणिट्ठिय आसासय-समतूह-परिट्ठिय ॥ ५
एह रामकह-सरि सोहन्ती गणहर-देवहिँ दिट्ठ वहन्ती ॥ ६
पच्छइ इन्दभूइ-आयरिएं पुणु धम्मेण गुणालङ्करिएं ॥ ७
पुणु पहवें संसाराराएं कित्तिहरेण अणुत्तरवाएं ॥ ८
१० पुणु रविसेणायरिय-पसाएं बुद्धिएँ अवगाहिय कइराएं ॥ ९
पउमिणि-जणणि-गब्भ-संभूएं मारुयएव-रूव-अणुराएं ॥ १०
अइ-तणुएण पईहर-गत्तें छिव्वर-णासें पविरल-दन्तें ॥ ११

॥ घत्ता ॥

णिम्मल-पुण्ण-पवित्त-कह- कित्तणु आढप्पइ ।
१५ जेण समाणिज्जन्तएँण थिर कित्ति विढप्पइ ॥ १२

[ ३ ]

बुहयण सयम्भु पइँ विण्णवइ मइँ सरिसउ अण्णु णाहिँ कुकइ ॥ १
वायरणु कयावि ण जाणियउ णउ वित्ति-सुत्तु वक्खाणियउ ॥ २
णउ पच्चाहारहों तत्ति किय णउ संधिहेँ उप्परि बुद्धि थिय ॥ ३
२० णउ णिसुअउ सत्त विहत्तियउ छव्विहउ समास-पउत्तियउ ॥ ४

2. 1 A वद्धमाण°. 2 S णए. 3 S ऐह. 4 A °वास°. 5 P °मनोहर. 6 P S सुय-लंकार°. 7 A °सद्दमच्छोह. 8 S °वहावा°. 9 A अथ°. 10 S °देवह, A °देविहिं. 11 S संजय°. 12 P इंदभूअ°. 13 S °आयरियं. 14 P S गुणालंकरियं. 15 P एवहिं, S एवहि. 16 S अणुत्तरवायं. 17 S °पसायं. 18 S बुद्धिइ णियइ जणिय कयराई. 19 S संभूयं. 20 P मारूपएव°, S मारूयचेव, A मारुएएव. 21 S A °अणुरायं. 22 A छिव्विर°. 23 P P दत्तें, S A दंत्ते. 24 P जइ corrected to जण, S जण.

3. 1 S A पइ. 2 P S मइ. 3 A सरिसउं. 4 P णाहिं, S णाहि, A णत्थि. 5 P S कयाइ. 6 P न. 7 P जाणिअउं, A जाणियउं. 8 A नवि. 9 P A वक्खाणियउं. 10 A णउं. 11 P S संधिए. 12 P S उपरि. 13 P ट्ठिय, S ठिय. 14 S णिसुयउ, A तिसुयउ. 15 P विहत्तियाउ. 16 P °पउत्तियाउ, S °यउत्तियउ.

[ २ ] १ पर्वतात्. २ नदी. ३ निक्षेपः, व्यासः ४ प्रवाहः ५ तट. ६ तीर्थम्. ७ गौतमस्वामिना. ८ कविराजेन स्वयम्भुदेवेण संसारविषये अतीव भीरुणा(?). ९ अनुत्तरवादि(?)ना भट्टारकेण. १० रविषेणाचार्यप्रसादेन. ११ धर्मार्थकाममोक्षपदार्थैः पूर्णम्. १२ लोकमान्यतादिभिः.

[ ३ ] १ हे. २ प्रत्याहारस्य. ३ बहुव्रीहि-कर्मधारय° पद.

छँकारय[4] दस लँयार[5] ण सुय[17]　　[6]वीसोवसग्ग पँच्चय[7] वहुय[18] ॥ ५
ण वलावल धाउ णिवार्य-गणु　　णउ लिङ्गु उँणाइ[9] वँक्कु[10] वँयणु[11] ॥ ६
णउ णिसुणिउँ[19] पँञ्च-मँहाय-कव्वु(?)[20]　　णउ भरहु[21] गेउँ[22] लक्खणु वि सँव्वु[23] ॥ ७
णउ बुज्झिउ पिङ्गल-पँत्थारु[13][24]　　णउ भँम्मह[14]-दण्डि[25]-अलङ्कारु[26] ॥ ८
ववसाउ तो वि णउ परिहरमि　　वरि रँड्डावद्धु[15][27] कव्वु करमि ॥ ९
सामण्णँ[28] भास छुडु सावडउ[29]　　छुडु आगम-जुत्ति कँ[30] वि घडउ ॥ १०
छुडु होन्तु[31] सुहासियँ[32]-वयणाइँ　　गामिल्ल[33]-भास-परिहरणाइँ ॥ ११
एँहु[34] सज्जण-लोयहों[35] किउ विणउ　　जं अवुहु पदरिसिउ अप्पणउँ[36] ॥ १२
जइ[37] एँम[38] विरूसइ को वि खलु　　तहों[39] हत्थुत्थल्लिउ लेउ[40] छलु ॥ १३

॥ घत्ता ॥

पिसुणें[41] किं[42] अब्भत्थिएँण　　जसु को वि ण रुच्चइ ।
किं छण-चन्दु[43] मँहागहेँण[16][44]　　कम्पन्तु वि मुच्चइ ॥ १४

[ ४ ]

अँवहत्थेंवि[1] खलयणु णिरवसेसु　　पहिलउ [2]णिरु वण्णमि मगहदेसु ॥ १
जहिँ[3] पक्क-कलमें[4] कमलिणि णिसण्णं[5]　　अलहन्त तरणि[6] थेर वँ[7] विसण्णं[8] ॥ २
जहिँ[3] सुय-पन्तिउ सुपरिट्ठियाउ[9]　　णं वणसिरि-मरगय-कण्ठियाउ[10] ॥ ३
जहिँ[3] उच्छु-वणइँ[11] पवणाहयाइँ　　कम्पन्ति व पीलण-भय-गयाइँ ॥ ४
जहिँ[3] णन्दणवणइँ[12] मणोहराइँ　　णच्चन्ति व चल-पल्लव-कराइँ ॥ ५
जहिँ[13] फाडिमँ[14]-वयणइँ दाडिमाइँ　　[2]णज्जन्ति[15] ताइँ णं कइ[16]-मुहाइँ ॥ ६

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17 S णचा. 18 S वहुया. 19 A निसुणिउं. 20 A महा जि कावु. 21 A भरह. 22 P S ण लक्खणु छंदु. 23 A सावु, S कव्वु. 24 A °पत्थारू. 25 P मम्गह°. 26 P S °यलंकारु, A °अलंकारू. 27 P S रयडावुत्तु. 28 P S सामाण, A सामण. 29 P म विहडउ, S महिविडउ. 30 P S किंपि. 31 P S होंति. 32 P सुहासुह. 33 P S गामेल्ल°. 34 P इहु, S यहु. 35 P सज्जणु लोयहु, S सज्जणलोयहु. 36 P A अप्पणउं. 37 P S जं. 38 P S एव. 39 S तहु. 40 S लेवि. 41 S पिसुणिं. 42 कें. 43 P °इंदु 44 P S महग्गहेण.

4. 1 P A अवहत्थिवि. 2 P लइ वण्णवि, A निव्वण्णसि. 3 P S जहि. 4 P S कलमि, A °कलव. 5 P S णिसण्णु, A णिजसण्ण. 6 S तरुणि. 7 S वि. 8 P S विसण्णु. 9 P S सुपरिट्ठिआउ. 10 P कंठिआउ. 11 P उच्छवणइं, S उच्छवणइ. 12 S °वणइ. 13 S जहि. 14 A फाडिय°. 15 P णज्जन्त. 16 S कई.

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४ षट्कारक, षष्ठी विना. ५ लकारसंज्ञा-परिभाषादि. ६ आदि. ७ वाणत्वादयः प्रत्ययानि. ८ उदन्ता° निपाताः. ९ उणादिवृत्तिः. १० वक्रोक्तिः. ११ एक-द्वि-बहु-वचनानि. १२ कुमारसंभव १, मेघदूत २, रघु ३, किरातु ४, माघु ५. १३ प्रस्तारः. १४ ...अलङ्कारे. १५ राजश्रेष्ठिना. १६ राहुणा.

[ ४ ] १ अवगण्य, दूरीकृत्य. २ ज्ञायन्ते.

जहिँ[17] महुयर-पन्तिउ सुन्दराउ[18] केयइ[19]-केसर-रयँ[20]-धूसराउ ॥ ७
जहिँ दक्खा-मण्डव परियलन्ति पुणु पन्थियँ[21] रस-सलिलइँ पियन्ति ॥ ८

॥ घत्ता ॥

तहिँ[22] तं पट्टणु रायगिहु धण-कणय-समिद्धउ ।
णं पिहिविएँ णव-जोव्वणएँ[23] सिरेँ[24] सेहरु[3] आइद्धउँ[25] ॥ ९

[५]

चउ-गोउर[1]-चउ-पायार[2]-वन्तु[3] हसइ व मुत्ताहल-धवल-दन्तु ॥ १
णच्चइ व मरुद्धुय[3]-धय-करग्गु धरइ व णिवडन्तउ गयण-मग्गु ॥ २
सूलग्ग[4]-भिण्ण[5]-देवउल[6]-सिहरु कणइ[7] व पारावय[8]-सद्द-गहिरु ॥ ३
घुम्मइ[9] व गएँहिँ[10] मय-भिम्भलेहिँ उड्डइ व तुरङ्गहिँ[11] चञ्चलेहिँ ॥ ४
ण्हाइ व ससिकन्त-जलोहरेहिँ[12] पणवइ व हार-मेहल-भरेहिँ[13] ॥ ५
पक्खलइ व णेउर-णियलएहिँ विप्फुरइ व कुण्डल-जुयलएहिँ[14] ॥ ६
किलिकिलइ[15] व सव्वजणुच्छवेण[16] गज्जइ व मुरव-भेरी-रवेण ॥ ७
गायइ वालाविणि[17]-मुच्छणेहिँ[18] पुरवइ[19] व धण्ण[20]-धण-कञ्चणेहिँ ॥ ८

॥ घत्ता ॥

णिवडिय-पण्णेँहिँ[21] फोप्फलेँहिँ[22] छुह-चुण्णासङ्गें ।
जण[23]-चलणग्ग-विमद्दिऍण[24] महि रङ्गिय रङ्गें ॥ ९

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17 P A जहि. 18 S सुंदराउं. 19 S केयइं. 20 S रइ. 21 P पंथिअ. 22 PS तहि पट्टणु णासें रायगिहु. 23 S °जोव्वणइ. 24 PS सिरि, A सिर. 25 S आइद्धउ.

5. 1 PS चउगोउरु त्ति. 2 A °वत्तु. 3 S मरुद्धुयकरग्गु. 4 S धूलग्ग° 5 PS भिण्णु. 6 PS देउल°. 7 A झुणइं corrected to क°. 8 S पाराइय°. 9 A घुम्मइं. 10 S गएहि, A गयहि. 11 S तुरंगहि, A तुरयहिं. 12 PS °जलोयरेहि. 13 PS °हरेहिं. 14 S °युयलएहि, A °जुयलएहि. 15 A किलिगिलइ corrected to किलिकि°. 16 PS °जणोच्छवेण. 17 PS व जालावणि. 18 S °मुच्छवणेहि. 19 P पुरइ corrected to पुरवइ, S फुरवइ. 20 P धन्नु, S धन्न. 21 S °पण्णेहें. 22 P पोंफलेहिं, S फोफलिहिं, A फोप्फलिहिं. 23 S जल°. 24 PS °विमद्दिएण.

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३ मुकुटं बद्धः (?).

[५] १ [नग]रस्य मुखम्. २ केलसम् (?). ३ श्रेष्ठी इव.

[ ६ ]

तहिँ[1] सेणिउँ[2] णामें णय[१]-णिवासु    उवमिज्जइ णरवइ कवणु तासु ॥ १
किं तिणयणु णं णं विसम-चक्खु    किं ससहरु णं णं एक्क[3]-पक्खु ॥ २
किं दिणयरु णं[4] णं दहण[5]-सीलु    किं हरि[२] णं णं कम-मुअण[6]-लीलु ॥ ३
किं कुञ्जरु णं[4] णं णिच्च-मत्तु    किं गिरि णं णं ववसाय-चत्तु ॥ ४
किं सायरु णं[4] णं खार-णीरु[7]    किं वम्महु णं णं हय-सरीरु ॥ ५
किं फणिवइ णं णं कूर-भाउ    किं मारुउ णं णं चल-सहाउ ॥ ६
किं महुमहु णं णं कुडिल-चक्कु[8]    किं सुरवइ णं णं सहस-अक्खु[9] ॥ ७
अणुहरइ पुणु वि जइ सो जें[10] तासु    वामङ्गु वें[11] दाहिण-अङ्गु जासु ॥ ८

॥ घत्ता ॥

ताव सुरासुर-वाहणेंहिँ    गयणङ्गणु छाइउँ[12] ।
वीर-जिणिन्दहों[13] समसरणु[14]    विउलइरि[15] पराइउ ॥ ९

[ ७ ]

परमेसरु पच्छिम-जिणवरिन्दु    चलणग्गें[1] चालिय-महिहरिन्दु[१] ॥ १
णाणुज्जलु[2] चउ-कल्लाण-पिण्डु    चउ-कम्म[3]-डहणु कलि[२]-काल-दण्डु ॥ २
चउतीसातिसय-विसुद्ध-गत्तु    भुवणत्तय-वल्लहु धवल-छत्तु ॥ ३
पण्णारह-कमलायत्त-पाउ    अलल-फुल्ल-सण्डव-सहाउ ॥ ४
चउसट्ठि-चामरुद्धुअमाणु[4]    चउ[5]-सुरणिकाय-संथुवमाणु[6] ॥ ५
थिउ[7] विउलें[8]-महीहरें वड्ढमाणु[9]    समसरणु वि जसु[10] जोयण[11]-पमाणु[12] ॥ ६
पायार तिण्णि चउ गोउराइँ[13]    बारह गण बारह मन्दिराइँ ॥ ७
उब्भिय चउ माणव-थम्भ जामें[14]    तुरमाणें[३][15] केण वि णरेंण तामें[16] ॥ ८

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6. 1 P तहि. 2 P A सेणिउं. 3 P एक्कु, A इक्क°. 4 A न. 5 A डहण°. 6 P S °भुयण°. 7 P °नीरु. 8 P सक्कु marginally corrected to सक्खु. 9 A सो वि सक्कु marginally corrected to सहसक्खु. 10 S A जि. 11 P S अ. 12 S A छायउ. 13 S °जिणिंदहु, A जिणिन्द°. 14 A समोसरणु, S समवसरणु. 15 S विउलयरि परावउ.

7. 1 A चलणग्गुच्चालिय°. 2 P णाणुज्जल. 3 A °कंम°. 4 P S °रुद्धुयमाणु, A °रुद्धुअमाणु. 5 P S transpose this hemistich and the first hemistich of the next line. 6 S °संणुत्तमाणु. 7 S थिओ. 8 P विउलु, S वउल. 9 A वद्दमाणु. 10 S A missing. 11 S जोयणयं. 12 A परिपमाणु. 13 P S गोयराइं. 14 P S जाव. 15 P तुरमाणिं. 16 P S ताव.

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[ ६ ] १ नीतिगृहम्. २ सिंहः

[ ७ ] मेरुम्. २ पापम्, तस्य यमदण्डः. ३ शीघ्रम्.

॥ घत्ता ॥

चलण णवेप्पिणु विण्णविउ सेणिउँ[17] महराओ[18] ।
'जं झायहि[19] जं [४]संभरहि[20] सो जग-गुरु आओ[21]' ॥ ९

[८]

[5] जण[1]-वयणइँ[2] कण्णुप्पलि[3]करेवि सिंहासण-सिहरहोँ ओयरेवि[4] ॥ १
गउ पयइँ[5] सत्त रोमञ्चियङ्गु पुणु महियलेँ[6] णाविउ[7] उत्तमङ्गु ॥ २
देवाविय लहु आणन्द-भेरि थरहरिय वसुन्धरि जग-जणेरि ॥ ३
स-कलत्तु स-पुत्तु स-पिण्डवासु[2] स-परियणु स-साहणु सेहालु[3] ॥ ४
गउ वन्दण-हत्तिएँ[8] जिणवरासु आसण्णीहूउ[9] महीहरासु ॥ ५
[10] समसरणु दिट्ठु हरिसिय-मणेण परिवेढिउ वारह-विह-गणेण ॥ ६
पहिलऍ[10] कोट्ठऍ रिसि-संघु दिट्ठु वीयऍ कप्पङ्गण-जणु[11] णिविट्ठु ॥ ७
तइयऍ[12] अज्जिय[13]-गणु साणुराउ चउथऍ[14] जोइस-वर[15]-अच्छराउ ॥ ८
पञ्चमें विन्तरिउ[16] सुहासिणीउ[17] छट्ठऍ[18] पुणु भवण[19]-णिवासिणीउ ॥ ९
सत्तमें[20] भावण गिव्वाण [४]सव्व अट्ठमें[21] विन्तर[22] संसुद्ध-भाव ॥ १०
[15] णवमऍ[23] जोइस णमिउत्तमङ्ग[24] दहमऍ[25] कप्पामर पुलइयङ्ग ॥ ११
एयारहमऍ[26] णरवर णिविट्ठ वारहमऍ[27] तिरिय णमन्त दिट्ठ ॥ १२

॥ घत्ता ॥

दिट्ठु भडारउ वीर-जिणु सिंहासण[28]-संठिउ ।
तिहुवण[29]-मत्थऍ[30] सुह-णिलऍ णं मोक्खु परिट्ठिउ ॥ १३

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17 A सेणिउं. 18 P S महराउ, A महाराउ. 19 S झायहिं. 20 S संभारहि°. 21 P S A आउ.

8. 1 P S जिण°. A जिण corrected to जण°. 2 P S वयणइ. 3 P S कण्णु-प्पले. 4 P S उववरेवि. 5 P S A पयइ. 6 P महिअले, S महियलि. 7 P नामिय, S णामिय. 8 P वंदणभत्तिए. 9 P आसण्णीहूअ S आसण्णीहूय. 10 S पहिलइ कोट्ठइ. 11 P S °जण. 12 P S तइअइ. 13 P अज्जिय°. 14 P S चउथइ, A चाउत्थए. 15 A missing. 16 P वेंतरेउ, S वित्तरेउ. 17 P S सुहासिणिउ. 18 P S छट्ठमि. 19 P S भवणि. 20 P S सत्तमि. 21 P S अट्ठमि. 22 P S वेंतर. 23 S णवमइ, A णवमइं. 24 P नमिउ°. 25 S दहमइ, A दहमइं. 26 S एयारहमइ. 27 S वारहमइ, A वारहमइं. 28 P S किह आसण°. 29 P तिहुअण°. S तिहुयण°. 30 S °मत्थइ.

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४ आराधयामि (?).

[८] १ अवतीर्णः (?). २ दासीजनः. ३ सानन्दः. ४ सर्वाणि (?).

[९]

-सिहरें[1] चडाविय-करयलग्गु मगहाहिउ पुणु वन्दणहँ[2] लग्गु ॥ १
य णाहँ[3] सव्व-देवाहिदेव किय-णाग-णरिन्द-सुरिन्द-सेव ॥ २
य तिहुवणँ[4]-सामिय तिविह-छत्तं[5] अट्ठविह-परम-गुण-रिद्धि-पत्त ॥ ३
य केवल-णाणुब्भिण्णँ[6]-देह [7]वम्मह-णिम्महण पणट्ठ-णेह ॥ ४
य जाइ-जरा-मरणारि-छेय वत्तीस-सुरिन्द-कियाहिसेय ॥ ५
य परम परम्पर वीयराय सुर-मउडँ[8]-कोडि-मणि-घिट्ठ-पाय ॥ ६
य सव्व-जीव-कारुण्ण-भाव अक्खय अणन्त णहयलँ[9]-सहावँ[10] ॥ ७
वेप्पिणु जिणु लग्गय-मणेण पुणु पुच्छिउ गोत्तमँ[11]सामि[12] तेण ॥ ८

॥ घत्ता ॥

'परमेसर पर-सासणेँहिँ[13] सुव्वइ विवरेरी ।
कहेँ[14] जिण-सासणेँ[15] केम थियँ[16] कह राहव-केरी ॥ ९

[१०]

जगेँ[1] लोएँहिँ ढक्करिवन्तएहिँ उप्पाइउ भन्तिउँ[2] भन्तएहिँ[3] ॥ १
जइँ[4] कुम्में धरियउ धरणि-वीढु तो कुम्मु[5] पडन्तउ केण [1]धीढु ॥ २
जइ रामहों तिहुअणु[6] उवरेँ[7] माइ तो रावणु कहिँ[8] तिय लेवि जाइँ[9] ॥ ३
अण्णु वि खरदूसणँ[10]-समरेँ[11] देव पँहु जुज्झइँ[12] सुज्झइ भिच्चु केँव[13] ॥ ४
किंहँ[14] तियमइँ[15]-कारणेँ[16] कविवरेँण[17] घाइज्जइ वालि[18] सहोयरेण ॥ ५
किह वाणर गिरिवर उव्वहन्ति वन्धेंवि[19] मयरहरु समुत्तरन्ति ॥ ६
किह रावणु[20] दह-मुहु वीस-हत्थु अमराहिव-भुव-वन्धण-समत्थु ॥ ७
वरिसद्धु सुअइँ[21] किह कुम्भयण्णु महिसा-कोडिहिँ[22] मि ण धाइँ[23] अण्णु ॥ ८

9. 1 P S सिरि सिहरि. 2 P वंदणहि, S वंदणहिं. 3 P नाह. 4 S A तिहुयण°. 5 P °छत्त. 6 P °नाणुभिण्ण°. 7 S जय वम्महणिम्महणट्ठणेह. 8 P S °मउडि°. 9 S णहयलि. 10 P S °सभाव. 11 P गउतम, S गउतमु. 12 A सामिएण. 13 P S °सासणेहि, A सासणिहिं. 14 P S A कहि. 15 A °सासणि. 16 P ठिआ, S ठिआ.

10. 1 P S जग. 2 S भंति. 3 P S भंतिएहिं. 4 P S जय. 5 P S कुम्म. 6 S A तिहुयणु. 7 P उवारे, A उयरि. 8 P S A कहि. 9 S जाइं. 10 P खरदूसण. 11 P सेण्णि, S सरिस. A समरि. 12 P जुज्झइं. 13 P S केम. 14 P S कह. 15 A तीमइं. 16 S कारणि. 17 A कइवरेण. 18 S वाले. 19 S A वंधिवि. 20 P रामणु. 21 P S सुयइ. 22 S A कोडिहिं मि. 23 P S चरइ.

[१०] १ हठोक्तियुक्तैः. २ भ्रान्तय.. ३ सभयुक्तचित्तैः. ४ धृतः, व्यासः. ५ रामावतार–विष्णोः. ६ रामः. ७ स्त्रीनिमित्ते. ८ सुग्रीवेन. ९ अभिलषणशीलः.

पउ० चरि० 2

॥ घत्ता ॥

जें[24] परिसेसिउ दहवयणु पर-णारीहिँ[25] समणुँ[26] ।
सो[27] मन्दोवरि[28] जणणि-सम किह लेइ विहीसणु ॥ ९

[ ११ ]

तं णिसुणेंवि[1] वुच्चइ गणहरेण सुणें[2] सेणिय किं वहु-वित्थरेण ॥ १
पहिलउ आयासु[3] अणन्तु[4] साउ[1] णिरवेक्खु[2][5] णिरञ्जणु[6] पलय-भाउ[3] ॥ २
तइलोक्कु परिट्ठिउ[7] मज्झें[8] तासु चउदह रज्जुयँ[9] आयामु जासु[10] ॥ ३
तेत्थु[11] वि झल्लरि-मज्झाणुमाणु थिउ तिरियँ[12]-लोउ रज्जुयँ[13]-पमाणु ॥ ४
तहिँ[14] जम्बूदीउँ[15] महा-पहाणु[16] वित्थरेंण[17] लक्खु[18] जोयण-पमाणु ॥ ५
चउ-खेत्त[5]-चउदहँ[19]-सरि[20]-णिवासु छव्विहँ[21]-कुलपव्वय-तडँ[22]-पयासु ॥ ६
तासु वि अब्भन्तरें[23] कणय-सेलु णवणवइ-उवरें[24] सहसेक्कें[25]-मूलु ॥ ७
तहों[26] दाहिण-भाएं[27] भरहु थक्कु छक्खण्डालङ्किउ[28] एक्कें[29]-चक्कु ॥ ८

॥ घत्ता ॥

तहिँ[30] ओसप्पि[31]णि-कालें[32] गएँ[33] कप्पयरुच्छण्णेंा[34] ।
चउदहँ[35]-रयणविसेस जिहँ[36] कुलयर-उप्पण्णा[37] ॥ ९

[ १२ ]

पहिलउ पेहु[1] पडिसुइँ[2] सुयवन्तउ वीयउ सम्मइँ[3] सम्मइवन्तउँ[4] ॥ १
तइयउँ[5] खेमङ्करु खेमङ्करु चउथउ खेमन्धरु रणें[6] दुद्धरु ॥ २
पञ्चमु सीमङ्करु दीहर-करु छट्ठउ सीमन्धरु धरणीधरु ॥ ३

24 P S A जं. 25 P S °णारीहि. 26 A सणु marginally corrected to समीहणु. 27 P S सा. 28 A मंदोयरि.

11. 1 S णिसुणिवि, A निसुणिवि. 2 P S A सुणि. 3 S आयास. 4 P S अणंत. 5 निरवेखु. 6 S णिरजणु. 7 A परिट्ठिउ. 8 P S A मज्झि. 9 S रज्जू, A रज्जूय. 10 S यासु. 11 P तेत्थ, S तित्थ. 12 P तिरिलोय, S तिरियलोय. 13 S रज्जूय. 14 P S A तहि. 15 P S जंबूदीव. 16 S °पमाणु. 17 P वित्थरिण. 18 S लक्ख. 19 P चउदह. 20 P सर. 21 A वि superscribed between छव्विह कुल°. 22 S °तलु, A तल with marks of deletion. 23 S अब्मन्तर, A अब्मंतरि. 24 P S उअरि. 25 S सहसिक्कु. 26 S तहु. 27 S भाएहिं, A भासें. 28 P A छखंडा°. 29 P एक्कु, A एक. 30 P S तहि. 31 P S अवछप्पिणि. 32 P °कालें, S कोलं. A °कालि. 33 P S गय. 34 P °रुछण्णा, S °रुंच्छण्णो. 35 P चउदह. 36 P S जिम. 37 P S उप्पण्णो.

12. 1 A पडिसुइ पडिसुइगत्तउ; marginally 'वहु सुयवंतउ' पाठे. 2 P पडिसुंइ. 3 S सुम्मइ. 4 S सम्मइअत्तउ. 5 P तइअउ. 6 P S रणि.

[ ११ ] १ सर्वगतः. २ कर्तृरहितः. ३ परिणामी. ४ ऊर्ध्व. ५ भरतैरावतौ विदेहौ द्वौ एवं चतुःक्षेत्रस्थ.

सत्तमु चारु[7]-चक्खु चक्खुब्भउ[8]    तासु कालें उप्पज्जइ विब्भउ ॥ ४
सहसा चन्द-दिवायर[9]-दंसणें    सयलु वि जणु आसङ्किउ णिय-मणें[10] ॥ ५
'अहों परमेसर कुलयर-सारा    कोउहल्लु[11] मंहु[12] एउ भडारा' ॥ ६
तं णिसुणेवि णराहिउ घोसइ    'कम्म[13]-भूमि लइ एवहिँ[14] होसइ[15] ॥ ७
पुव्व-विदेहेँ[16] तिलोआणन्दें[17]    कहिउ आसि मंहु[18] परम-जिणिन्दें[19] ॥ ८    5

॥ घत्ता ॥

णव[20]-सञ्झारुण-पल्लवहों    तारायण-पुप्फहों[21] ।
आयइँ चन्द-सूर-फलइँ[22]    अवसप्पिणि-रुक्खहों'[23] ॥ ९

[ १३ ]

पुणु जाउ जसुब्भउ अतुल-थामु[1]    पुणु विमलवाहणुच्छलिय-णामु[2] ॥ १    10
पुणु साहिचन्दु[3] चन्दाहि जाउ    मरुएउ पसेणई[4] णाहिराउ[5] ॥ २
तहों णाहिहें[6] पच्छिम-कुलयरासु    मरुएवि सई[7] व पुरन्दरासु ॥ ३
चन्दहों रोहिणि व मणोहिराम    कन्दप्पहो रइ व पसण्ण-णाम ॥ ४
सा णिरलङ्कार जि चारु-गत्त    आहरण-रिद्धि पर भार-मेत्त[8] ॥ ५
तहें णिय-लायण्णु जें[9] दिण्ण[10]-सोहु    मलु केवलु पर कुङ्कुम-रसोहु ॥ ६    15
पासेय[11]-फुलिङ्गावलि[12] जें[13] चारु    पर गरुयउ मोत्तिय-हारु[14] भारु ॥ ७
लोयण जि सहावें दल-विसाल    आडम्बरु[15] पर कन्दोट्ट-माल ॥ ८

॥ घत्ता ॥

कमलासाएँ[16] भमन्तएँण    अलि-वलएं[17] मंन्दें[1] ।
मुहलीहूयउ[18] कम-जुयलु    किं णेउर[19]-सद्दें ॥ ९    20

7 P चारु°. 8 P S चक्खुभउ. 9 S दिवायरं दसणे. 10 P S °मणि. 11 S कोओहल्लु, A कोउहल्लु. 12 A इउ काइ भडारा. 13 A कंम°. 14 P S एवहि. 15 S घोसइ. 16 S °विदेहि. 17 S A तिलोया°. 18 P महुं. 19 P °जिणेंदें, A जिणिंदे. 20 S नव°. 21 P S °पुप्फहो. 22 P °फलइ. 23 P °रुक्खहे, S रुक्खहें.

13. 1 P °थाउं. 2 S °णाउं. 3 P साहिचंद. 4 P पसेणे. 5 S णाहेराउ. 6 P S णाहिहि. 7 P सइ व्व. 8 P भारमत्त, S भावमित्त. 9 P S जि. 10 P दिण्णु, S missing. 11 P पासेव. 12 A पुडिंगा° corrected marginally to पुलिंगा°. 13 S जि. 14 P S °हार. 15 S आडंवर. 16 P कमलासाइ. 17 P S अलिउलए, A अलिवलएं, with the Anusvāra of °एं rubbed out. 18 P °हुयउं. 19 P नेउर°.

[ १३ ] १ निबिडेन.

[१४]

तो एत्थन्तरें[1] माणव-वेसें आइउ[2] देविउ[3] इन्दाएसें[4] ॥ १
ससि-वयणिउ[5] कन्दोट्ट-दलच्छिउ[6] कित्ति-बुद्धि-सिरि-हिरि-दिहि-लच्छिउ ॥ २
सप्परिवारउ ढुक्कउ तेत्तहें[7] सा मरुएवि भडारी जेत्तहें[8] ॥ ३
का वि विणोउ किं पि उप्पायइ पढइ पणच्चइ गायइ वायइ[9] ॥ ४
का वि देइ तम्बोलु[10] स-हत्थें सवाहरणु[11] का वि सहुँ[12] वत्थें[13] ॥ ५
पाडइ का वि चमरु कमे[14] धोवइ[15] का वि समुज्जलु दप्पणु ढोवइ[16] ॥ ६
उक्खयँ[17]-खग्ग का वि परिरक्खइ[18] का वि किं पि अक्खाणउ[19] अक्खइ ॥ ७
का वि जक्खकद्दमेंण पसाहइ का[20] वि सरीरु ताहें[21] संवाहइ ॥ ८

॥ घत्ता ॥

वर-पलङ्कें[22] पसुत्तियएँ[23] सुविणावलि[24] दिट्ठी ।
तीस पक्ख पहु-पङ्गणएँ वसुहार वरिट्ठी ॥ ९

[१५]

दीसइ मयगलु मय-गिलि-गण्डु[1] दीसइ वसहुक्खयँ[2]-कमल-सण्डु ॥ १
दीसइ पञ्चमुहु[3] पईहरच्छि दीसइ णव-कमलारूढ लच्छि ॥ २
दीसइ गन्धुक्कडँ[4]-कुसुम-दामु दीसइ छण-यन्दु[5] मणोहिरामु ॥ ३
दीसइ दिणयरु कर-पज्जलन्तु दीसइ झस-जुयलु परिब्भमन्तु[6] ॥ ४
दीसइ जल-मङ्गल-कलसु[7] वण्णु[8] दीसइ कमलायरु कमल-छण्णु[9] ॥ ५
दीसइ जलणिहि गज्जिय-जलोहु दीसइ सिंहासणु दिण्ण-सोहु ॥ ६
दीसइ विमाणु घण्टालि-मुहलु दीसइ णागालउ[10] सव्वु[11] धवलु ॥ ७
दीसइ मणि-णियरु परिप्फुरन्तु[12] दीसइ धूमद्धउ धगधगन्तु[13] ॥ ८

॥ घत्ता ॥

इय सुविणावलि[14] सुन्दरिएँ मरुदेविएँ[15] दीसइ[16] ।
गम्पिणु णाहि-णराहिवहों सुविहाणएँ[17] सीसइ ॥ ९

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14. 1 P S इत्थंतरि. 2 S आउ. 3 S. missing. 4 P इंदाएसिं. 5 P S ससिवयणउ, A ससिवयणिउं. 6 S कंदुज्जलल्लच्छिउ. 7 P तेत्तहि, S तेत्ताहिं. 8 P जेत्ताहिं, S जेत्तहि. 9 S रुयइ. 10 P S तंमोलु. 11 S सव्वाहरण. 12 P S सहु. 13 S वत्थे. 14 P कंय, S पय. 15 P विरवइ. 16 A ढोयइ. 17 P उखय°. 18 P S पडिरक्खइ. 19 A अक्खाणउ अक्खइं. 20 S क. 21 P S देविहे. 22 P S °पल्लंक. 23 P पसुत्तियइ, S पसुत्तियइं. 24 A सुइणावलि.

15. 1 P °गिल्लु. 2 S वसुहुक्खय°, A वसहु उक्खय°. 3 P पंचमुहुं, A पंचमुह. 4 P S गंधकुड्डु. 5 P °इंदु. 6 P परिभमंतु, A प्परिभमंतु. 7 S कलस. 8 P corrected to वंतु. 9 S °छंतु. 10 P नागालउं. 11 A सव्व. 12 P परिफुरंतु. 13 P S धयधयंतु. 14 A सिविणावलि. 15 P S मरुएविए. 16 A दीसइं. 17 P S सुविहाणइ, A सुविहाणइं.

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[१४] १ (P.'s reading) कच विरोलति (?).

[ १६ ]

तेण वि विहसेविणु[1] एम[2] वुत्तु   'तउ होसइ तिहुअण[3]-तिलउ पुत्तु ॥ १
जसु मेरु-महागिरि-ण्हवणवीढु[4]   णह-मण्डउ महिहरु[5]-खम्भ-गीढु ॥ २
जसु मङ्गल कलस[6] महा-समुद्द   मज्जणय[7]-कालें[8] वत्तीस इन्द' ॥ ३
तहों दिवसहों लग्गेंवि अद्धु वरिसु   गिवाण पवरिसिय रयण-वरिसु ॥ ४   5
लहु णाहि-णरिन्दहों[9] तणय[10] गेहें[11]   अवइण्णु[12] भडारउ णाण-देहु ॥ ५
थिउ गब्भब्भिन्तरें[13] जिणवरिन्दु   णव-णलिणि-पत्तें[14] णं सलिल-विन्दु ॥ ६
वसुहार पवरिसिय पुणु वि ताम   अण्णु वि अट्ठारह पक्ख जाम ॥ ७
जिण-सूरु समुट्ठिउ तेय-पिण्डु   वोहन्तु भव-जण-कमल-सण्डु ॥ ८

॥ घत्ता ॥   10

मोहन्धार[15]-विणासयरु   केवल-किरणायरु ।
उइउ भडारउ रिसह-जिणु   सइँ[16] भुवण-दिवायरु ॥ ९

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इय एत्थ[17] पउमचरिए   धणञ्जयासिय-सयम्भुएव-कए ।
'जिण-जम्मुप्पत्ति' इमं[18]   पढमं चिय साहियं[19] पव्वं ॥ १०   15

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## [ २. विईओ संधि ]

जग-गुरु पुण्ण-पवित्तु[1]   तइलोक्कहों मङ्गलगारउ[2] ।
सहसा णेवि सुरेहिँ[3]   मेरुहिँ[4] अहिसित्तु भडारउ ॥ १

[ १ ]

उप्पण्णएँ तिहुअण-परमेसरें   अट्ठोत्तर-सहास-लक्खण-धरें ॥ १   20
भावण-भवणेंहिँ[5] सङ्ख पवज्जिय   णं णव-पाउसें[6] णव[7] घण गज्जिय ॥ २
विन्तर[8]-भवणेंहिँ[9] पडह-सहासइँ[10]   दस[11]-दिसिवह-णिग्गय[12]-णिग्घोसइँ[13] ॥ ३

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16. 1 P S विहसेप्पिणु. 2 P S एव. 3 S A तिहुअण°. 4 P ण्हवणपीढु. 5 P S A महीहरु. 6 P कलसु. 7 P मजणए, S मजणइ. 8 S कालि. 9 णारेंदहु. 10 S तणइ. 11 A गेहि corrected to गेहु. 12 A अवयण्णु. 13 P गब्भब्भंतरे, S गब्भब्भंतरि. 14 P S A °पत्ति. 15 A मोहंधारे. 16 P णं सइं, S णं सइ, A सइ. 17 S इत्थ. 18 S missing. 19 A साहिअं.

1. 1 S जय. 2 S मंगलगरउ. 3 P S सुरेहि. 4 P A मेरुहिं. 5 A °भवणिहिं. 6 P °पावसे, S पाउस. 7 P ण. 8 P वेंतर°. 9 S भवणेहि. 10 P S °सहासइ. 11 S दश°. 12 S °णिगय°. 13 P णिघोसइं, S णिग्घोसइ.

॥ घत्ता ॥

जं परियाणिउँ[22] जेहिँ [23]तं तेहिँ सव्वु[24] विण्णासिउ ।
तिहुअणँ[25]-सामि भणेवि णियँ[26]-णिय-विण्णाणुँ[27] पयासिउ ॥ ९

[५]

5 पहिलउ कलसु लइउ[1] अमरिन्दें[2] बीयउ[3] हुअवहेंण[4] साणन्दें[5] ॥ १
तइयउ[6] सरहसेण[7] जमराएं[8] चउथउ[9] णेरिय-देवें आएं ॥ २
पञ्चमु वरुणें समरें[10] समत्थें छट्ठउ मारुएण सइँ[11] हत्थें ॥ ३
सत्तमउ[12] वि[13] कुवेर[14]-अहिहाणें अट्ठमु कलसु लइउ[15] ईसाणें ॥ ४
णवमउ संभाविउ[16] धरणिन्दें[17] दसमउ[18] कलसु लइज्जइ चन्दें ५
10 अण्ण कलस उच्चाइय[19] अण्णेंहिं[20] लक्ख-कोडि-अक्खोहणि-गण्णेंहिं[21] ॥ ६
सुरवर-वेल्लि अछिण्ण[22] रएप्पिणु चत्तारि वि समुद्द लङ्घेप्पिणु ॥ ७
खीर[23]-महण्णवें खीरु[24] भरेप्पिणु अण्णहों अण्णु समप्पइ लेप्पिणु ॥ ८

॥ घत्ता ॥

ण्हाविउ एम सुरेहिँ[25] वहु-मङ्गल-कलसेंहिँ[26] जिणवरु ।
15 णं णव-पाउस-कालें मेहेंहिँ[27] अहिसित्तु महीहरु[28] ॥ ९

[६]

मङ्गल-कलसेंहिँ[1] सुरवर-सारउ जय-जय-सद्दें[2] ण्हविउ[3] भडारउ ॥ १
तो[4] एत्थन्तरें[5] हय-पडिवक्खें गेण्हेंवि[6] वज्ज-सूइ सहसक्खें ॥ २
कण्ण-जुअलु[7] जग-णाहहों विज्झइ कुण्डल-जुअलु[8] झत्ति ओइज्झइ[9] ॥ ३
20 सेहरु सीसें[10] हारु वच्छत्थलें करें[11] कङ्कणु[12] कडिसुत्तउ कडियलें[13] ॥ ४

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22 P परिभाणिउं, A परियाणिउं. 23 P तत्तेहि, S तत्तहि, A तं ताहिं. 24 S सव्वु. 25 S A तिहुयण. 26 P णिअ°. 27 S °विणाणु.

5. 1 S कियउ, A लयउ. 2 S अमरेंदें, A अमरिंदं. 3 P बीअउ 4 A हुयवहेण. 5 P S आणंदें, A साणंदे. 6 P तइअउ. 7 P सरहसेणु. 8 S जमराए. 9 P चउत्थउ. 10 P S समर°, A समरि. 11 S A सइ. 12 P A सत्तमउं. 13 P S missing. 14 P कुवेरं: 15 P S A लयउ. 16 P संभासिउ. 17 S धरणेंदें. 18 S दशमउ, A दसमउं. 19 P उच्चाइअ. 20 S अण्णेहिं, A अन्नहि. 21 A गण्णहिं. 22 P S A अच्छिण्ण. 23 P क्खीर°. 24 S खीर. 25 P S सुरेहि. 26 S कलसहि, A कलसहिं. 27 S मेहिहि. 28 S भडारउ.

6. 1 P °कलसहिं, S कलसहि. 2 S °सद्दिहिं. 3 S ण्हवि. 4 S सो. 5 P इत्थंतरि, S एत्थंतरि. 6 P गेण्हिवि, S गिण्हिवि, A गेन्हेवि. 7 S A °जुयलु. 8 S °जुयलु, A °जुवलु. 9 P आइज्जइ. 10 S सीसि. 11 S करिं. 12 P S कंकण. 13 S करिभले.

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[६] १ परिधीयते.

तिहुअण-तिलयहों[14] तिलउ थवन्तें[15] मणें[16] आसङ्किउ दससयणेत्तें ॥ ५
पुणु आढत्त जिणिन्दहों वन्दण[17] 'जय तिहुअणें[18]-गुरु णयणाणन्दण ॥ ६
जय देवाहिदेव परमप्पय[19] जय तियसिन्दें[20]-विन्दें[21]-वन्दिय-पय ॥ ७
जय णह-मणि-किरणोह-पसारण तरुण-तरणि-कर-णियर-णिवारण ॥ ८
जय-णमिएहिँ णमियँ[22] पणविज्जहि[23] अरुहुँ[24] वुत्तु पुणुँ[25] कहों उवमिज्जहि[26] ॥ ९ 　5

॥ घत्ता ॥

जगें[27]-गुरु पुण्णें[28]-पवित्तु तिहुअणहों[29] मणोरहँ[30]-गारा ।
भवेँ भवेँ[31] अम्हहुँ[32] देज्ज[33] जिण गुण-सम्पत्ति भडारा' ॥ १०

[ ७ ]

णाय-णरामर-णयणाणन्दहों वन्दणें[1]-हत्ति करन्तहों इन्दहों ॥ १ 　10
रूवालोयणें रूवासत्तइँ[2] तित्ति ण जन्ति[3] पुरन्दर-णेत्तइँ ॥ २
जहिँ[4] णिवडियइँ[5] ताहिँ[6] जेँ[7] पङ्कुत्तइँ[8] दुबल-ढोरइँ[9] पङ्कें[10] व खुत्तइँ[11] ॥ ३
वामकरङ्गुट्ठउ[12] [2]णिहारेंवि[13] वालहों तेत्थुँ[14] अमिउ संचारेंवि[15] ॥ ४
पुणु वि[16] पडीवउ मयण-वियारउ[17] गम्पि अउज्झहें[18] थविउ भडारउ[19] ॥ ५
सूरें[20] मेरु[21]-गिरि व परियञ्चिउ पुणु दस-सय कर करेंवि[22] पणच्चिउ ॥ ६ 　15
सालङ्कारु स-दोरु[23] स-णेउरु सच्छरु संप्परिवारन्तेउरु[24] ॥ ७
जणणिएँ जं[25] जि दिट्ठु अहिसित्तउ रिसहु[3] भणेंवि[26] पुणु रिसहु जेँ वुत्तउ[27] ॥८

॥ घत्ता ॥

कालें गलन्तएँ णाहुँ[28] णिय-देह-रिद्धि परियड्डइ[29] ।
विवरिज्जन्तु कईहिँ[30] वायरणु गन्थु जिहँ[31] वड्डइ[32] ॥ ९ 　20

14 S A तिहुयणतिलयहु. 15 A इवंतें. 16 P S मणि. 17 वंदणु. 18 S A तिहुयण°. 19 S परमप्पया. 20 P S तियसेंद°. 21 S °विंदंवदिय°, A विंदविंदिय°. 22 P S णमिस, A नविय. 23 P पणविज्जहिं, S पणमिज्जइ. 24 P S अरुह. 25 S पुण. 26 P S A उवमिज्जहिं. 27 S A जय°. 28 P पुण्णु. 29 P S तुट्ठु अण्णहो. 30 P S मणोहर°. 31 S भवि भवि. 32 P S अम्हहं. 33 S देज्जि, A दिज्ज.

7. 1 P वंदन°. 2 S Aरूवासत्तइ. 3 S जाइ. 4 P S जहि. 5 P णिवडिअइं. 6 P S तहि. 7 S जि. 8 A पक्खुत्तइं. 9 P S ढोरिव 10 A पंकि. 11 S पुत्तइ. 12 P वामकरेंगुट्टए, S वामकरेंगुडए. 13 S A णिहारिवि. 14 A अमिउं तित्थु. 15 S A संचारिवि. 16 P S पडिवारउ. 17 P °विआरउ, A °वियारउं. 18 S अउज्झहि. 19 A भडारउं. 20 P S सूरिं. 21 P S मेरु जेम पडिअंचिउ. 22 A करेवि. 23 P S सढोरु. 24 P सप्परिवारु अंतेउरु, S सपरिवारु अंतेउरु. 25 S missing. 26 S भणिवि. 27 P S जि. 28 P S णाह. 29 S परियड्ड्इ, A आयड्डइ. 30 S कईहि. 31 P S जिम. 32 S A वड्डइ.

[ ७ ] १ प्रयुक्तानि. २ मुखं उद्वेल्लयित्वा. ३ धर्मवन्तो (?) विचार्य.

[८]

अमर-कुमारेंहिँ[1] सहुँ कीलन्तहों[2] पुवहुँ[3] वीस लक्ख लङ्घन्तहों[4] ॥ १
एक-दिवसें[5] गय पय कूवारें 'देवदेव मुअ[6] भुक्खा-मारें[7] ॥ २
जाहँ[8] पसाएं[9] अम्हे[10] धण्णा ते कप्पयरु[11] सव्व उच्छण्णा[12] ॥ ३
५ एवहिँ[13] को उवाउ जीवेवएँ[14] भोयणें खाणें[15] पाणें पेरिहेवएँ' ॥ ४
तं णिसुणेंवि वयणु जग-सारउ सयल-कलउ दक्खवइ भडारउ ॥ ५
अण्णहुँ[16] असि मसि किसि वाणिज्जउ अण्णहुँ[17] विविह-पयारउ विज्जउ[18] ॥ ६
कइहिँ दिणेंहिँ[19] परिणाविउ[20] देविउ णन्द-सुणन्दाइउ[21] सिय-सेविउ ॥ ७
सउ पुत्तहुँ[22] उप्पण्णु[23] पहाणहँ[24] भरह-बाहुबलि-अणुहरमाणहँ[25][26] ॥ ८

१० ॥ घत्ता ॥

पुवहँ[27] लक्ख तिसट्ठि गय रज्जु करन्तहों जावेंहिँ[28] ।
चिन्ता मणें[29] उप्पण्ण सुरवइ-महरायहों तावेंहिँ[30] ॥ ९

[९]

तिहुअणें[1]-जण-मण-णयण-पियारउ भोयासत्तउ[2] णिएँवि[3] भडारउ ॥ १
१५ मणें[4] चिन्ताविउ दससयलोयणु 'करमि किं पि वइरायहों कारणु ॥ २
जेण करइ सुहि[5]-सच्च-हियत्तणु जेण पवत्तइ[6] तित्थ-पवत्तणु ॥ ३
जेण सीलु वउ णियमु ण णासइ जेण अहिंसा-धम्मु पयासइ[7] ॥ ४
एम वियप्पेंवि[8] छण[9]-चन्दाणण पुण्णाउस कोक्किय[10] णीलञ्जण[11] ॥ ५
'तिहुअण[12]-गुरुहें जाहि ओलग्गएँ[13] णट्टारम्भु पदरिसहि अग्गएँ' ॥ ६
२० तं आएसु लहेंवि[14] गय तेत्तहें[15] थिउ अत्थाणें[16] भडारउ जेत्तहें[17] ॥ ७
पाउज्जिएँहिँ[18] पेउञ्जिउ तक्खणें गेउ वज्जु जं वुत्तउ लैक्खणें ॥ ८

8. 1 P कुमारहिँ, S कुमारें. 2 S कीलंतहु. 3 P पुव्वहु, S पुव्वह, A पुव्वहं 4 S लंघंतहु. 5 P °दिवसि. 6 P S मुय. 7 S °वारें. 8 S जाह. 9 S पसायं, A पसाइं. 10 A अम्हइं. 11 A कप्पयर. 12 A उच्छिण्णा. 13 P S एवहि. 14 P जीवेवउ 15 A खाणि पाणि. 16 S A अण्णहु. 17 S अवणहु, A अण्णहं. 18 S वि विजउ 19 S कइहि दिणिहि. 20 A परिणाविउं. 21 S °सुणंदावउ॰ 22 S पुत्तेह, A पुत्तहं. 23 P उप्पण्ण 24 S पहाणह. 25 P °बाहुवलु. 26 S °अणुहरमाणह. 27 S पुव्वह. 28 S जाविहिँ, A जावहिँ. 29 P S मणि. 30 A तावहि.

9. 1 S तिहुयण°. 2 S P भोगासत्तु. 3 A णियवि. 4 S मण, A मणि. 5 S सुवि° 6 S पवत्तद. 7 S पगासइ. 8 P विमप्पवि. S वियप्पिव. 9 S °थण°. 10 P S कोकिय. 11 P marginally corrected as णीलंजस, A नीलंजाण. 12 S A तिहुयण°. 13 S उलग्गइ. 14 S लहिवि. 15 S तेत्तहिँ, A तेत्तहो. 16 S थविउ अथाणे. 17 S जेत्तहें. 18 P पाउजिएहिँ, S पावुजिएहिँ, A पाउंजिएहिँ.

[८] १ समयेन मरणेन वा. २ ताम्बूलादिभिः.
[९] १ गीत-नृत्य-वादित्र-[त्र]य-कारकैः देवैः. २ प्रयुञ्जितः(?) कृतः. ३ भरताङ्गशास्त्रे यथोक्तम्.

॥ घत्ता ॥

रङ्गें[19] पइट्ठ तुरन्ति कॅर[20]-दिट्ठि-भाव-रस-रञ्जिय[21] ।
विब्भम-भाव-विलास दरिसन्तिऍ[22] पाण विसज्जिय[23] ॥ ९

[१०]

जं णीलञ्जण[1] पाणेंहिँ[2] मुक्की[3] जाय जिणहों ताँ[4] सङ्क गुरुक्की ॥ १
'धिद्धिगत्थु[5] संसारु असारउ अण्णहों[6] अण्णु होइ कम्मारउ ॥ २
अण्णहों अण्णु करइ भिच्चत्तणु' तं जि हुउ[7] वइरायहों[8] कारणु ॥ ३
लोयन्तियहिँ ताम[9] पडिबोहिउ 'चारु देव जं सइँ[10] उम्मोहिउ[11] ॥ ४
उवहिहिँ[12] णव-णव-कोडाकोडिउ[13] णट्ठउ धम्मु[14] सत्थु परिवाडिउ[15] ॥ ५
णट्ठइँ[16] दंसण-णाण-चरित्तइँ दाण-झाण-संजम-सम्मत्तइँ ॥ ६
पञ्च महव्वय पञ्चाणुव्वय तिण्णि गुणव्वय चउ सिक्खावय ॥ ७
णियम-सील-उववास-सहासइँ पइँ होन्तेण हवन्तु असेसइँ[17]' ॥ ८

॥ घत्ता ॥

ताम विमाणारूढ चउ-दिसु चउ[18] देव-णिकाया[19] ।
'पइँ[20] विणु सुण्णउ[21] मोक्खु' णं जिण-हक्कारा आया[22] ॥ ९

[११]

सिवियॉ[1]-जाणें सुरवर-सारउ[2] जय-जय-सद्दें चडिउ भडारउ ॥ १
देवेंहिँ[3] खन्धु देवि उच्चाइउ णिविसें[4] तं[5] [6]सिद्धत्थु पराइउ ॥ २
तहिँ[7] उववणें थोवन्तरु[8] थाऍवि भरहहों राय-लच्छि करें[9] लाऍवि ॥ ३
'णमह परम-सिद्धाण' भणन्तें किउ पयागें[10] णिक्खवणु[11] तुरन्तें ॥ ४
मुट्ठिउ पञ्च भरेप्पिणु लइयउ[12] चामीयर-पडलोवरें[13] थवियउ ॥ ५
गेण्हेंवि[14] जण-मण-णयणाणन्दें घित्तउ[15] खीर-समुद्दें[16] सुरिन्दें ॥ ६

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19 S रंगि. 20 S करा°. 21 S A °रंजिया. 22 P दरिसन्तिए. S हरिसन्तिए. 23 S विसज्जिया.

**10.** 1 P णीलंजस. 2 P पाणहिं, S पाण. 3 S विमुक्की. 4 A तं. 5 P धिगधिगत्थु, 5 धिगधिगेत्तु. 6 A अण्णहु. 7 P S होउ. 8 S वयरायहु. 9 P S ताव. 10 P सइं, S सइ. 11 P A उम्मोहिउं, S उम्माहिउं. 12 P उवहिउ, S उवहिउ, A उवहिंहिं. 13. S कोडिउ कोडिउ. 14 P S धम्म. 15 P पडिवाडिउ. 16 S णट्ठइ. 17 P S असेसइ. 18 S missing. 19 P A °णिकाय. 20 S पइ. 21 P सुण्णउं, A सुन्नउं. 22 P A आय.

**11.** 1 P सिविआ°. 2 P °सारउं. 3 S देविहि, A देविहिं. 4 S णिविसि. 5 A तें. 6 S सिधत्थु परायउ. 7 P S तहि उववणि. 8 P थोवंतरि, S थोवंतरे. 9 S करि लाइवि. 10 A पयागि. 11 P A णिक्खवणु. 12 P लइअउ. 13 P S पडलोयरि, A पडलोवरि. 14 P A गेण्हेवि. 15 A वित्तउं. 16 P S A °समुद्दि.

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४ हस्तादिभिः बहुविन्यासैः.

तेण समाणु सणेहेँ[17] लइयाँ[18] रायहँ[19] चउ सहास पवइयाँ[20] ॥ ७
परिमिउ ससि जिह गह-संघाएं अद्धु वरिसु थिउ काओसाएं[21] ॥ ८

॥ घत्ता ॥

पवणुद्धुयउ[22] जडाउ रिसहहोँ रेहन्ति विसालउ[23] ।
5 सिहिहेँ[24] वलन्तहोँ णाइँ[25] धूमाउल-जाला-मालउ[26] ॥ ९

[ १२ ]

जिणु अविउलु अविचलु[1] वीसत्थउ[2] थिउ छम्मासु[3] पलम्बिय[4]-हत्थउ ॥ १
जे णिव तेण समउ पवइया ते दारुण-दुवाएं लइया ॥ २
सीउण्हेँहिँ[5] तिस-भुक्खेँहिँ[6] खामिय[7] जिम्भण-णिद्दालसेँहिँ विणामिय[8] ॥ ३
10 चालण-कण्डुयणइँ[9] अलहन्ता अहि-विच्छिय[10]-परिवेढिज्जन्ता ॥ ४
घोर-वीर-तव-चरणेँहिँ[11] भग्गा [12]णासेँवि सलिलु पिएवएँ[13] लग्गा ॥ ५
केण वि महियलेँ[14] घत्तिउ अप्पउ '[15]हो हो केण दिट्ठु परमप्पउ ॥ ६
पाण जन्ति जइ एण णिओएं[16] तो किर तेण काइँ[17] परलोएं[18]' ॥ ७
को वि फलइँ[19] तोडेप्पिणु भक्खइ[20] 'जाहुँ[21]' भणेवि को[22] वि काणेक्खइ[23] ॥ ८

15 ॥ घत्ता ॥

को वि णिवारइ किं पि आमेल्लेँवि[24] चलण जिणिन्दहोँ[25] ।
'कल्लऍ[26] देसहुँ[27] काइँ[28] पच्चुत्तरु भरह-णरिन्दहोँ' ॥ ९

[ १३ ]

तहिँ[1] तेहऍ[2] पडिवन्नऍ[3] अवसरेँ दइवी वाणि समुट्ठिय अम्वरेँ ॥ १
20 'अहोँ अहोँ कूड-कवड[4]-णिग्गन्थहोँ कापुरिसहोँ[5] अणाय[6]-परमत्थहोँ ॥ २
एण महारिसि-लिङ्ग-ग्गहणेँ जाइ-जरा-मरण-त्तय-डहणेँ ॥ ३
'[7]फलइँ म तोडहोँ[8] जलु मा डोहहोँ णं तो णीसङ्गत्तणु छण्डहोँ' ॥ ४

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17 P S सणेहिं. 18 P लईआ. 19 S रायह. 20 P पव्वईआ. 21 P काउसाएं, S काउसायं. 22 P S पवणद्धुयउ. 23 S विसलइ. 24 S सिहिहि, A सिहेहे. 25 P S णाइ. 26 A °मालउं.

12. 1 P अचलु वि. 2 P S सिवसत्थउ. 3 P S छम्मास. 4 P S विलंविय°. 5 P S सीउण्हहिं, A सीउन्हेहिं. 6 P °भुक्खहिं, S °भुक्खहि. 7 S खामिया, A खाविय. 8 S विणामिया, A विणाविय. 9 P °कुंडुयणइं, S °कंडयणइं, A °कंडुयणइ. 10 S °विच्छिय°. 11 P S °चरणें. 12 S णासवि सलिल पिएवय लग्गा. 13 P पिएचय. 14 P S महियलि. 15 A भो भो दिट्ठु केण परमप्पउ. 16 P णिउंएं. 17 A काइ. 18 S परलोयं. 19 S A फलइ. 20 S तक्खइ. 21 S A जाहु. 22 P S कोइ. 23 P काणेरक्खइ, S काणेक्खइं. 24 P A आमेल्लिवि, S आमिल्लिवि. 25 S जिणेंदहो. 26 S कल्लइ. 27 P S देसहु, A देसमि. 28 P काइ.

13. 1 P S तहि. 2 P तेहय. 3 S पडिवण्णइ. 4 P S कवडकूड°. 5 A कप्पुरिसहो. 6 S अण्णाय°. 7 P S जलइ म डोहहो फलइ म तोडहो. 8 A तोडहु.

तं णिसुणेँवि[9] तिस-भुक्खादण्णेँहिँ  उद्धूलिउ अप्पाणउ[10] अण्णेँहिँ[11] ॥ ५
अण्णेँहिँ[12] अण्ण समय उप्पाइय[13]  [14]तहिँ अवसरेँ[15] णमि-विणमि[16] पराइय[17] ॥ ६
कच्छ-महाकच्छाहिव-णन्दण  वर-करवाल-हत्थ णीसन्दण ॥ ७
वेण्णि[18] वि विहिँ[19] चलणेँहिँ[20] णिवडेप्पिणु[21]  थिय पासेँहिँ[22] जिणु जयकारेप्पिणु ॥ ८

॥ घत्ता ॥

चिन्तिउ णमि-विणमीहिँ[23]  'वुत्तउ वि[24] ण वोल्लइ[25] णाहो[26] ।
एउ ण[27] जाणहुँ[28] आसि  किउ[29] अम्हहिँ[30] को अवराहो[31] ॥ ९

[ १४ ]

जइ वि ण किं पि देहि[1] सुर-सारा  तो वरि एक्कसि वोल्लि[2] भडारा ॥ १
अण्णहुँ[3] देसु विहञ्जेँवि[4] दिण्णउ[5]  अम्हहुँ[6] किं पहु णिद्दाखिण्णउ[7] ॥ २
अण्णहुँ[8] दिण्ण तुरङ्गम गयवर  अम्हहुँ[9] काइँ[10] कियउ परमेसर ॥ ३
[11]अण्णहुँ दिण्णउ उत्तिम-वेसउ  अम्हहुँ[12] आलावेण वि संसउ' ॥ ४
एम जामँ[13] गरहन्ति जिणिन्दहोँ[14]  आसणु चलिउ[15] तामँ[16] धरणिन्दहोँ ॥ ५
अवहि पउञ्जेँवि[17] सप्परिवारउ  आउ खणद्धेँ[18] जेत्थु[19] भडारउ ॥ ६
लक्खिउ विहिँ[20] मि मज्झेँ[21] परमेसरु  ससि-सूरन्तरालेँ[22] णं मन्दरु ॥ ७
तुरिउ ति-वारउ भामरि[23] देप्पिणु  जिणवर-वन्दणहत्ति करेप्पिणु ॥ ८

॥ घत्ता ॥

पुच्छियँ[24] धरणिधरेण[25]  'विण्णि वि उण्णामियँ[26]-मत्था ।
थिय कज्जें कवणेण  उक्खयँ[27]-करवाल-विहत्था' ॥ ९

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9 S णिसुणिवि. 10 A अप्पाणउं. 11 A अंनेहिं. 12 अण्णेहि, A अण्णहिं. 13 S उप्पाइया. 14 P तहि. 15 A अवसरि. 16 S °विण्णमि. 17 S पराइया. 18 P वेण्ण, S विण्णि. 19 P S विहि. 20 S चलणिहि. 21 P णिवडिप्पिणु. 22 S पासेहि, A पासिहिं. 23 P °विणमीहि. A °विणमीसहिं. 24 P S किं पि. 25 S वोल्लेइ. 26 P S A णाहु. 27 P न, A missing. 28 P S जाणहु. 29 P कंउ. 30 P अम्हे किं, S अम्हेहे, A अम्हेहिं corrected to अम्हहिं. 31 P S A अवराहु.

14. 1 P देहे, A देहि किं पि. 2 S वोल्लि. 3 P S A अण्णहु. 4 P S विहंजिवि. 5 P A दिण्णउं. 6 S अम्हहु, A अम्हहं. 7 P S निंदाखिण्णउ, A णिद्दाखिण्णउं. 8 अण्णहु दिण्ण, A अण्णहं दिण्णु 9 S अम्हह, A अम्हहिं. 10 P काइ 11 A अण्णहं दिण्णउं उत्तम वेसउ. 12 S अम्हह, A अम्हंहं. 13 S जेम. 14 P जिणंदहो. 15 A टलिउ. 16 S ताव. 17 P S A पउंजिवि. 18 S खणद्दे. 19 P जित्थु, S जेत्थ, A तित्थु 20 A विहिं मि. 21 S मज्झि. 22 S A °अंतरालि. 23 S भामरे. 24 P पुच्छिउ. 25 S धरणिवरेण, A धरणिहरेण. 26 A अणामिय°. 27 P उक्खय°.

[ १५ ]

तं णिसुणेवि दिण्णु पच्चुत्तरु 'पेसिय वे वि आसि देसन्तरु ॥ १
दूरट्ठाणु[1] जाम तं पावहुँ[2] जाम वलेवि पडीवा आवहुँ[3] ॥ २
ताम[4] पिहिमि णिय-पुत्तहँ देप्पिणु अम्हहँ थिउ अवहेरि करेप्पिणु' ॥ ३
5 तं णिसुणेंवि[5] विहसिय-मुह-यन्दें दिण्णउँ[6] विज्जउ वे धरणिन्दें[7] ॥ ४
'गिरि-वेयड्ढहों होहु पहाणा उत्तर-दाहिण-सेढिहिँ[8] राणा' ॥ ५
तं णिसुणेंवि णासि-विणमिहिँ[9] वुच्चइ 'अण्णें[10] दिण्णी पिहिवि ण[11] रुच्चइ ॥ ६
जइ णिग्गन्थु देइ सइँ[12] हत्थें तो अम्हे[13] वि लेहुँ[14] परमत्थें' ॥ ७
तं णिसुणेवि वे वि अवलोएँवि[15] थिउ अग्गएँ[16] सो मुणिवरु होएँवि[17] ॥ ८
10
॥ घत्ता ॥
हत्थुत्थलिउँ[18] तेण गय वे[19] वि लएप्पिणु विज्जउँ[20] ।
उत्तर-सेढिहिँ[21] एक्कु[22] थिउ दाहिण-सेढिहिँ[23] विज्जउ ॥ ९

[ १६ ]

तेहिँ[1] अवसरेँ[2] उच्चाइय-वाहहों[3] महि-विहरन्तहों तिहुअण[4]-णाहहों ॥ १
15 वहु-लायण्ण-वण्ण[5]-संपण्णउ[6] आणइँ[7] को वि पसाहेँवि कण्णउ[8] ॥ २
[1]चेल्लिउ को वि को वि हय चञ्चल रयणइँ[9] को वि को वि वर मयगल[10] ॥ ३
को वि सुवण्णइँ[11] रुप्पय[12]-थालइँ को वि धणइँ[13] धण्णइँ असरालइँ ॥ ४
को वि अमुल्लाहरणइँ[14] ढोयइँ[15] ताइँ[16] भडारउ[17] णउ अवलोयइँ[18] ॥ ५
सव्वइँ[19] धूलि-समइँ[20] मण्णन्तउ पट्टणु [21]हत्थिणयरु संपत्तउ ॥ ६
20 [2]जहिँ[22] सेयंसें[23] दंसणु पाहिउ[24] छुड्डु[25] छुड्डु णिय-परिवारहों साहिउ ॥ ७

15. 1 P दूराट्ठाणु जाव, S दूराठाणु जाव, A दूरज्झाणु corrected to दूरठाणु जाम. 2 S पावहु. 3 S आवहु. 4 PS ताव पिहिमि, A ताम पिहिवि. 5 PS णिसुणिवि. 6 A दिण्णउं. 7 P धरणिंदिं, S धरणेंदे. 8 P °सेट्टिहिं corrected to सेढिहिं, S सेढिहे, A सेढिटिहिं. 9 P °विणमिहिं, S विणमिहि, A विनामिहिं. 10 PS अण्णे, A अन्ने. 11 PS महि वि न. 12 PS सइ. 13 P अम्हि वि, A अम्हेहिं. 14 S A लेहु. 15 P अवलोयवि, S अवकोइवि. 16 S अग्गइ, A अत्थक्कू corrected to अगइ सो. 17 S होवि, A होयवि. 18 P हत्थुत्थलिउ. 19 A ते वि. 20 S तेज्जउ. 21 P S °सेढिहि. 22. A इक्कु. 23 P S सेढिहिं, A सेट्टिहिं.

16. 1 P तहि. 2 P अवसरि. 3 From this point onwards upto सहिउ in line 7 several lines are partly illegible in S. 4 S A तिहुयण. 5 S °वण्णु. 6 P °संपुण्णउं, S °संपुण्णउ, A °संपन्नउं. 7 A आणइं. 8 P A कण्णउं. 9 P रयणइ, S illegible. 10 S मयगला. 11 P S सुअण्णइ. 12 S रुंप्पय°, A रुंप्पियं°. 13 A धणइ. 14 P S अमुल्लाभरणइ, A अमोल्लाहरणइं, 15 P S A ढोयइं. 16 P S ताइ. 17 A भडारउं. 18 P S A अवलोयइ. 19 P सव्वइ. 20 S °समइ. 21 A हत्थिणायपुरु पत्तउ, S संपत्तउइ. 22 S जहि. 23 P सेअंसें. 24 P S पाविउ, A चाहिउ corrected to पाहिउ. 25 P छुड्ड छुड्ड.

[ १६ ] १ वस्त्र. २ स्वयम्.

'अज्जु पइट्ठु[26] अणङ्ग-वियारउ[27] [28]मइँ पारविउ रिसहु भडारउ ॥ ८
इक्खु-रसहों भरियञ्जलि[29] जं जे[30] [31]घरेँ वसु-हार पवरिसियँ[32] तं जे[33]' ॥ ९
ताम[34] चउदिसु लोएं[35] छाइउ[36] सच्चउ जें जिणु वारेँ[37] पराइउ[38] ॥ १०

॥ घत्ता ॥

णिग्गउ[39] 'थाहु' भणन्तु स-कलत्तु स-पुत्तु स-परियणु ।
भमिउ ति-भामरि दिन्तु मन्दरहों जेम तारायणु ॥ ११

[ १७ ]

वन्देंवि[1] पइसारियउ णिहेलणु किउ चलणारविन्द[2]-पक्खालणु । १
अण्णु[3] वि [१]गोमएण संमज्जणु दिण्ण जलेण धार पुणु चन्दणु । २
पुप्फइँ[4] अक्खयाउ वलि[5] दीवा धूव-वास [२]जल-वास[6] पडीवा । ३
कर-पक्खालणु देवि कुमारें ससहर-सण्णिहेण भिङ्गारें । ४
अहिणव-इक्खुरसहों[7] भरियञ्जलि[8] तावँ[9] सुरेहिँ[10] मुक्क कुसुमञ्जलि । ५
साहुक्कारु[11] देव-दुन्दुहि-सरु गन्ध-वाउ वसु-वरिसु णिरन्तरु । ६
कञ्चण-रयणहँ[12] कोडिउ[13] वारह[14] पडिय [३]लक्ख वत्तीसट्ठारह[15] । ७
अक्खय-दाणु भणेंवि[16] सेयंसहों अक्खयतइय [17]णाउँ किउ दिवसहों । ८

॥ घत्ता ॥

जिमिउ[18] भडरउ[19] जं जे[20] सेयंसें[21] अप्पउ भावेंवि[22] ।
वन्दिउ रिसह-जिणिन्दु[23] सिरेँ[24] स इँ भु व-जुवलु[25] चडावेंवि[26] ॥ ९

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इय एत्थ[27] प उ म च रि ए धणञ्जयासिय-स य म्भु ए व-कए ।
'जिणवर-णिक्खमणं[28]' इमं वीयं चियँ[29] साहियं पव्वं ॥

26 S पइट्ठ. 27 S °वियारो. 28 P मइ, S सइ. 29 P °अंजले, S अंजलि. 30 A जं जि. 31 P S A घरि. 32 P पवरसिय. 33 A तं जें. 34 PS ताव, 35 S लोयं. 36 P S छाविउ. 37 S A वारि. 38 S परायउ. 39 S णिग्गंथाहु, A निग्गउ ढाहु.

17. 1 PS वंदिवि. 2 A चरणारविंद°. 3 PS सण्ण. 4 P पुप्फइ, S पुप्फइ. 5 P अक्ख-इयाउ वल, S अक्खइपाउ वल, A अक्खयाउं वलि. 6 A जलवास with फ(?) superscribed on ज°. 7 P S °इक्खुरसहं. 8 PS भरिअंजलि. 9 A अहिणव. 10 S सुरेहि. 11 A साहुक्कार. 12 P रयणहिं. S रयणिहिं. 13 P कोडीउ. 14 S वारहं. 15 P S अट्टारहं, A अट्टारह 16 S भणिवि. 17 S णाउ. 18 A जिमिउं. 19 A भडारउं. 20 P रंजि, A जं जि. 21 P सेअंसें. 22 S A भाविवि. 23 P रिसहु जिणेंदु. 24 S A सिरि. 25 P सइ भुयजुयलु, S सइं भुयजुयलु. 26 S चडाविवि. 27 S इत्थ. 28 S °णिक्खवण. 29 S चियं.

[ १७ ] १ श्रीखंडेनार्चनं, पटकूलेन मर्दनम्. २ पुष्पाञ्जलिम् ( ? ). ३ १२५०००००० ( ? ).

# [ ३. तईओ संधि ]

तिहुअण[1]-गुरु तं गयउरु मेल्लेंवि[2] खीण-कसाइउँ[3] ।
गय-सन्तउ [1]विहरन्तउ पुरिमतालु संपाइउँ[4] ॥

[ १ ]

[2]दीहर-कालचक्क-हऍण वरिस-सहासें[5] पुण्णऍण ।
सयडामुहँ[6]-उज्जाण-वणु ढुक्कु भडारउ रिसह-जिणु ॥ १
रम्मं महा जं च पुण्णाय-णाएहिँ[7] कुसुमिय-लया-वेल्लि[8]-पल्लव-णिहाएहिँ[9] ॥ २
कप्पूर-कक्कोल-एला-लवङ्गेहिँ [3]महु-[4]माहवी-माहुलिङ्गी-विडङ्गेहिँ ॥ ३
मरियल्ल[10]-जीरुल्ल[11]-कुङ्कुम-कुडङ्गेहिँ णव-तिलय-वउलेहिँ[12] चम्पय-पियङ्गेहिँ ॥ ४
णारङ्ग[13]-णग्गोह-आसत्थ[5]-रुक्खेहिँ कङ्केल्लि-पउमक्ख-रुद्दक्ख[14]-दक्खेहिँ ॥ ५
खज्जूरि-जम्बिरि[15]-घण-फणिस-लिम्बेहिँ[16][6] हरियाल-ढउएहिँ[17]-बहु-पुत्तजीवेहिँ[18] ॥ ६
सत्तच्छयाऽगत्थि[19]-दहिवण्ण-णन्दीहिँ मन्दार-कुन्दिन्दु[20]-सिन्दूर-सिन्दीहिँ ॥ ७
वर-पाडली-पोप्फली[21]-णालिकेरीहिँ[22] करमन्दि[23]-कन्थारि[24]-करिमर-करीरेहिँ ॥ ८
कणियारि-कणवीर-मालूर-तरलेहिँ सिरिखण्ड-सिरिसामली-साल-सरलेहिँ ॥ ९
हिन्ताल-तालेहिँ ताली-तमालेहिँ जम्बू[25]-वरम्बेहिँ कञ्चण-कयम्बेहिँ ॥ १०
भुव-देवदारूहिँ रिट्ठेहिँ[26] चारेहिँ[27] कोसम्ब[28]-सज्जेहिँ कोरण्ट-कोज्जेहिँ[29] ॥ ११
अच्चइय-जूहीहिँ जासवण-मल्लीहिँ केयइएँ[30] जाएहिँ[31] अवरहि[32] मि जाईहिँ ॥ १२

॥ घत्ता ॥

तहिँ[33] दिट्ठउ सुमणिट्ठउँ[34] वड-पायउ थिर-थोरउ ।
[7]वँण-वणियहेँ[35] सुह-जणियहेँ[36] उप्परि धरिउ वँ[37] [8]मोरउ ॥ १३

1. 1 S A तिहुयण°. 2 P A मेल्लिवि, S मिल्लिवि. 3 S A °कसायउ. 4 P संपाइयउ, S संपायउ. 5 P °सहासइं, S °सहासइ. 6 A सयडामुहं. 7 S °णायेहिं. 8 P °वेली°, S illegible. 9 P निहाएहिं. 10 A मिरियल्ल°. 11 S जीरुच्च°. 12 S बउलेहि. 13 P नारग°. 14 P S A रुद्दक्ख. 15 S °जंबीरे, A °जंबीर. 16 A °फणसनीवेहि. 17 P °ढउएहिं. 18 P S °पोत्तजीवेहिं. 19 P S for the following few lines only partly legible. 20 A कुंदेंद. 21 S °पुप्फली°. 22 P °नालिकेरीहिं. 23 S करमंद°, A करविंदि. 24 S °कत्थारि. 25 A जंबु°. 26 S रिट्ठेहि. 27 A चारूहिं. 28 A कोसंब°. 29 S कोजेहि, A कुज्जेहि. 30 A केयइय°. 31 A जाईहि. 32 P अवरहि मिं, S A अवरहिं मि. 33 P S तहि. 34 A सुनिविट्ठउ with म and णि superscribed respectively above नि and वि. 35 P S °जणियहि. 36 P S उप्परे. 37 P S वि, A व with the sign of short इ added afterwards.

[ १ ] १ गतश्रम.. २ दीर्घकालचक्रहते सति. ३ मधूकः. ४ अतिमुक्तलता. ५ पींपल. ६ निम्बकैः. ७ वनश्रियः. ८ पिच्छ.

[ २ ]

तहिँ[1] थाऍवि परमेसरेँण　　आइ[2]-पुराण-महेसरेँण ।
विसय-सेण्णु[3] संचूरियउ　　सुक्क-झाणु आऊरियउँ[4] ॥ १
एक्कँ[5]-सुक्क-झाणग्गि-पलित्तहोँ　　दो-गुण-धरहोँ दुविह-तव-तत्तहोँ ॥ २
तियगारहोँ[6] ति-सल्ल फेडन्तहोँ　　चउविह-कम्मिन्धणइँ[7] डहन्तहोँ ॥ ३
पञ्चिन्दियँ[8]-दणु-दप्पु हरन्तहोँ　　छविह-रस-परिचाउ करन्तहोँ ॥ ४
सत्त-महाभय परिसेसन्तहोँ　　अट्ठ दुट्ठ मय णिण्णासन्तहोँ[9] ॥ ५
णवविहुँ[10] बम्भचेरु रक्खन्तहोँ　　दसविहु परम-धम्मु पालन्तहोँ ॥ ६
सुइ एयारहङ्ग जाणन्तहोँ　　बारह अणुवेक्खउ चिन्तन्तहोँ ॥ ७
तेरसविहु[11] चाँरित्तु[12] चरन्तहोँ　　चउदसविह[13]-गुणथाणु चडन्तहोँ[14] ॥ ८
पण्णारह पमाय वज्जन्तहोँ　　सोलहविह कसाय मुच्चन्तहोँ ॥ ९
सत्तारह संजम पालन्तहोँ　　अट्ठारह वि दोस णासन्तहोँ ॥ १०

॥ घत्ता ॥

सुह-झाणहोँ　गय-माणहोँ　अइपसण्ण[15]-मुहयन्दहोँ ।
धवलुज्जलु　तं केवलु　णाणुप्पण्णु[16] जिणिन्दहोँ[17] ॥ ११

[ ३ ]

साहिय[1]-णिय[2]-सहाव-चरिउ　　चउतीसऽइसयँ[3]-परियरिउ ।
थिउ जिणु णिद्धुय-कम्म-रउ　　णं ससहरु णिज्जलहरउ ॥ १
पुण्ण-पवित्तु पाव-णिण्णासणु　　अण्णुप्पण्णु[4] धवलु सिंहासणु ॥ २
किसलय-कुसुम-रिद्धि-संपण्णउ[5]　　अण्णेत्तहेँ[6] असोउ उप्पण्णउ[7] ॥ ३
दिणयर-कोडि-पयाव-समुज्जलु　　अण्णेत्तहेँ[8] पसण्णु भामण्डलु ॥ ४
अण्णेत्तहेँ[9] ओणामियँ[10]-मत्था　　चामरिन्दे[11] थिय चमर-विहत्था[12] ॥ ५
अण्णेत्तहेँ[13] तिहुअणु[14] धवलन्तउ　　थिउ उद्दण्ड[15]-धवल-छत्त-त्तउ ॥ ६

2. 1 P S तहि. 2 P आइ°, S illegible. 3 P S °सेणु. 4 P आऊरिअउ. 5 A एक्कु. 6 P तियगारहो, S तियगारउ, A तियगावरव. 7 P °कम्मेंधणइं, S कम्मेंधणइं. 8 P पंचेंदिय° 9 P निन्नासंतहो. 10 P S णवविह. 11 A तेरहविहु. 12 A चारित्तु धुरंतहो. 13 S चोद्दस°, A चउद्दह°. 14 S चरंतहो. 15 P °पसन्नु, S° पसण्णु, A पसंन. 16 P णाणुप्पन्नु, S णाणुप्पत्तु, A नाणुप्पण्णु. 17 जिणेंदहो.

3. 1. P S साहिउ. 2 S जिण°. 3 A चउतीसाइसय.° S °सा अइसइ, A साइसयं. 4 P अण्णुपन्नु. 5 P °संपण्णउं, S °संपन्नउ, A °संच्छण्णउं. 6 S अण्णेतहे. 7 A उप्पण्णउं. 8 P A अन्नेत्तहे, S अण्णेत्तहो. 9 S अण्णेत्तहि. 10 P उणामिय°, S उन्नाविय°. 11 S चामरेंद. 12 S चामरहत्था. 13 P अण्णेत्तह, S मण्णेत्तहि. 14 P तिहुअण, S तिहुयण, A तिहुअणु. 15 P उदंड°.

अण्णेत्तहेँ[16] सुर-दुन्दुहि वज्जइ णं पक्खुहणें महोवहि गज्जइ ॥ ७
दिव्व[17] भास अण्णेत्तहेँ[18] भासइ अण्णेत्तहेँ[19] कम्म-रउ पणासइ ॥ ८
कुसुम-वासु अण्णेत्तहेँ वासइ ॥ ९
अट्ठ वि पाडिहेर उप्पण्णा णं थिय पुण्ण[20]-पुञ्ज आसण्णा ॥ १०

॥ घत्ता ॥

इय चिन्धइँ[21] जसु सिद्धइँ[22] पर-समाणु[23] जसु अप्पउ ।
गह-चक्कहों[24] तइलोक्कहों सो जें[25] देउ परमप्पउ ॥ ११

[ ४ ]

वारह-जोयण-[1]पोढिमउँ[1] मणहरु सव्वु सुवण्णमउँ[2] ।
चउदिसु चउरुज्जाण-वणु सुर-णिम्मविउँ[3] समोसरणु ॥ १
तिविहु कणय-पायारु पभाविउँ[4] वारह[5] कोट्ठा सोलहँ वाविउ ॥ २
माणव-थम्भ चयारि परिट्ठिय कञ्चण-तोरण-णिवह समुट्ठिय ॥ ३
चउ गोउरइँ[6] हेम-परियरियइँ[7] णव णव थूहइँ[8] तहिँ[9] वित्थरियइँ ॥ ४
दह धय पउमँ[10]-मोर-पञ्चाणण गरुड-मराल-वसह वर-वारण ॥ ५
अण्णु वि वत्थ-चक्क-छत्त-द्धय फरहरन्त अवन्त[11] समुण्णय ॥ ६
एक्केकएँ धएँ[12] अहिणव-छायहुँ सउ अट्ठोत्तरु [2]चित्त-पडायहुँ[13] ॥ ७
तं समसरणु परिट्ठिउ जावँहिँ[14] अमर-राउ संचलिउ[15] तावँहिँ[16] ॥ ८
चलियइँ आसणाइँ[17] अहमिन्दहुँ[18] विसहरिन्द-अमरिन्दँ[19]-णरिन्दहुँ[20] ॥ ९

॥ घत्ता ॥

जिण-संपइ जाणावइ सुरवइ सुरवर-विन्दहुँ[21] ।
'किं अच्छहुँ[22] आगच्छहुँ[23] जाहुँ[24] भडारउ[25] वन्दहुँ' ॥ १०

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16 S अण्णेत्तहि. 17 S देव्व. 18 P S अण्णेत्तहि, A अण्णेतहि. 19 S अण्णेतह. 20 S पुंण°. 21 P S चिंधइ. 22 P S सिद्धइ. 23 P °सम्माणु. 24 S गहचक्कहु, A गयपक्खहो 'with चक्क superscribed above पक्ख.' 25 S A जि.

4. 1 P पोहिमउं, S पोहिमउ, A पोढिमउं. 2 P सुअण्णमउं, S सव्वसुवन्नमउं, 3 P S णिम्मविय. 4 P पभामिउं, A पभाविउ. 5 A वारह. 6 P गोवरइं, S गोउरइ, A गोयरइं. 7 S °परियरियइ, A पिंजरियइं. 8 A °थूहइ. 9 P S A तहि वित्थरियइ. 10 S पौम°. 11 S A अव्वत्त. 12 P यए, S थए. 13 A चित्तवडायहु. 14 S जावहि, A जाविहिं. 15 A संचल्लइ. 16 A ताविहि. 17 P S आसणाइ. 18 P S अहमिंदहं. 19 S °अमरेंद°. 20 P S °णरिंदहं, A °णरिंदहु. 21 P °वंदहु, S विंदहु. 22 S अच्छहो. 23 A लइ पेच्छहु. 24 P S जाहु. 25 A भडारउं.

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[ ४ ] १ प्रौढविस्तारः. २ चित्रपताकाः.

[ ५ ]

तं णिसुणेँवि[1] पउरामरेँहिँ[2] कडय-मउड[3]-कुण्डल-धरेँहिँ[4] ।
मणि-रयण-प्पह-रञ्जियइँ णिय-णिय-जाणइँ सज्जियइँ ॥ १
केहि[5] मि मेस महिस विस कुञ्जर[6] केहि मि तच्छ[7] रिच्छ[8] मिग सम्वर ॥ २
केहि[9] मि करह वराह तुरङ्गम केहि[5] मि हंस मऊर[10] विहङ्गम ॥ ३
केहि[5] मि सस सारङ्ग पवङ्गम केहि मि रहवर णरवर[11] जङ्गम ॥ ४
केहि[5] मि वग्घ सिंघ गय गण्डा केहि[5] मि गरुड कोञ्च कारण्डा[12] ॥ ५
केहि मि सुंसुआर[13] मच्छोहर एमँ[14] पराइय सयल वि सुरवर ॥ ६
दस-पयार वर भवण-णिवासिय[15] विन्तर[16] अट्ठ पञ्च जोईसिय[17] ॥ ७
वहुविह कप्पामर कोकन्तउ[18] ईसाणिन्दु[19] वि आउ तुरन्तउ ॥ ८
विब्भमँ[20]-हाव-भाव-[1]संखोडिहिँ परिमिउ[21] [2]चउवीसऽच्छर-कोडिहिँ[22] ॥ ९

॥ घत्ता ॥

पेक्खेँवि[23] वलु किय[24]-कलयलु चउविह-देव-णिकायहोँ ।
धाइय णर कड्ढिय-धर[25] [3]सुरवर-वलह-रायहोँ ॥ १०

[ ६ ]

ताव गलिय-दाणोज्झरउ[1] कण्ण-चमर-हय[2]-महुयरउ[3] ।
जिण-वन्दण-गवणंमणउ परिवड्ढिउ[4] अइरावणउ[5] ॥ १
जोयण-लक्ख-पमाणु[6] परिट्ठिउ वीयउ मन्दरु णाइँ[7] समुट्ठिउ ॥ २
उप्परि पेक्खणाइँ[8] पारद्धइँ[9] चामीयर-तोरणइँ[10] णिवद्धइँ ॥ ३
उब्भिय धय धूवन्तइँ[11] चिन्धइँ[12] कियइँ[13] वणइँ फल-फुल्ल-समिद्धइँ[14] ॥ ४

5. 1 S णिसुणिवि. 2 S पवरा.° 3 S मौड. 4 A °धरिहिं. 5 A केहिं मि. 6 S कुंजरा. 7 P मच्छ.° 8 P S रिच्छ. 9 S A केहिं मि. 10 P S मयूर. 11 S नरउर. 12 P कारंड. 13 S सुंसुआमार. 14 P S एव. 15 S °णिवासिया. 16 P वेंतर. 17 S जोयसिया. 18 P S कोकंतउ. 19 P ईसाणंदु, A ईसाणिदु. 20 P S ·विब्भव.° 21 A परिमिउं. 22 P S °कोडिहि. 23 P पिक्खेवि, S पेक्खिवि. 24 P S किउ. 25 P कड्डिअघर, A कड्ढियकर.

6. 1 P S °दाणोच्छरउ. 2 P °मय°. 3 A °महुंयरउं. 4 P S परिवड्ढिम. 5 P A अइरावणउं. 6 A °माणु. 7 P S णाइ, A नाइँ समुट्ठिउं. 8 P पेक्खणाइ, S पेषणेइ. 9 A पारद्धइ. 10 S °तोरणइ णिवद्धइ. 11 P धूवंतहि, S धूयंतहि. 12 S चिंधइ. 13 S कियइ. 14 P S °समिद्धइ.

[ ५ ] १ आधाभिः ( ? ), २ ईशानेंद्र आगतः. ३ इंद्रस्य.

[ ६ ] १ एरापतिः हस्ती १, मुख १००, मुखे मुखे दन्ताष्टाष्ट, दन्ते दन्ते सरोवर १, सरे सरे कमलिनी २५, कमलिनी क° कमल १२५, कमले कमले पत्र १०८, पत्रे पत्रे अप्सरा एकैका नृत्यं करोति अतिभक्त्या । मुख १००, दंन्त ८००, सरोवर ८००, कमलि[नी] २००००, कमल २५०००००, दल २७००००००००, अप्सरा २७००००००००.

पोक्खरिणिउ[15] णव पङ्कय सरवर दीहिय वावि तलाय लयाहरॅं[16] ॥ ५

तहिँ[17] अइरावणेँ गलगज्जन्तएँ[18] दीहर-कर-सिकार[19] मुँअन्तएँ ॥ ६

विज्जिज्जन्तु चमर-परिवाडिहिँ[20] सत्तावीसाहिँ अच्छर-कोडिहिँ ॥ ७

चडिउ पुरन्दरु मणेँ परिओसेँ[21] जय-मङ्गल-[22]दुन्दुहि-णिग्घोसेँ ॥ ८

5 वन्दिणॅ[23]-फम्फावयँहिँ[24] पढन्तेँहिँ[25] कड्ढियँवालेँहिँ[26] ढोउ णँ[27] दिन्तेँहिँ ॥ ९

इन्दहोँ तणिय रिद्धि अवलोऍवि[28] के वि विसूरिय विमुहा होऍवि[29] ॥ १०

॥ घत्ता ॥

'मल-धरणइँ तव-चरणइँ कं[1] दिवु[30] [2]भरहेँ[31] करेसहुँ[32] ।
जेँ[33] दुल्लहु जण-वल्लहु इन्दत्तणु पावेसहुँ[34]' ॥ ११

10

[ ७ ]

तामॅ[1] सुरासुर-वाहणइँ[2] फलइँ[2] व सग्ग-दुमहोँ[3] तणइँ ।
जिणवर-पुण्ण-वाय-हयइँ[4] हेट्ठामुहइँ[5] समागयइँ ॥ १

अवरोप्परु[6] चूरन्त महाइयँ[7] गिरि-मणुसोत्तरॅ[8]-सिहरु पराइयँ[9] ॥ २

णिय-करॅं[10] [11]खञ्जेंवि भणइ[12] पुरन्दरु '[13]उच्चासणॅ[14]-आरुहणु असुन्दरु ॥ ३

15 जाइँ[15] विउव्वण-सत्तिएँ[16] हूयइँ[17] तुरिउ[18] ताइँ आमेल्लहुँ[19] रूअइँ[20]' ॥ ४

थिय देवासुर इन्दाएसेँ सव्व[21] पडीवा तेण जि वेसेँ[22] ॥ ५

णाणा-जाण-विमाणेँहिँ[23] तेत्तहेँ[24] ढुक्कु समोसरणेँ जिणु जेत्तहेँ[25] ॥ ६

सयल वि दूरोणाविय[26]-मत्था सयल वि कर-मउलञ्जलि-हत्था ॥ ७

सयल वि जयजयकारु[27] करन्ता सयल वि[28] थोत्त-सयाइँ[29] पढन्ता ॥ ८

20 सयल वि अप्पाणउँ[30] दरिसन्ता णामु गोत्तु णिय-णिलउ कहन्ता ॥ ९

15 P पोक्खरणिउ, A पोक्खरणिउं. 16 A मणोहर. 17 P S तहि. 18 S गज्जंतइ 19 S °मुयंत, A °मुयतए. 20 P °परिवाडिहि, A °परिवाडिहिं. 21 S परितोसिं, A परिओसे. 22 S °दुंदुहि-णिग्घोसिं. 23 S वंदण.° 24 P °फंफावेहिं, S °फंफावेहि. 25 S पढंतिहि. 26 P कढिय-वालहि, S कंढियवालहि. A कड्ढिवालिहिं. 27 P न दिंतहिं, S ण दिंतहिं, A न दिंतिहिं. 28 P S अवलोयवि. 29 P होयवि, S होइवि. 30 P S दिउ. 31 S भरहु. 32 P S करेसहु. 33 S जिं. 34 P S पावेसहु.

7. 1 P S ताव. 2 P S °साहणइं, फलइ. 3 S °दुम्महो. 4 S हरइं. 5 P णं हेट्ठामुहइं, S णं हेट्ठामुहइ. 6 S अवरपरु. 7 S महाइया. 8 A °मणुसुत्तर.° 9 S पराइया. 10 A °करि. 11 S खंधेवि. 12 A भणइं. 13 This half is missing in S. 14 P S उच्चासणु. 15 P S जाइ. 16 P S °सत्तिय. 17 P S भूयइं. 18 P तुरिअउ, S तुरियउ. 19 P अमेल्लहु, S अमिल्लहु. 20 P S रूयइ. 21 A पुणु with सव्व superscribed. 22 S वेसिं. 23 P °विवाणहि, S विमाणहि. 24 P तेत्तिहि, S तेत्तहिं. 25 P जेत्तहो, S जेत्तहिं 26 S दूरे. 27 S जयजयकार. 28 missing in S. 29 P °सयाइ. 30 A अप्पाणउं.

२ सौधर्मेन्द्रः. ३ कं दिवस भविष्यति. ४ भरतक्षेत्रे.

॥ घत्ता ॥

[31]तहिँ वेलएँ[32] सुर-मेलएँ[33] तेयँ[34]-पिण्डु जिणु छज्जइ ।
गयणङ्गणेँ तारायणेँ छण-मयलञ्छणु णज्जइ ॥ १०

[८]

सुर-करि-खन्धुत्तिण्णएँण[1] वहु-रोमञ्चुब्भिण्णएँण[2] ।
सप्परिवारेँ[3] सुन्दरेँण थुइ आढत्त पुरन्दरेँण ॥ १  5
'जय अजरामर-पुर-परमेसर जय जिण आइ पुराण महेसर ॥ २
जय दयँ[4]-धम्म-रयण-रयणायर जय अण्णाण-तमोह-दिवायर ॥ ३
जय ससि भव-कुमुयँ[5]-पडिवोहण जय कल्लाण-णाण-गुण-रोहण ॥ ४
जय सुरगुरु तइलोक्क-पियामह जय संसार-महाडइ-हुयवहँ[6] ॥ ५  10
जय वम्मह-णिम्महण महाउस[9] जय कलि-कोह-हुआसणेँ पाउस ॥ ६
जय कसायघण-पलयसमीरण जय माणइरि-पुरन्दरपहरण ॥ ७
जय इन्दिय-गयउलेँ[7] पञ्चाणण जय तिहुअणँ[8]-सिरि-रामालिङ्गण ॥ ८
जय णिक्कल णिरवेक्ख णिरञ्जण ॥ ९
जय कम्मारि-मडप्फर-भञ्जण

॥ घत्ता ॥  15

तुह सासणु दुह-णासणु एवँहिँ[10] उण्णइ[11] चडियउ ।
जेँ[12] होन्तेँण[13] पहवन्तेँण[14] जगु संसारेँ[15] ण पडियउ' ॥ १०

[९]

तं वलु तं देवागमणु सो जिणवरु [1]तं समसरणुँ[2] ।
पेक्खेँवि[3] उवँवणेँ[4] अवयरिउँ[5] जाउ महन्तउ अच्छरिउँ[6] ॥ १  20
पट्टणेँ पुरिमतालेँ[7] जो राणउँ[8] रिसहसेणु[9] णामेण पहाणउँ[10] ॥ २
सो देवागमु णिएँवि [1]पहासिउ 'को सयडामुह-वणेँ[11] आवासिउँ[12] ॥ ३
कासु एउ एवड्डु पहुत्तणु जेण विमाणँहिँ[13] णवइँ[14] णहङ्गणु' ॥ ४

31 P S तहि. 32 P केवलए, S वेलइ. 33 P S °मेलइ. 34 A तिय.

8. 1 P °क्खंधुतिणएण, S °खंधुतिणएण, A °खंधुत्तिन्नएण. 2 P °भिन्नएण, S °तिण्णएण. 3 P S सपरिवारेँ, A सप्परिवारिं. 4 S दढ.° 5 S भवकुसुय°, A कुमुयभव्व°. 6 S °हुया वह. 7 A °गयउल.° 8 S A °तिहुयण°. 9 P निक्कल निरवेख निरंजन. 10 P S एमहि. 11 S उण्णइं. 12 A जिं. 13 P हुंतएण, S होंतएण. 14 P S पवहंतएण. 15 S A संसारि.

9. 1 A तं जि. 2 A समोसरणु. 3 P पिक्खिवि, A पेक्खिवि. 4 S उवणि. 5 P अवयरिअउं, S अवयरियउ. 6 P अच्छरियउं, S अच्छारियउ. 7 A पुरिमतालि. 8 P A राणउं. 9 P S विसहसेणु. 10 P A पहाणउं. 11 S वणि. 12 A अवासिउं. 13 S विमाणहि. 14 A नमइं.

[८] १ महोत्कट ( A gloss महाउत्कट ). २ मानपर्वतभञ्जने वज्रः.
[९] १ प्रभाषितवान्.

तं णिसुणेवि केणं[15] [2]अप्फालिउ[16]    '[3]एमं[17] देव मइं[18] [4]सव्वु[19] णिहालिउ ॥ ५
भरहेसरहों वप्पु जो वुच्चइ[20]    महि-वल्लहु भणेवि जो[21] थुव्वइ ॥ ६
केवल-णाणु तासु उप्पण्णउं[22]    अट्ठ-महागुणेहिं[23]-संपण्णउं[24]' ॥ ७
तं णिसुणेवि भरहें मेल्लिउ    स-वलु स-वन्धुवग्गु संचलिउ ॥ ८
तं समसरणु पइट्ठु तुरन्तउ    'जय देवाहिदेव[25]' पभणन्तउ ॥ ९

॥ घत्ता ॥

[5]तेएं[26] तेण    पइसन्तेंण[27]    सुरहं[28] मि विब्भमु[29] लाइउ[30] ।
'एं[31] वेसेंण[32]    उद्देसेंण[33]    किं मयरद्धउ आइउ[34]' ॥ १०

[ १० ]

पेक्खेंवि[1] तं देवागमणु    सो जिणु[2] तं जि समोसरणु ।
भव[3]-भय-संएहिं[4] समल्लइउ[5]    [1]रिसहसेणु पहु पव्वइउ ॥ १
तेण समाणु परम गम्भेसर    दिक्खहें[6] ठिय[7] चउरासी णरवर[8] ॥ २
चउ-कल्लाण-विहूइ[9]-सणाहहों    गणहर ते जि हूअ[10] जग-णाहहों ॥ ३
अवर वि जे[11] जे[12] भावें लइया    चउरासी सहास पव्वइया ॥ ४
एयारह-गुणठाण-समिद्धहुँ[13]    तिण्णि लक्ख सावयहुँ[14] पसिद्धहुँ[15] ॥ ५
अज्जिय-गणहों[16] सङ्ख कें[17] वुज्झिय    देव वि दुक्किय[18]-कम्म-मलुज्झिय[19] ॥ ६
थिय[20] चउपासें[21] परम-जिणिन्दहों    णं तारा-गह[22] पुण्णिम-चन्दहों[23] ॥ ७
वइरइं[24] परिसेसेवि[25] थिय[26] वणयर[27]    महिस तुरङ्गम केसरि कुञ्जर[28] ॥ ८

॥ घत्ता ॥

अहि णउलं[29] वि    थिय सयल वि    एक्कहिं[30] उवसम-भावेंण ।
किय-सेवहों    पुरएवहों[31]    केवल-णाण-पहावेंण ॥ ९

15 A केग वि. 16 S जप्फालिउ. 17 A एउ. 18 S मइ. 19 A सयलु. 20 PS वुच्चइ, A सव्वइ. 21 S सइ थुव्वइ, P संथुव्वइ. 22 PA उप्पण्णउं. 23 P गुणद्धि°, S गुणद्धि. 24 P A संपण्णउं. 25 S देवाहदेव. 26 P तेएं, S तेयं, A तेएं. 27 S पइसंतेण. 28 A सुरहंसि. 29 A विंभउ. 30 P लाइयउ, S लायउ. 31 P एं. 32 P S वेसें. 33 P S उद्देसिं. 34 S आयउ.

10. 1 S पेक्खिवि. 2 A जिणवर. 3 PS भवभव°, A भवभवभय°. 4 P °सहिएहिं, S सएहिं. 5 S समल्लइ, A लइउ. 6 P S दिक्खह. 7 P S ठिय. 8 S णरवहर. 9 S °विहइं°. 10 A हूव. 11 S जं. 12 P S जं. 13 P समिद्धइं. S समिद्धइ. 14 P सावयहु, S सावयहं. 15 P पसिद्धइं, S पसिद्धइं. 16 P गणहं, S गणह. 17 S A किं. 18 P दुक्किय°. 19 P S °कलुज्झिय. 20 PS ठिय. 21 A चउपासहिं. 22 नह corrected to गह. 23 A °इंदहो. 24 P S वइरइ. 25 S परिसेसिय, A परिहरेवि. 26 P थिउ. 27 S वणयरा. 28 S कुंजरा, A कुंजरः. 29 S णिउल. 30 S एक्कहि. 31 S पुरदेवहो.

२ कथितः (A कहिउ). ३ समस्तम्. ४ प्रातिहार्याष्टगुणाश्च ऋद्धयश्च. ५ तस्य तेजसा.
[ १० ] १ वृषभसेनः जिनपुत्रः.

[ ११ ]

ताम[1] विणिग्गय दिव्व झुणि    कहइ[1] तिलोअहों[2] परम-मुणि ।
वन्ध[3]-विमोक्ख-कालवलइँ[4]    धम्माहम्म-महाफलइँ[5] ॥ १
पुग्गल[6]-जीवाजीव-पउत्तिउ    आसव-संवर-णिज्जर[7]-गुत्तिउ ॥ २
संजम-णियम[8]-लेस-वय-दाणइँ[9]    तव-सीलोववास-गुणठाणइँ[10] ॥ ३
सम्मद्दंसण[11]-णाण-चरित्तइँ[12]    सग्ग-मोक्ख-संसार-णिमित्तइँ[13] ॥ ४
णव पयत्थ सज्झाय-ज्झाणइँ[14]    सुर-णर-उच्छेहाउ[15]-पमाणइँ ॥ ५
सायर-पल्ल[16]-पुव्व-कोडीयउ[17]    लोयविहाय-कम्मपयडीयउ[18] ॥ ६
कालइँ[19] खेत्त-भाव-परदव्वइँ[20]    वारह अङ्गइँ[21] चउदह पुव्वइँ[22] ॥ ७
णरय-तिरय-मणुअत्त[23]-सुरत्तइँ    कुलयर[24]-हलहर-चक्कहरत्तइँ ॥ ८
तित्थयरत्तणाइँ[25] इन्दत्तइँ[26]    सिद्धत्तणइ मि कहइ[27] समत्तइँ ॥ ९

॥ घत्ता ॥

किं वहुवेंण[28]    आलावेंण    तिहुअणें[29] सयलें[30] [2]गविट्ठउ ।
णउ एक्कु वि    तिल-मेत्तु[31] वि    तं जि जिणेण ण [3]दिट्ठउ ॥ १०

[ १२ ]

धम्मक्खाणु[1] सयलु सुणेंवि    चञ्चलु जीविउ[2] मणें मुणेंवि ।
भव-भव-भय[3]-सय-गय-मणहों    उवसमु जाउ सव्व[4]-जणहों ॥ १
केण[5] वि पञ्चाणुव्वय लइया    [1]लोउ करेवि के वि पव्वइया ॥ २
केहिँ[6] मि गुणवयाइँ अणुसरियइँ[7]    केहिँ[6] मि सिक्खावयइँ पधरियइँ ॥ ३
मउणाणत्थमियइँ[8] अवरेक्कहिँ[9]    अण्णेहिँ[10] किय णिवित्ति अण्णेक्कहिँ ॥ ४

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**11.** 1 P तव, S ताव. 2 S A तिलोयहो. 3 A वंधइ corrected to वंधवि. 4 P S °वलइ. 5 S °फलइ. 6 P पोग्गल.° 7 P °णिज्जर.° 8 P °नियम.° 9 P S °दाणइ. 10 P °गुणट्ठाणइ, S °गुणट्ठाणइ. 11 P सम्मदंसण.° 12 P S °चरित्तइ. 13 P °णिमित्तइ, S °णिम्मित्तइ. 14 A सज्झायाझाणइं. 15 P S °उच्छेआउं.° 16 P °पल्लव°. 17 S °कोडीउ. 18 P °पयडीअउ, A °पइडीअउ. 19 P S A कालइ. 20 S परदव्वइ, A वरदवइ. 21 P S A अंगइ. 22 A पुवइ. 23 S A °मणुयत्त.° 24 S कुलहर°. 25 P S तित्थयरत्तणाइ. 26 A इंदत्तइ. 27 S कइ. 28 P S वहुएण. 29 S तिहुयणि, A तिहुयणे. 30 A सयलि. 31 S °मित्तु.

**12.** 1 S धम्मुक्खाणु. 2 S जीविउ मणि, A जीवलोउ. 3 P S भवभय°, A भवभवभय with the marks of deletion over the first two letters. 4 P S सव्वहो. 5 A केहिं जि. 6 A केहिं मि. 7 P अणुसरिअइं, S अणुसरियइ. 8 P °णत्थमिअइ, S °णच्छमियइ, A °णथमियइं. 9 P अण्णेकहि, S अण्णेक्कहिं. 10 P अण्णेहि, A अन्नहिं.

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[ ११ ] १ त्रिलोकस्य जीवाना धर्माख्यानं कथयति. २ अवलोकितः. ३ यत्र कश्चित् तन्नास्ति.
[ १२ ] १ लोचं कृत्वा.

जो जं मग्गइ तं तहों देइ[11] हत्थु भडारउ[12] णउ खञ्चेइ[13] ॥ ५
अमर वि गय सम्मत्तु[14] लएँप्पिणु[15] णिय णिय-लिय-वाहणहिँ[16] चडेप्पिणु[17] ॥ ६
जिणँ-धवलहों[18][19] वि धवलु सिंहासणु पँण्णारसँ[20]-विसट्ट-थेरासँणु ॥ ७
उब्भिय सेय छत्त[21] सिय-चामरु दिव्व भासँ[22] भामण्डलुँ[23] सेहरु ॥ ८

॥ घत्ता ॥

तिहुअणँ[24]-पहु हय-वम्महु केवल-किरणँ[25]-दिवायरु ।
तँहों[26] थाणहों उज्जाणहों गउ तं गङ्गा-सायरु ॥ ९

[ १३ ]

तेहिँ[1] अवसरेँ भरहेसरहों सयल-पुहई[2]-परमेसरहों ।
पर-चक्केहि[3] मि णविय कम जाय रिद्धि सुर-रिद्धि-सम ॥ १
मालूर-पवर-पीवर-थणाहँ छण्णवइ सहास वरङ्गणाहँ ॥ २
तँहों[4] दह-पञ्चासउ णन्दणाहँ[5] चउरासी लक्खइँ[6] सन्दणाहँ[7] ॥ ३
चउरासी[8] लक्खइँ[9] गयवराहँ[10] अट्ठारह कोडिउ हयवराहँ[11] ॥ ४
कोडीउ तिण्णि वर-धेणुवाहँ[12] वत्तीस सहासँ[13] णराहिवाहँ ॥ ५
वत्तीस सहासइँ[14] मण्डलाहँ[15] कम्मन्तेँ[16] कोडि पवहइ हलाहँ[17] ॥ ६
णव णिहियउ[18] रयणइँ[19] सत्त सत्त छक्खण्ड[20] इ मेइणि एक्क-छत्त[21] ॥ ७

॥ घत्ता ॥

जिह वप्पेँण मोहप्पेँण[22] लइउ[23] णाणु तं केवलु ।
तिह पुत्तेँण जुज्झन्तेँण सँ इँ भुँ[24] य-वलेँणँ[25] महीयलु ॥ ८

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11 A देइं. 12 A भडारउं. 13 P खंचेई. 14 A सम्मत्तइं. 15 A' लएविण, A लेविणु. 16 A °नियवाहणहि. 17 P A चडेविणु. 18 S जिणु. 19 P S धवलो. 20 A पण्णारह. 21 P S च्छत्तु. 22 A भासु. 23 P S भामण्डल. 24 S A तिहुयण. 25 P S °णाण.° 26 A तथहो.

13. 1 P तहि, S तहे. 2 A °पिहिवि.° 3 A पारकेहिं. 4 A दस पचासउ सहो. 5 P णंदणहं, S णंदणाहं, A णंदणाहु. 6 S A लक्खइ. 7 P S रहवराहं. 8 A चउसी. 9 P S लक्खइ. 10 PS गयवराहं, A गइवराहुं. 11 PS हयवराहं. 12 A °घेणुआहं. 13 P सहासइ णरवराहं, S सहासइं णरवराहं. 14 P सहासइ, A सहस वसि. 15 S मंडलाहु, A मंडलाहं. 16 P S कम्मंति. 17 S A हलाहं. 18 P णिहियइ, S णिहिअइ. 19 S रयणइ. 20 A छक्खंडइं. 21 P एकच्छत्त, S एकच्छत्त, A एयच्छत्त. 22 P S महप्पेण. 23 S लयउ. 24 P सयंभुव.° 25 P S °वलिण.

२ निर्गतः. ३ कमलानि. ४ पद्मासनः (?).

[१३] १ बिल्वफलवत्.

# [ ४. चउत्थो संधि ]

सट्ठिहुँ[1] वरिस-सहासेंहिँ[2] पुण्ण-जयासेंहिँ[3] भरहु अउज्झ[4] पईसरइ ।
णवे[5]-णिसियरें[6]-धारउ कलह-पियारउ चक्क-रयणु ण पईसरइ[7] ॥ १

## [१]

पइसरइ ण पट्टणें चक्क-रयणु जिह अवुह॰भन्तरें[8] सुकइ-वयणु ॥ १
जिह वम्भयारि[9]-मुहें काम-सत्थु जिह गोट्टङ्गणें[10] मणि[11]-रयण-वत्थु ॥ २
जिह वारि-णिवन्धणें[12] हत्थि-जूहु जिह दुज्जण-जणें[13] सज्जण-समूहु ॥ ३
जिह किविण-णिहेलणें पणइ-विन्दु[14] जिह वहुल-पक्खें खय-दिवसें[15]-चन्दु ॥ ४
जिह कामिणि-जणु माणुसें[16] अदवें जिह सम्मदंसणु[17] दूर[18]-भवें ॥ ५
जिह महुअरि[19]-कुलु दुग्गन्धें[20] रण्णें जिह गुरु-गरहिउ अण्णाण-कण्णें ॥ ६
जिह परम-सोक्खु[21] संसार[22]-धम्में[23] जिहँ[24] जीव-दया-वरु[25] पाव-कम्में ॥ ७
पढम-विहत्तिहें[26] तप्पुरिसु जेम ण पईसइ उज्झहें[27] चक्कु तेम ॥ ८

॥ घत्ता ॥

तं पेक्खेंवि[28] थक्कन्तउ[29] विग्घु करन्तउ णरवइ वेहाविद्धउ ।
'कहहुँ[30] मन्ति-सामन्तहों[31] जय-जस-मन्तहों किं महु को वि असिद्धउ' ॥ ९

## [२]

तं णिसुणेंवि[1] मन्तिहिँ[2] वुत्तु एम[3] 'जं चिन्तहि[4] तं तं सिद्धु देव ॥ १
छक्खण्ड वसुन्धरि णव णिहाण चउदह-विहेहिँ[5] रयणेंहिँ[6] समाण ॥ २

1. 1 S सट्ठिहु, A सट्ठिहिं. 2 A °सहासहं. 3 S °जयासहि, A जयासहं. 4 P S अवज्झ. 5 A नवरि. 6 P णिसिअर,° A निसियअसि°. 7 P पईसरई, A पईसई. 8 A अव्रुह॰भन्तरि. 9 P वंभायारि°. 10 S गोढंगणे. 11 P S मणे. 12 P °णेवंधणि, S °णिवंधणि. 13 S °जणि. 14 A वेंदु. 15 P °दिवसि. 16 P S माणुस. 17 P सम्मदंसणु. 18 P S दूरे. 19 S महुयर,° A महुयरि°. 20 P S दुग्गंध. 21 A सुक्खु. 22 P संसारे. 23 S धम्सें. 24 P जह. 25 A जीवदयक्खरु. 26 S °विहत्तिहिं. 27 S उज्झहि. 28 S पिक्खिवि, A पेच्छेवि. 29 S थक्कउ॰ 30 S कहह. 31 A जयरसवंतहो.

2. 1 S णिसुणिवि. 2 S मंतिहि. 3 P एम corrected to एव, S एव. 4 S चिंतहिं, A जोयहि. 5 S °विहेहि. 6 P रयणहिं, S रयणहि.

[ १ ] १ पूर्णा यशेन ( ? ) आशा वाञ्छा वा यस्य, येषु वा. २ गोचकसमूहः सज्जनाश्च. ३ क्षयदिवसः अमावास्या तत्र. ४ कथितं धर्मोपदेशं ( A गुरुकथितः ). ५ प्रथमविभक्तौ यथा तत्पुरुषसमासः. ६ कोपातुरो जातः.

णवणवइ[7] सहास महागराहुँ[8] वत्तीस सहास देसन्तराहुँ[9] ॥ ३
अवराइँ[10] मि सिज्झइँ[11] जाइँ[12] जाइँ को लक्खेवि[13] सक्कइ ताइँ ताइँ ॥ ४
पर एक्कु[14] ण सिज्झइ साहिमाणु सय-पञ्च-सवाय-धणु-प्पमाणु ॥ ५
तित्थङ्कर-णन्दणु तुह कणिट्ठु अट्ठाणवइहिँ[15] भाइहिँ वरिट्ठु ॥ ६
पोअणे[16]-परमेसरु चरम-देहु अखलिय-मरट्टु[17] जयलच्छि-गेहु ॥ ७
दुव्वार-वइरि-वीरन्त[18]-कालु णामेण बाहुवलि वल-विसालु ॥ ८

॥ घत्ता ॥

सीहु जेम पक्खरियउ खन्तिएँ धरियउ[19] जइ सो कह[20] वि 'वियट्टइ ।
तो सहुँ[21] खन्धावारेँ एक्क[22]-पहारेँ पइँ[23] मि देव दलवट्टइ' ॥ ९

[ ३ ]

तं वयणु सुणेवि दट्ठाहरेण भरहेण भरह-परमेसरेण ॥ १
पट्ठविय महन्ता तुरिय तासु 'वुच्चइ करेँ[1] केर णराहिवासु ॥ २
जइ णाउ पडिवण्णु कयावि[2] एम ता तेम करहु महु भिडइ जेम' ॥ ३
सिक्खविय[3] महन्ता गय तुरन्त[4] णिविसद्धेँ[5] पोयण-णयरु पत्त[6] ॥ ४
पुज्जेवि[7] पुच्छिय[8] 'आगमणु[9] काइँ' तेहि[10] मि कहियइँ[11] वयणाइँ[12] ताइँ ॥ ५
'को तुहुँ[13] को भरहु ण[14] भेउ को[15] वि पुहवीसरु[16] दीसइ गम्पि[17] तो वि ॥ ६
जिह भायर अट्ठाणवइ इयर जीवन्ति करेँवि[18] तहोँ[19] तणिय केर ॥ ७
तिह तुहुँ[20] मि मडप्फरु[21] परिहरेवि जिउ रायहोँ केरी केर लेवि'[22] ॥ ८

॥ घत्ता ॥

तं णिसुणेवि[23] भय-भीसेँ बाहुवलीसेँ भरह-दूअ णिब्भच्छिय[24] ।
'एक्क केर बप्पिक्की[25] पिहिमि[26] गुरुक्की[27] अवर केर[28] ण पडिच्छिय[29]' ॥ ९

7 A णवणइ. 8 P S महागराहु, A महागराहं. 9 P S देसन्तराहु, A देसन्तराहं. 10 P अवराइ वि, A अवराइं मि. 11 P S सिज्झइ. 12 A जाइ. 13 A लक्खिवि. 14 A इक्क. 15 S णवइहि भाइहि. 16 S A पोयण°. 17 S °मरट्ट. 18 P S °वीरत्तकालु. 19 P धरिअउं. 20 P S कइ व. 21 P S सहु. 22 P एक्क. 23 P पइं वि, S पइ वि, A पइं मि.

3. 1 P A करि. 2 A कयाइ. 3 P सिक्खविय. 4 S तुरंतु, A तुरंता. 5 S णिविसद्धे, A निमिसद्धिं. 6 S पत्तु. 7 S पुज्जिवि. 8 P पुच्छिअ, A पुच्छिउ. 9 S आगणु. 10 A तेहिंमि. 11 P कहिअइं, S कहियइ. 12 S A वयणाइ. 13 S A तुहु. 14 P A न, S त. 15 P S किंपि. 16 A पिहिवीसरु. 17 P तो वि गंपि, S तो विं गंपि. 18 S करिवि. 19 S तहु. 20 P A तुहुं. 21 A मडप्फ. 22 S करेवि. 23 S णिसुणि. 24 P णिब्भच्छिअ, S णिब्भच्छिया. 25 P वप्पकी. 26 A विहिंमि. 27 A गुरुक्कीं. 28 A के. 29 S पडिच्छिआ, P पडिच्छिअ, A परियच्छिय.

[ २ ] १ महा-आगर=धातूत्पत्तिस्थान. २ विघटते.
[ ३ ] १ भयस्यापि सीष्मेण. २ न परिज्ञाता.

[ ४ ]

पवसन्तें[1] परम-जिणेसरेण    जं किं[2] पि विहज्जेंवि[3] दिण्णु[4] तेण ॥ १
तं अम्हहुँ[5] सासणु सुहँ-णिहाणु[6]    किउ विप्पिउ णउ केण वि समाणु ॥ २
सो पिहिमिहिँ[7] हउँ[8] पोयणहों सामि    णउ देमि[9] ण लेमि ण पासु जामि ॥ ३
दिट्ठेण तेण किरि[10] कवणु कज्जु    किं तासु पसाएं[11] करमि रज्जु ॥ ४
किं तहों[12] वलेण हउँ[13] दुण्णिवारु    किं तहों वलेण महुँ[14] पुरिसयारु ॥ ५
किं तहों वलेण पाइक्क-लोउ    किं तहों वलेण सम्पय[15]-विहोउ' ॥ ६
जं गज्जिउ वाहुवलीसरेण    पोयण-पुरवर-परमेसरेण ॥ ७
तं कोवाणल[16]-पजलन्तएँहिँ[17]    णिब्भच्छिउ[18] भरह-महन्तएँहिं ॥ ८

॥ घत्ता ॥

'जइ वि तुज्झु ईसु[19] मण्डलु    वहु-चिन्तिय[20]-फलु    आसि समप्पिउ वप्पें ।
गामु[21] सीमु खलु[22] खेत्तु[23] वि    सरिसव-मेत्तु[24] वि    तो वि णाहिँ[25] 'विणु कप्पें' ॥ ९

[ ५ ]

तं वयणु सुणेवि पलम्व-वाहु    णं चन्दाइच्चहुँ[1] कुविउ राहु ॥ १
'कहों[2] तणउ[3] रज्जु कहों[4] तणउ भरहु[5]    जं जाणहुँ[6] तं महु मिलेंवि[7] करहु ॥ २
सो एक्कें[8] चक्कें वहइ[9] गव्वु    किर वसिकिउ मइँ[10] महिवीढु[11] सव्वु ॥ ३
णउ जाणइ[12] होसइ केम कज्जु    कहों पासिउ 'णीसावण्णु[13] रज्जु ॥ ४
परियलइ[14] जेण तहों तणउ दप्पु    तं तेहउ कलएँ देमि कप्पु ॥ ५
वावल्ल-भल्ल-कण्णिय-करालु[15]    मुग्गर[16]-मुसुण्ढि[17]-पट्टिस[18]-विसालु' ॥ ६
तं सुणेंवि[19] महन्ता गय तुरन्त    णिविसद्धें[20] भरहहों पासु पत्त ॥ ७

4. 1 P पवसतें. 2 A किंवि. 3 P S विहंजिवि. 4 A दिन्न. 5 P S अम्हहु, A अम्हहं. 6 P सुहनिहाणु, A साहिमाणु corrected to सुहमाणु. 7 S पिहिमिहि, A पिहिविहे. 8 P S हउ. 9 P S लेमि ण देमि. 10 P किरि. 11 S पसायं. 12 S तहु. 13 S हउ. 14 P महुं. 15 S सापय. 16 P कोवानल°. 17 S पजलंतएहि. 18 P णिरब्भच्छिउ. 19 P S इसु. 20 P S चिंतिउ. 21 P S गामसीम. 22 A वलु. 23 S खेत्त. 24 P °सेतु, S °मित्तु. 25 S णहिं.

5. 1 P S चंदाइच्चहु, A चंदाचहं. 2 P S कहु. 3 S तणुउ, A वणुउं. 4 P कहु, A कहा. 5 A भरहुं. 6 A जाणहो. 7 S लेवि. 8 S एक्के. 9 A चक्क वहइ. 10 S मइ. 11 A महि°. 12 A जाणइं. 13 S भीसावण्णु. 14 P S परगलइ. 15 S °करोलु. 16 P मोग्गर°. 17 P S °मुसंढि°. 18 A °पट्टिम°. 19 P S सुणिवि. 20 P S णिवसिद्धें, A णिविसाद्धें.

[ ४ ] १ ( also A ) प्रव्रजता. २ सदृशम्. ३ भरतः. ४ विना दण्डेन.
[ ५ ] १ द्वितीय-प्रभु-रहितम्.

जं जेम चविउ तं कहिउ तेम 'पइँ[21] तिण-सरिसो वि णँ[22] गणइ[23] देव ॥ ८

॥ घत्ता ॥

ण करइ केर तुहारी रिउ[24]-खय-कारी णिब्भउ माणेँ महाइउ[2] ।
[25]मेइणि-रयणु समुद्देँवि[26] रण-पिट्ठु[27] मण्डेँवि[28] जुज्झ-सज्जु[3][29] थिउ दाइउ[30]' ॥ ९

[ ६ ]

तं णिसुणेँवि[1] झत्ति पलित्तु[2] राउ णं जलणु जाल-माला-सहाउ ॥ १
देवाविउ लहु सण्णाह-तूरु सण्णज्झइ स-रहसु सुहड-सूरु ॥ २
आऊरिउ[3] वलु चउरङ्गु ताम अट्ठारह अक्खोहणिउ[4] जाम ॥ ३
परिचिन्तिय णव णिहि संचलन्ति जे[5] सन्दण-वेसें परिभमन्ति ॥ ४
महाकालु कालु माणवउ पण्डु[6] पउमक्खु सङ्खु पिङ्गलु[7] पचण्डु ॥ ५
णइसप्पु रयणु णव णिहिउ एय णं थिय बहु-भायहिँ[8] पुण्ण-भेय ॥ ६
णव-जोयणाइँ तुङ्गत्तणेणं[9] वारह सप्पासङ्गत्तणेण ॥ ७
अट्ठोयर गम्भीरत्तणेण सहुँ जक्ख-सहासें रक्खणेण ॥ ८
कों वि वत्थइँ[10] कों वि भोयणइँ[11] देइ[12] कों वि रयणइँ कों वि पहरणइँ[13] णेइ[14] ॥ ९
कों वि हय[1] गय कों वि ओसहिउ[15] धरेइ[16] विण्णाणाहरणहुँ[17] को वि हरेइ[2][18] ॥ १०

॥ घत्ता ॥

चम्म-चक्क-सेणावइ हय-गय-गेहवइ[3] छत्त-दण्ड-णेमित्तिय[19] ।
कागणि-मणि-त्थवइ[4][20] थिय खग्ग-पुरोहिय[21] ते वि चउदह चिन्तिय[22] ॥ ११

[ ७ ]

गउ भरहु पयाणउ[1] देवि जाम हेरिऍहिँ[2] कणिट्ठहों[3] कहिउ ताम ॥ १
'सहसा णीसरु सण्णहेँवि[4] देव दीसइ पडिवक्खु समुद्दु जेम' ॥ २

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21 P S पइ. 22 P न. 23 A गणइं. 24 A रिरिउ°. 25 P S मेयणिरयणु. 26 A संमंडेवि 27 S °पट्ठु, A °पिट्ठु. 28 A मंडिवि. 29 S °सज्जि, A °सज्झु. 30 S दायउ.

6. 1 S णिसुणिवि. 2 P पलित्त. 3 P आऊरइ, S आऊरिइ, A आओरिउ. 4 A अक्खोहणिउं. 5 P S जं. 6 P माणव सपंडु, S माणव सपिंडु, A माणवउ पंडु with स superscribed above उ. 7 P पिंगल. 8 P S °भायहि. 9 P तुंगत्तणेण. 10 S वत्थइ. 11 P S भोयणइ. 12 P देवि. 13 P S पहरणइ. 14 P S देइ. 15 S उसहिउ. 16 S धरइं 17 P S °णाहरणहं. 18 P हरइं, A भरइ. 19 S णेमित्तिया. 20 P त्थवइत्थिय, S थवइत्थिय A थवइ थिय. 21 P °परोहिय, S °परोहिया. 22 S चिंतिया.

7. 1 S पयं×णै, A पयाणउं. 2 S हिरिएहिं, A हेरियहिं. 3 S कणिट्ठहो. 4 P S सण्णहिवि.

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२ महाहतः, मानगिरीत्यर्थः. ३ प्रगुण..

[ ६ ] १ हतरोगाः ओषधयः. २ स्थापयति प्रयच्छति वा. ३ गृहपतिः. ४ स्थपति.

तं सुणेँवि[5] स-रोसु पलम्ब-बाहु[6] सण्णज्झइ पोयण-णयर-णाहु ॥ ३
पडु[7] पडह समाहय दिण्ण[8] संख[9] धयँ[10] दण्ड छत्त उब्भिय असङ्ख ॥ ४
किउ कलयलु लइयइँ[11] पहरणाइँ[12] कर-पहर[13]-पयट्टइँ[14] वाहणाइँ[15] ॥ ५
णीसरिउ[16] सत्त [1]सङ्खोहणीउ[17] एक्कएँ[18] सेण्णएँ[2] अक्खोहणीउ[19] ॥ ६
भरहेसर-बाहुवली वि ते वि आसण्णइँ[20] ढुक्कइँ[21] वलइँ[22] वे वि ७
सवडंमुह[23] धयँ[24] धयवडहुँ[25] देवि ॥ ८
हय हयहुँ[26] महा-गयँ[27] गयवराहुँ[28] भड [29]भडहुँ महा-रह रहवराहुँ[30] ॥ ९

॥ घत्ता ॥

देवासुर-वल-सरिसइँ वड्डिय-हरिसइँ[31] कञ्चुय-कवय-विसट्टइँ[32] ।
एक्कमेक्क कोकन्तइँ[33] रणेँ[34] हक्कन्तइँ उभय-वलइँ[35] अब्भिट्टइँ[36] ॥ १०

[८]

अब्भिट्टइँ[1] वड्डिय-कलयलाइँ भरहेसर-बाहुवली[2]-वलाइँ ॥ १
वाहिय-रह-चोइय-वारणाइँ[3] अणवरयामेल्लियँ[4]-पहरणाइँ ॥ २
लुअ[5]-[1]जुण्ण[6]-जोत्त[7]-खण्डिय-धुराइँ दारिय-णियम्ब-कम्पिय-उराइँ[8] ॥ ३
णिवट्टिय-भुअ[9]-पाडिय-सिराइँ धुय[10]-खन्ध-कवन्ध-पणच्चिराइँ[11] ॥ ४
गय-दन्त-छोह[2]-भिण्णुब्भडाइँ[12] उच्चाइय-पडिपेल्लियँ[3]-भडाइँ[13] ॥ ५
पडिहय-विणिवाइय-गयघडाइँ[14] अच्छोडिय-मोडिय-धयवडाइँ[15] ॥ ६
मुसुमूरियँ[16]-चूरिय-रहवराइँ दलवट्टिय-लोट्टिय-हयवराइँ ॥ ७

5 P S सुणिवि. 6 S पलंववाहो. 7 P S डु. 8 P दिन्न. 9 P संक्ख. 10 A P धयच्छत्त-दंड. 11 S लइयइ, A लइंयइ. 12 S पहरणाइ. 13 A °पहय°. 14 P S °पयट्टइ. 15 P साहणाइं, S साहणाइ. 16 P नीसरिउ, A नीसरिउं. 17 A संखोहणीहिंए. 18 S एक्काइसेण, A एक्काएसेण्ण. 19 P संखोहणीउ, A अक्खोहणीए. 20 P S आसण्णइ. 21 S ढुकइ. 22 P S वलइ. 23 S सवडम्मुह. 24 P धय. 25 P S धयवडहु. 26 P S हयहं. 27 S समागय. 28 P S गयवराहं. 29 P भडहं, S भडह, A भडहु. 30 P S रहवराहं. 31 S °हरिसइ. 32 P S °विसट्टइ. 33 P कोकंतइं, S कोकंतइ, A कुकंतइं. 34 P S रोकंतइ. 35 S °वलइ. 36 P S अब्भिट्टइ.

8. 1 P S अब्भिट्टइ. 2 P S °वाहुवलीसराइं, A °वाहुवलीवलाइ. 3 P S °वाहणाइ. 4 S °मिल्लिय. 5 P S लुय. 6 P जन्नु, S जण्णु. 7 S जुत्त. 8 S उराइ. 9 S A भुय. 10 P S धुयखंध°, A धयवद्ध corrected from धुय°. 11 S °पणट्टिराइं. 12 P भिन्नुभडाइं, S भिण्णुभडाइ. 13 S A °भडाइ. 14 P °घडाइ. 15 P A °धयवडाइ. 16 S मुसुमुरिय°.

[७] १ सम्यक् प्रकारेण क्षोभयति. २ भरतसेण्णे.
[८] १ छेदित-चरण-युगलम् ( reading जन्नु ). २ आघंतं ( ? आघातम् ). ३ प्रोत्सारितैः,

रुहिरोल्लइँ[17] [18]सरेंहिँ[4] विहावियाइँ[19] णं वे वि कुसुम्भेंहिँ[20] रावियाइँ ॥ ८

॥ घत्ता ॥

पेक्खेंवि[21] वलइँ[22] घुलन्तइँ महिहिँ[23] पडन्तइँ[24] मन्तिहिँ[25] धरियँ[26] 'म भण्डहों।
किं वहिएण वराएं[27] भड-संघाएं [28]दिट्ठि-जुज्झु वरि[29] मण्डहों ॥ ९

## [९]

पहिलउं[1] जुज्झेवउ दिट्ठि-जुज्झु जल-जुज्झु पडीवउ[2] मल्ल-जुज्झु ॥ १
जो तिण्णि मि[3] जुज्झइँ[4] जिणइ[5] अज्जु तहों णिहि[6] तहों रयणइँ[7] तासु रज्जु' ॥ २
तं णिसुणेंवि[8] दुक्खु[9] णिवारियाइँ[10] साहणइँ[11] वे वि ओसारियाइँ[12] ॥ ३
लहु [13]दिट्ठि-जुज्झु पारद्धु तेहिं जिण-णन्द[14]-सुणन्दा-णन्दणेहिं ॥ ४
अवलोइउ[1] भरहें[2] पढमु[15] भाइँ[16] कइलासें[3] कञ्चण-सइलु[17] णाइँ ॥ ५
[4]असियँ[18]-सियायम्ब[19] विहाइँ[20] दिट्ठि णं कुवलय-कमल-रविन्द[21]-विट्ठि[22] ॥ ६
पुणु जोइउ[23] वाहुवलीसरेण सरें कुमुय-सण्डु णं दिणयरेण ॥ ७
अवरामुह-हेट्ठामुह[24]-मुहाइँ[25] णं वर-वहु[26]-वयण-सरोरुहाइँ ॥ ८

॥ घत्ता ॥

उवरिल्लियऍ विसालऍ[27] भिउडि-करालऍ[28] हेट्ठिम दिट्ठि परज्जियँ[29]।
णं णव-जोव्वणइत्ती[30] चञ्चल-चित्ती कुलवहु इज्जऍ[31] तज्जियँ[32] ॥ ९

## [१०]

जं[1] जिणेंवि[2] ण सक्किउ दिट्ठि-जुज्झु पारद्धु खणद्धें सलिल-जुज्झु ॥ १
जलें पइट्ठ[3] [4]पिहिमि-पोयण-णरिन्द[5] णं माणस-सरवरें[6] सुर-गइन्द[7] ॥ २

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17 P S रुहिरोल्लइ. 18 S सरिहि. 19 P विहाविआइं, S वहावियाइं. 20 P कुसुंभे, A कुसुंभए. 21 P पेक्खिवि, S पिक्खिवि. 22 S वलइ. 23 S महिहि, A महिहिं. 24 P S पडंतइ. 25 S मंतिहि. 26 P धरिअ. 27 P वराइं. 28 P दिट्ठ corrected to दिट्ठि. 29 P S वर.

9. 1 P पहिलउं. 2 A पडिल्लउ. 3 A वि. 4 P S जुज्झइ. 5 A जिणइं. 6 P णिहि. 7 P रयणइ. 8 P S णिसुणिवि, A णेवि. 9 P S जुज्झु, A दुक्खु corrected to जुज्झु. 10 S णिवारियाइ. 11 S साहणइ. 12 S ऊसारियाइं, A असारियाइं. 13 P दिट्ठु. 14 S णंदणु णंदा°. 15 A पढम. 16 P A भाइं. 17 P S °सेलु. 18 P A असिअ. 19 P S सिआ°. 20 P S विहाए, A विहाइं. 21 S °रवेंद°. 22 P S A दिट्ठि. 23 P S जोयउ. 24 P °हेट्ठासुह°. 25 S मुहाइ. 26 P महुअर°, gloss noting the variant वरवहु°, S महुयर°. 27 S विसालइ. 28 S करालइ. 29 S परजिया. 30 A जोवणइत्ती. 31 P अइज्जुए, S अइज्जइ. 32 S तजिया.

10. 1 A तं. 2 P S जिणवि. 3 P पइट्ठ, S पइट्ठि. 4 P पिहि, S पिहिंमि°, A पिहिंवि°. 5 P S A °णरिंदु. 6 A सर°. 7 P S A °गइंदु.

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४ बाणैः खण्डितानि.

[९] १ धनुष ५००. २ प्रथमतः. ३ मरगय-वण्णु, धनु° ५२५, बाहुबली. ४ कृष्ण-श्वेत-ताम्र.

एत्थन्तरेँ[8] महि-परमेसरेण  आडोहेँवि[9] सलिलु समच्छरेण ॥ ३
पमुक्कु[10] झलक्क सहोयरासु  णं वेल समुद्दें[11] महिहरासु[12] ॥ ४
छुडु[13] वाहुवलिहेँ वच्छयलेँ[14] पत्त  णिब्भच्छियँ[15] असइ वँ[16] पुणु णियत्त ॥ ५
परथिय(?) उरेँ तोय तुसार-धवलेँ[17]  णं णहेँ तारा-णिउरुम्व वहल ॥ ६
पुणु पच्छएँ[18] वाहुवलीसरेण  आमेल्लियँ[19] सलिल-झलक्क तेण ॥ ७
उद्धाइय चल-णिम्मलेँ[20]-तरङ्ग[21]  णं संचारिमँ[22] आयास-गङ्ग ॥ ८

॥ घत्ता ॥

ओहट्टिउ[23] भरहेसरु  थिउ[24] मुह-कायरु  गरुऍँ[25]-रेहलऍँ[26] लइयउ ।
सुरयारुहण-वियक्कऍँ[27]  विरह-झलक्कऍँ  भग्गु व दुप्पवइयउ[28] ॥ ९

[ ११ ]

जं जिणेँवि[1] ण सक्किउ सलिल-जुज्झु  पारद्धु[2] पडीवउ मल्ल-जुज्झु ॥ १
आवीलेँ[3]-विकच्छउ वलेँ[4]-महल्ल  अक्खाडऍँ[5] णाइँ[6] पइट्ठ मल्ल ॥ २
ओवग्गियँ[7] पुणु किय वाहु-सद्द  णं भिडियँ[8] सुवन्त[9]-तियन्त[10] सद्द ॥ ३
वहु-वन्धहिँ[11] ढुकरेँ[12]-कत्तरीहिँ  विण्णाणहिँ[13] करणहिँ[14] भामरीहिँ ॥ ४
सहुँ[15] भरहें सुइरु करेवि वामु[3]  पुणु पच्छऍँ[16] दरिसिउ णियय-थामु ॥ ५
उच्चाइउ[17] उभयँ[18]-करेहिँ[19] णरिन्दु  सक्केण वँ[20] जम्मणेँ जिणेँ[21]-वरिन्दु ॥ ६
एत्थन्तरेँ[22] वाहुवलीसरासु  आमेल्लिउ[23] देवेँहिँ[24] कुसुम-वासु ॥ ७
किउ कलयलु साहणेँ[25] विजउ[26] घुट्ठु  णरणाहु विलक्खीहूउ सुट्ठु ॥ ८

॥ घत्ता ॥

चक्क-रयणु परिचिन्तिउ[27]  उप्परि घत्तिउ[28]  चरम-देहु[29] तेँ[30] वञ्चिउ ।
पसरियँ[31]-कर-णिउरुम्वें[32]  दिणयर-विम्वें[33]  णाइँ[34] मेरु परिअञ्चिउ ॥ ९

8 P इत्थंतरे, S इत्थंतरि. 9 P S आडोहवि. 10 P S ता मुक्क. 11 S समुद्दे, A समुद्दिं. 12 P S महीहरासु. 13 A च्छुड वाहुवलिहि. 14 S वच्छयले. 15 P S णिब्भज्झिअ. 16 P S य. 17 P S °धवलु. 18 S पच्छए, A पच्छइ. 19 S आमिल्लिय. 20 P °निम्मल°. 21 S °तुरंग. 22 S संचारिय. 23 P ऊहट्टिअ, S ओहट्टिय. 24 P S थिय. 25 A गरुय. 26 S रहल्लइ. 27 P S °निएक्कए. 28 P दुपव्वइअउ.

11. 1 S जिणिवि. 2 A आढत्तु पडिवउ. 3 A आवीलि. 4 P वल°. 5 P S A अक्खाडइ. 6 S णाइ. 7 P उवग्गिय, S उव सेय. 8 P S भिडिअ. 9 P सुअंत, A सुवत्त. 10 A तिडंत. 11 P चंधिहि, S वंद्धहि. 12 A ढउकरि. 13 S विण्णाणहि. 14 P करणिहिं, S करणहि. 15 P S सहु. 16 S पच्छइ. 17 S उच्चायउ. 18 S उहय°. 19 S करेहि, A करिं. 20 P S त्रि. 21 A जिणवरिं. 22 P S एत्थंतरि, A इत्थंतरि. 23 S आमेल्लिउ. 24 P देवहिं, S देवहि. 25 S साहणि. 26 P S विजय. 27 P परिचिंतिउं, A मण्णे चिंतिउ. 28 P घित्तिउ. 29 A चरिमदेहु. 30 S तं. 31 S सपरिय. 32 S णिउरुंवे. 33 S विंवे. 34 P S णाइ मेरु परिअंचिउ, A मेरु नाइं परियंचिउ.

[ १० ] १ वेला.
[ ११ ] १ सुवन्त=स्यादि के (?) शब्दाः. २ तिगन्तशब्दः. ३ व्यायामः.

[१२]

जं मुक्कु चक्कु चक्केसरेण तं चिन्तिउ वाहुवलीसरेण ॥ १
'किं पहु अप्फालमि महिहिँ अज्जु णं णं धिगत्थु परिहरमि[1] रज्जु ॥ २
रज्जहों[2] कारणें किज्जइ अजुत्तु[3] घाएवउ[4] भायरु वप्पु पुत्तु ॥ ३
5 किं आएं[5] साहमि परम-मोक्खु जहिँ[6] लब्भइ[7] अचलु अणन्तु[8] [9]सोक्खु'॥ ४
परिचिन्तेंवि[10] सुइरु मणेण एम[11] पुणु थविउ[12] णराहिउ डिम्भु जेम ॥ ५
'महु तणिय [13]पिहिमि तुहुँ[14] भुञ्जें[15] भाय सोमप्पहु केर करेइ[16] राय' ॥ ६
मुणिसल्लु[17] [18]करेंवि जिणु गुरु भणेवि थिउ पञ्च मुट्ठि सिरें[19] लोउ देवि ॥ ७
ओलम्बिय[20]-करयलु एक्कु[21] वरिसु अविओलु[22] अचलु गिरि-मेरु सरिसु ८ ॥

10 ॥ घत्ता ॥

वेढिउ[23] सुट्ठु विसालेंहिँ[24] वेल्ली-जालेंहिँ[25] अहि-विच्छिय[26]-वम्मीयहिँ[27] ।
खणु वि ण[28] मुक्कु भडारउ मयण-वियारउ णं संसारहों भीयहिँ[29] ॥ ९

[१३]

एत्थन्तरें[1] केवल-णाण-वाहु कइलासें परिट्ठिउ रिसहणाहु[2] ॥ १
15 तइलोक्क-पियामहु[3] जग-जणेरु समसरणु वि[4] स-गणु स[5]-पाडिहेरु ॥ २
थोवेंहिँ[6] दिवसेंहिँ[7] भरहेसरो वि तहों वन्दण-हत्तिएँ[8] आउ सो वि ॥ ३
थोत्तुग्गीरियँ[9] गुरु-पुरउ भाइ परलोय-मूलें इहलोउ[10] णाइँ ॥ ४
वन्देप्पिणु दसविह-धम्म-पालु पुणु पुच्छिउ तिहुवणे[11]-सामिसालु ॥ ५
'वाहुवलि भडारा सुह-णिहाणु कें[12] कज्जें अज्जु[13] ण होइ णाणु' ॥ ६
20 तं णिसुणेंवि[14] परम-जिणेसरेण वज्जरिउ दिव्व-भासन्तरेण[15] ॥ ७
'अज्ज वि [2]ईसीसि[16] कसाउ तासु जं[17] खेत्तें[18] तुहारएँ[19] किउ णिवासु ॥ ८

12. 1 P S परहरसि. 2 P रज्जुहो, S रज्जहु. 3 S A अज्जुत्तु. 4 A घाइज्जइ. 5 P S आए. 6 S जहि. 7 A लब्भइ. 8 P S अणन्त. 9 A सुक्खु. 10 S परिचिंतिवि. 11 P S एव. 12 P ठ्थविउ, A ठविउ. 13 A पिहिवि. 14 P S तुहु. 15 S भुंजि, A भुंजि. 16 P S करेय. 17 P A मुणिसल्लु. 18 P A करिवि. 19 P S सिरि. 20 P उलंबिय. 21 A इक्कु. 22 S अविउलु, A अवियउलु. 23 S A वेढिउ. 24 S विसलिहि. 25 A °जालिहिं. 26 A °विच्छिय°. 27 P S वम्मियहि. 28 P A वि न मुक्कु, S णिम्मुक्कु. 29 P भीएहिं.

13. 1 A इत्थंतरि. 2 A रिसहु. 3 P °पियामहुं, A पियामहु. 4 Missing in A. 5 A सप्पाडिहेरु. 6 P S थोवहि. 7 P दिवसहिं, S दिवसहि. 8 P °भत्तिए. 9 S थोत्तु गीरिय, A थोत्तु गीरिय corrected to थोत्तु व गीरिय. 10 A °लोउं. 11 P तिहुभण°, S तिहुयण°. 12 P S किं. 13 P S अज्ज ण, A न अज्जु वि. 14 P S णिसुणिवि. 15 P S °भासंतएण. 16 S इसीसि. 17 A जं. 18 S खेत्ति. 19 S तुहारइ.

[१२] १ पृथिव्याम् (?)
[१३] १ अग्रे. २ स्तोकात् स्तोकम्.

|| घत्ता ||

जइ भरहहों जि समप्पिउ    तो किं चप्पिउ    मइँ[20] चलणेंहिँ[21] महि-मण्डलु ।
एणँ[22] कसाएं[23] लइयउ[24]    सो पव्वइयउ[25]    तेण ण पावइ केवलु' ॥ ९

[ १४ ]

तं वयणु सुणेंवि[1] गउ भरहु तेत्थु[2]    वाहुवलि-भडारउ[3] अचलु जेत्थु[4] ॥ १
सव्वङ्गु पडिउ चलणेहिँ[5] तासु    'तउ[6] तणिय पिहिमि[7] हउँ[8] तुम्ह दासु' ॥ २
विण्णवइ खमावइ[9] एम जाम    घउ घाइ[10]-कम्म गय खयहों[11] ताम ॥ ३
उप्पण्णउ[12] केवल[13]-णाणु विमलु    थिउ देहु खणद्धें[14] दुद्ध-धवलु ॥ ४
पउमासणु भूसणु सेय-चमरु    भा-मण्डलु एक्कु[15] जें छत्तु पवरु[16] ॥ ५
अत्थक्कएँ[1][17] आइउ सुर-णिकाउ    तित्थयर-पुत्तु[18] केवलिउ[19] जाउ ॥ ६
थोवेंहिँ[20] दिवसेंहिँ[21] तिहुअणे[22]-जणेरि[23]    णासियँ[24] घाइयँ[25]-कम्म वि चयारि ॥ ७
अट्ठविह-कम्म-वन्धण-विमुक्कु    सिद्धउ सिद्धालउ णवर ढुक्कु ॥ ८

|| घत्ता ||

रिसहु[26] वि गउ णिव्वाणहों    सासय-थाणहों    भरहु[27] वि णिव्वुइ पत्तउ ।
अक्ककित्ति[28] थिउ उज्झहें    दणु[29]-दुग्गेज्झहें[30]    रज्जु स इं[31] भु ञ्जन्तउ[32] ॥ ९

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## [ ५. पञ्चमो संधि ]

अक्खइ गोत्तम[1]-सामि    तिहुअण[2]-लद्ध-पसंसहुँ[3] ।
सुणि सेणिय उप्पत्ति    रक्खस-वाणर-वंसहुँ[4] ॥ १

[ १ ]

तहिँ[5] जें[6] अउज्झहिँ[7] वहवें कालें    उच्छेण्णें[8] णरवर-तरु-जालें ॥ १

20 P S मइ. 21 S चलणिहि. 22 P S ईस. 23 S कसाए. 24 P लइउ, S लइयओ. 25 P पव्वइउ.

14. 1 S सुणिवि. 2 P S तित्थु. 3 S भडारा. 4 S जित्थु. 5 S A चलणेहि. 6 P तुहु. 7 A पिहिवि. 8 S हउ. 9 P खमाइ, S षमावइ. 10 S घाय°. 11 S षयहु. 12 P उप्पन्नउ, A उप्पण्णउं. 13 P केवलु. 14 S पणद्धे. 15 A एकु जि. 16 S चमरु. 17 P S अथक्कइ, A एत्थंतरे. 18 PA सुंड°. 19 A केवलिहि. 20 P थोविहि. 21 PS दिव्वसहि. 22 S A तिहुयण°. 23 A जणेरि. 24 P णासियइ. 25 P S पावकम्मइ. 26 P S रिसहो, A रिसह. 27 P भरहहो. 28 P S अक्कइत्ति. 29 A दण°. 30 P S दुगेज्झहे. 31 P सयइं, S सयं. 32 S भुंजंतउ, A भुजंतउ.

1. 1 A गउतम°. 2 P तिहुअ, S तिहुयण°, A तिहुयणे. 3 P A °पसंसहु, S °पसंसहो. 4 P °वंसह, S °वंसहो. 5 P S तहि. 6 P S जि. 7 S अउज्झहि, A अउज्झहे. 8 S उच्छण्णे.

[ १४ ] १ तत्कालमागतः.

विमले[9]क्खुक्क[1]-वंसें उप्पण्णउ[10] धरणीधरु सुरूवॅ[11]-संपण्णउँ[12] ॥ २
तासु पुत्तु णामें तियसञ्जउ पुणु जियसत्तु रणङ्गणें दुज्जउ ॥ ३
तासु विजय महएवि मणोहर[13] परिणिय थिर-मालूर-पओहर ॥ ४
ताहें[14] गब्भें[15] भव-भय-खय-गारउ[16] [17]उप्पज्जइ सुउ अजियॅ[18]-भडारउ ॥ ५
5 रिसहु जेम वसुहार-णिमित्तउ रिसहु जेम मेरुहिँ[19] अहिसित्तउ ॥ ६
रिसहु जेम थिउ बालकीलऍ[20] रिसहु जेम परिणाविउ लीलऍ[21] ॥ ७
रिसहु जेम रज्जु[22] इ भुञ्जन्तें ऍक्क[23]-दिवसें[24] णन्दणवणु[25] [26]जन्तें ॥ ८

॥ घत्ता ॥

पवणुद्धुउ[27] सरु दिट्ठु पप्फुल्लियॅ[28]-सयवत्तउ ।
10 [29]णाइँ विलासिणि-लोउ उब्भिय-करु[30] णच्चन्तउ ॥ ९

[२]

सो जि महासरु [1]तहिँ जें[2] वणालऍ[1] दिट्ठु जिणाहिवेण वेत्तालऍ[2][3] ॥ १
मउलिय-दलु[4] विच्छायॅ[5]-सरोरुहु णं दुज्जण-जणु ओहुल्लियॅ[6]-मुहु ॥ २
तं णिएवि गउ परम-विसायहों [3]लइ एह जि गइ[7] जीवहों जायहों ॥ ३
15 जो जीवन्तु[8] दिट्ठु पुव्वण्हऍ[9] सो अङ्गार-पुञ्जु[10] अवरण्हऍ[11] ॥ ४
जो णरवर-लक्खेंहिँ[12] पणविज्जइ[13] सो पहु मुअउ[14] [3]अंवारें[15] णिज्जइ ॥ ५
जिह[16] सञ्झाएँ एउ[17] पङ्कय-वणु तिह जराएँ धाइज्जइ जोव्वणु[18] ॥ ६
जीविउ जमेण सरीरु हुआसें[19] सत्तइँ[20] कालें रिद्धि विणासें[21] ॥ ७
चिन्तइ एम भडारउ जावेंहिँ लोयन्तियँहिँ[22] विवोहिउ[23] तावेंहिँ[24] ॥ ८

9 P विमलेखुक°, A विमलिखुक°. 10 S A उप्पणणउं. 11 P S सुरूउ. 12 A °संपणणउं. 13 S मणोहरा. 14 P ताहि, S ताह. 15 P S गब्भि. 16 P S °खयकारउ. 17 This hemistich and the whole of the next line is missing in S. 18 P अजिउ. 19 P मेरुहे. 20 P वालाकीलए, S वालाकीलई. 21 S लीलई. 22 A रज्जु इ with the mark of deletion over इ. 23 A एक्के. 24 S °दिवसि. 25 P णंदणु. 26 A जेतें. 27 P S पवणधुउ, A पवणुद्धुअ. 28 P पफुल्लिय°, S पप्फुलिय°, A पप्फल्लिय° (?). 29 P S णाइ. 30 S उब्भियकर.

2. 1 P S तहि. 2 S A जि. 3 S चेत्तालउ, A चेतालए. 4 P S °दल. 5 P S विच्छाए. 6 P S ओहल्लिय°. 7 P इाइ corrected to गइ. 8 P जीवंतु हि. 9 S पुव्वण्हइ. 10 S °पुज्जु. 11 S अवरण्हइ. 12 P °लक्खहि, S लक्खहि. 13 S पणमिज्जइ 14 A मुयउ. 15 S अवांरइ. 16 S जिउ. 17 P एउं. 18 A जोवणु. 19 S हुआसेंइं, A हुयासें. 20 P सत्तइ. 21 P S विणासइ. 22 P लोएंतिएहिं. 23 S विवोहिउ, A पवोहिंउ. 24 A तोचेहिं.

[१] १ इक्षा(क्ष्वा)कुवंशे.
[२] १ उद्यानगृहे. २ अस्तमन-काले. ३ क्षुल्लक-द्वारेण, उपराडौ (?) वा.

॥ घत्ता ॥

चउविह-देव-णिकाएं  आएं कलि-मल-रहियउं[25] ॥ १
जिणु पव्वइउ तुरन्तु  दसहिं[26] सहासहिं[27] सहियउं[28] ॥ ९

[ ३ ]

थिउ छट्ठोववासें[1] सुर-सारउ  वम्हयत्त-घरें[2] थक्कु भडारउ ॥ १
रिसहु जेम पारणउं[3] करेप्पिणु  चउदह संवच्छर विहरेप्पिणु ॥ २
सुक्क-झाणुं[4] आऊरिउ णिम्मलु  पुणु उप्पण्णु[5] णाणु तहों केवलु ॥ ३
अट्ठ वि पाडिहेर समसरणउं[6]  जिह रिसहहों तिह देवागमणउं[7] ॥ ४
गणहर णवइ लक्खु वर-साहुहुँ[8]  वम्मह-मल्लें[9]-णिसुम्भण-वाहुहुँ[10] ॥ ५
तहिं[11] जें[12] कालें[13] जियसत्तु-सहोयरु  तियसञ्जयहों पुत्तु जयसायरु ॥ ६
जयसायरहों[14] पुत्तु सुमणोहरु[15]  णामें सयरु सयलें[16]-चक्केसरु ॥ ७
भरहु जेम संहुँ[17] णवहिं[18] णिहाणहिं[19]  रयणहिं[20] चउदह-विहहिं[21]-पहाणहिं[22] ॥ ८

॥ घत्ता ॥

सयल-पिहिमि[23]-परिपालु  एक्क-दिवसें चडुलङ्गें[24] ।
जीउ व कम्म-वसेण  णिउं[25] अवहरेंवि[26] तुरङ्गें ॥ ९

[ ४ ]

दुट्ठु[1] तुरङ्गमु चञ्चल-छायहों  गयउ पणासेंवि[2] पच्छिम-भायहों ॥ १
पइसइ सुण्णारण्णुं[3] महाडइ  जहिं[4] कलि-कालहों[5] हियवउ पाडइ ॥ २
दुक्खु दुक्खु हरि दमिउं[6] णरिन्दें[7]  णं मयरद्धउ परम-जिणिन्दें[8] ॥ ३
ताम महा-सरु दीसइ स-कमलु  चल-वीई[9]-तरङ्ग-भङ्गुर-जलु ॥ ४
तहिं[10] लय-मण्डवें उप्पल्लाणेंवि  सलिलु पिएवि तुरङ्गमु ण्हाणेंवि[11] ॥ ५
समु मेलइ वेत्तालहों[12] जावेंहिं  तिलयकेसें[13] सम्पाइय तावेंहिं ॥ ६

25 P S °रहिअउ. 26 S दस. 27 सहसहि. 28 P S सहिअउ.

3. 1 S छट्ठोववासि, A छट्ठोवचासे. 2 A वम्भयत्त°. 3 P A पारणउं. 4 A °झणु. 5 Missing in S. 6 P corrected to समो°, A समसरणउं. 7 P S A देवागमणउं. 8 S °साहुहु. 9 P S मल्लु. 10 P S °वाहुहु. 11 P S तहि. 12 S A जि. 13 S A कालि. 14 A जयसायरहो. 15 A समणोहरु. 16 P सयलु. 17 S सहु. 18 P णवेहिं, S णवहि. 19 P णिहाणेहिं, S णिहाणहिं. 20 P रयणहि, S रयणेहिं. 21 P °विहहें, S °विहहि. 22 P S पहाणेहि, A पहाणेहि. 23 S A पिहिवि. 24 P चडुलगे, A चडुलंगे. 25 S णिउ. 26 S अवहरिवि.

4. 1 A दुट्ठ. 2 P पणासवि, S पणासिवि. 3 A सुण्णारण्ण. 4 P S जहि. 5 P S °कालु वि. 6 A दमिउं. 7 S णरेंदें, A नरिंदे. 8 S °जिणेंद. 9 P S °वीची. 10 P S तहि. 11 P S ण्हाएवि, A न्हाणिवि. 12 S चेत्तालहो, A वेयालइ. 13 A तिलककेस.

[ ४ ] १ यमः द्वौ वा. २ सध्यासमये.

[3]धीय सुलोयणाहों[14] वलवन्तहों[15] वहिणि[16] सहोयरि[17] दससयणेत्तहों ॥ ७
किर सहुँ[18] सहियहिँ[19] ढुक्कइ सरवरु दीसइ ताम सयरु[20] पिहिमीसरु[21] ॥ ८

॥ घत्ता ॥

विद्धी काम-सरेहिँ एक्कु[22] वि पउ ण पयट्टइ[23] ।
5 णाइँ[24] सयम्वर-माल दिट्ठि [4]णिवहों आवट्टइ[25] ॥ ९

[५]

केण वि कहिउ गम्पि सहसक्खहों 'कोऊहलु[1] किं एउ ण लक्खहों ॥ १
एक्कु अणङ्ग-समाणु[2] जुवाणउ[4] णउ जाणहुँ[5] किं पिहिमिहिँ[6] राणउ[7] ॥ २
तं पेक्खेवि[8] सस तुम्हहँ[9] केरी काम-गहेण[10] हूअ[11] विवरेरी' ॥ ३
10 तं णिसुणेवि राउ रोमञ्चिउ अब्भन्तरेँ[12] आणन्दु पणच्चिउ ॥ ४
'णेमित्तियहिँ[13] आसि जं वुत्तउ एउ[14] तं सयरागमणु णिरुत्तउ' ॥ ५
मणेँ परिचिन्तेवि[15] पप्फुल्लाणणु गउ तुरन्तु तहिँ[16] दससयलोयणु ॥ ६
तेँ[17] चउसट्ठि-पुरिसलक्खण-धरु जाणेवि[18] सयरु सयल-चक्केसरु ॥ ७
सिरेँ[19] करयलेँ[20] करेवि जोकारिउ[21] दिण्ण कण्ण[22] पुणु पुरेँ[23] पइसारिउ ॥ ८

15 ॥ घत्ता ॥

लीलऍ[1] भवणु पइट्ठु विज्जाहर-परिवेढिउ[24] ।
तूसेवि[25] दिण्णउ[26] तेण उत्तर-दाहिण-सेढिउ ॥ ९

[६]

तिलकेस लएप्पिणु गउ सयरु पइसरिउ[1] अउज्झाउरि[2]-णयरु[3] ॥ १
20 सहसक्खु वि जणण-वइरु सरेवि[4] विज्जाहर-साहणु[5] मेलवेवि[6] ॥ २

14 S सुलोयणाहु. 15 S वलवंतहु. 16 A भइणि. 17 A सहोयर. 18 S सहु. 19 P सहिइं. S सहियइ. 20 P S सयल. 21 A पिहिवीसरु. 22 A इक्कु. 23 P पइट्टइ. 24 S णाय, 25 P S परिवट्टइ.

5. 1 A कोउहलु. 2 P S लक्खहु. 3 S °समाण. 4 P जुवाणउं, A जुयाणउं. 5 S जाणहु, A जाणहं. 6 P S पिहिमिहि. 7 P A राणउं. 8 S पेक्खिवि. 9 S तुम्हह. 10 P S कामग्गहेण. 11 A हूय. 12 A अब्भंतरि. 13 S णेमित्तियहि, A नइमित्तियहिं. 14 P S इउ. 15 P पेरेचिंतेवि, S A परिचिंतिवि. 16 S तहि. 17 P S जो. 18 A जाणिवि. 19 P S A सिरि. 20 P S करयलु. 21 P जोकारिउ corrected to जयकारिउ, A जोकारिउ. 22 S कपुण्ण. 23 P S पुरि. 24 S परेवेढिउ. 25 P S तुसिवि. 26 S दिण्णुउ.

6. 1 P S पइसरिय. 2 S अवुज्झाउरि. 3 P नयरु. 4 A सरिवि. 5 S °सहणु, A °सहिणु. 6 S A मेलविवि.

३ सुलोचनस्य पुत्री. ४ सगरस्य.

[५] १ हेलया.

गउ उप्परि तासु पुण्णघणहों[7]          जें[8] जीविउ हरिउ सुलोयणहों ॥ ३
रहणेउरचक्कवालण-यरें          विणिवाइउ पुण्णमेहु[9] समरें ॥ ४
जो तोयदवाहणु[10] तासु सुउ          सो रणमुहें[11] कह वि[12] कह वि णं मुउ ॥ ५
गउ हंस-विमाणें तुट्ठ-मणु[13]          जहिँ[14] अजिय-जिणिन्दें[15]-समोसरणु ॥ ६
मम्भीस दिण्ण[16] अमरेसरेंण          स-वइर-वित्तन्तु[17] कहिउ णरेंण ॥ ७
जे रिउ अणुपच्छएँ लग्ग[18] तहों          गय पासु पडीवा णिय-णिवहों[19] ॥ ८

॥ घत्ता ॥

तोयदवाहणु देव[20]          पाण लएविणु[21] णट्ठउ[22] ।
जिम सिद्धालऍ[23] सिद्धु          तिम समसरणें[24] पइट्ठउ ॥ ९

[७]

तं णिसुणेंवि[1] पहु झत्ति पलित्तउ          णं खड-हारु[2] हुआसणें[3] घित्तउ ॥ १
'मरु मरु जइ वि जाइ[4] पायालहों          विसहर-भवण-मूल-घण-जालहों ॥ २
पइसइ जइ वि सरणु सुर-सेवहुँ[5]          दसविह-भावणवासिय-देवहुँ[6] ॥ ३
पइसइ जइ वि सरणु थिर-थाणहुँ[7]          अट्ठ विहहुँ[8] विन्तर[9]-गिवाणहुँ[10] ॥ ४
पइसइ जइ वि सरणु दुवारहुँ[11]          जोइस-देवहुँ[12] पञ्च-पयारहुँ[13] ॥ ५
कप्पामरहुँ[14] जइ[15] वि अहमिन्दहुँ[16]          वरुण-पवण-वइसवण-सुरिन्दहुँ[17] ॥ ६
मरइ तो वि महु तोयदवाहणु'          पइज करेंवि[18] गउ दससयलोयणु ॥ ७
पेक्खेंवि[19] माणत्थम्भु जिणिन्दहों[20]          मच्छरु माणु वि गलिउ णरिन्दहों ॥ ८
सो वि गम्पि समसरणु पइट्ठउ[21]          जिणु पणवेप्पिणु पुरउ णिविट्ठउ ॥ ९
विहि[22] मि भवन्तराइँ[23] वज्जरियइँ[24]          विहि[22] मि जणण-वइरइँ[25] परिहरियइँ ॥ १०

7 P पुण्णुघणहो. 8 S जं. 9 P S A पुण्णुमेहु. 10 S तोयदवाहण. 11 P रणउहे, S रणउहि. 12 P कहिवि कहिवि ण मउं, S कहिवि मुणउं, A कहवि न कहवि मुउ. 13 A तट्ठमणु. 14 P S जहि. 15 P °जिणेंद°. 16 P दिन्न. 17 P °वित्तंतु. 18 S लग्गं, A लग्गु. 19 P °निवहो. 20 Missing in P S. 21 P S लेवि. 22 P S पणट्ठउ. 23 P S सिद्धालय, A सिद्धालउ. 24 A समसरणु.

7. 1 P S णिसुणिवि. 2 A खडभार. 3 P S हुआसणि. 4 P S जाहि. 5 P S सुरसेवहो, A °सेवहु. 6 P S °भवणवासियदेवहो, A °देवहु. 7 S °थोरणहु, A °थाणहु. 8 P विहहों corrected to °विहहो, A विहहु. 9 P S वेंतर°. 10 S A °गिव्वाणहु. 11 S A दुव्वारहु. 12 P जोइसएवहुं, S जोइसएवहो. 13 °पयारहो. 14 S कप्पामरहो. 15 A अहव. 16 S अहमिंदहो. 17 P °सुरिंदहु, S °सुरिंदहो. 18 A करिवि. 19 S पेक्खिवि. 20 P S जिणंदहो. 21 A वइट्ठउ. 22 A विहिं वि. 23 P भवंतराइ. 24 P S वज्जरियइ. 25 P S °वइरइ.

[६] १ सहस्राक्ष-पितुः. २ पूर्णमेघस्य. ३ न मृतः. ४ इन्द्रेण. ५ सहस्राक्षस्य भृत्याः. ६ पार्श्वे गताः. ७ पुनः, सहस्राक्षस्य किङ्कराः.

[७] १ सहस्राक्षः. २ तृणभारम्. ३ मेघस्य. ४ धनदस्य. ५ मम हस्ते. ६ सहस्राक्षः.

॥ घत्ता ॥

°भीम-सुभीमेँहिँ[26] ताम[27] अहिणव-गहिय-पसाहणु ।
पुव्व-भवन्तर-णेहें[28] अवरुण्डिउ घणवाहणु ॥ ११

[८]

पभणइ[1] भीमु भीम-भड-भञ्जणु 'तुहुँ[2] महु अण्ण-भवन्तरें[3] णन्दणु ॥ १
जिह चिरु तिह एवहिँ[4] मि पियारउ' चुम्बिउ पुणु वि पुणु वि सयवारउ ॥ २
'लइ कामुक-विमाणु[5] अवियारें लइ रक्खसिय विज्ज सहुँ[6] हारें[१] ॥ ३
अण्णु[7] वि रयणायरें[8]-परियञ्चियँ[9] दुप्पइसार सुरेहि[10] मि वञ्चिय ॥ ४
तीस परम जोयण वित्थिण्णी[11] लङ्का-णयरि तुज्झु मइँ[12] दिण्णी ॥ ५
अण्णु वि एक्कँ[13]-वार[२] छज्जोयणँ[14] लइ पायाललङ्क घणवाहण' ॥ ६
भीम-महाभीमेँहुँ[15] आएसें दिण्णु पयाणउँ[16] मणेँ[17] परिओसें ॥ ७
विमलकित्ति-विमलामलेँ[18]-मन्तिहिँ[19] परिमिउँ[20] अवरेहि[21] मि सामन्तेँहिँ[22] ॥ ८

॥ घत्ता ॥

लङ्काउरिहिँ[23] पइट्ठु अविचलु[24] रज्जेँ[25] परिट्ठिउ ।
रक्खस-वंसहोँ णाइँ[26] पहिलउ कन्दु समुट्ठिउँ[27] ॥ ९

[९]

वेहवेँ[1] कालें बल-संपत्तिएँ[2] अजिय-जिणहोँ गउ वन्दण-हत्तिएँ ॥ १
तं समसरणु पईसइ जावेँहिँ[3] सयरु वि तहिँ[4] जेँ पराइउ तावेँहिँ ॥ २
पुच्छिउ णाहु पिहिमि[5]-परिपालें 'कइ होसन्ति भवन्तें[6] कालें ॥ ३
तुम्हें[7] जेहा वय-गुण-वन्ता कइ तित्थयर[8] देव अइक्कन्ता' ॥ ४
तं णिसुणेँवि कन्दप्प-वियारउ मागह-भासँएँ[9] कहइ भडारउ ॥ ५

26 A भीमसुभीमहिं. 27 P S ताव. 28 A °नेहि.

8. 1 A पभणई. 2 P S तुहु. 3 S °भवंतरि. 4 A एवहिं वि. 5 S कमुविकमाण, 6 P S सहु. 7 A अण्ण. 8 S रयणायरे. 9 P °परेअंचिम, S torn. 10 P S A सुरेहिं. 11 P S विथिण्णी. 12 P S मइ. 13 A इक्क°. 14 P छजोयण. 15 S °महाभीमहु, A °महाभीमह. 16 A पयाणउं. 17 P S मणि. 18 P °विमलामल°, S °विमलमल°, A °विमलालय°. 19 P S °मंतेहिं. 20 A परिमिउं. 21 P A अवरेहिं. 22 A सामंतिहिं. 23 P लंकाउरिहे. 24 P S अविचले. 25 P राज्जु, S रज्जु. 26 P S णाइ. 27 A समुट्ठिउं.

9. 1 A विहवे 2 A °संपत्तिएं. 3 A जाविहिं. 4 S तहि जि परायउ ताविहिं. 5 A पिहिवि°. 6 A हवतें कालि. 7 A तुम्हि, S तुम्हे. 8 P तित्थअर, S तित्थर. 9 S °भासइ, A °भासइं.

७ राक्षसेन्द्राभ्याम्.

[८] १ नवकण्ठा-हारेण सह. २ एकद्वारो यत्र.

'मइँ[10] जेहउ केवल-संपण्णउँ[11]    एक्कु जि रिसहु देउ उप्पण्णउ[12] ॥ ६
पइँ[13] जेहउ छक्खण्डे[14]-पहाणउँ[15]    भरहें[16]-णराहिउ एक्कु जि राणउँ[17] ॥ ७
पइँ[18] विणु दस होसन्ति णरेसर    सइँ विणु वावीस वि तित्थङ्कर ॥ ८
णव वलएव णव जि णारायण    हर एयारह णव जि दसाणण ॥ ९
अण्णु वि एक्कुणसट्ठि[19] पुराणइँ[20]    जिण-सासणें[21] होसन्ति[22] पहाणइँ' ॥ १०    5

॥ घत्ता ॥

तोयदवाहणु ताम    भावें पुलउ वहन्तउ ।
दस-उत्तरेंण सएण    भरहुं[23] जेम णिक्खन्तउ ॥ ११

[ १० ]

णिय-णन्दणहों णिहय-पडिवक्खहों    लङ्का-णयरि दिण्ण महरक्खहों ॥ १    10
वहवें कालें सासय-थाणहों    अजियं[1]-भडारउ गउ णिव्वाणहों ॥ २
सयरहों सयल पिहिमि[2] भुञ्जन्तहों    रयण-णिहाणइँ[3] परिपालन्तहों ॥ ३
सट्ठि सहास हूय वर-पुत्तहुँ[4]    सयल-कला-विण्णाण-णिउत्तहुँ[5] ॥ ४
एक्क-दिवसें जिण-भवण-णिवासहों    वन्दण-हत्तिएँ[6] गय कइलासहों[7] ॥ ५
भरह-कियइँ[8] मणि-कञ्चण-माणइँ[9]    चउवीस वि वन्देप्पिणु थाणइँ[10] ॥ ६    15
भणइ[11] भईरहि[1] सुट्ठु वियक्खणु[12]    'करहु[13] किं पि जिण-भवणहुँ[14] रक्खणु[15] ॥ ७
कट्ठेवि[16] गङ्ग भमाडहुँ[17] पासेंहिँ[18]'    तं जि समत्थिउ[19] भाइ-सहासेंहिँ[20] ॥ ८

॥ घत्ता ॥

दण्ड-रयणु परिचिन्तेंवि[21]    खोणि खणन्तुं[22] भमाडिउ ।
पायालइरिहें[2][23] णाइँ    वियड-उरत्थलु फाडिउ ॥ ९    20

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10 P S मइ. 11 P A °संपण्णउं. 12 P A उप्पण्णउं. 13 P S पइ, A तइं. 14 P छखंड°. 15 P A पहाणउं. 16 S भरहु. 17 P A राणउं. 18 S पइ. 19 A इक्कुणसट्ठि. 20 P पुराणइ. 21 P S जिणसासणि. 22 P S होहंति. 23 P S भरहो.

10. 1 P S अजिउ भडारहो. 2 A पिहिवि. 3 P S °णिहाणइ. 4 P °पुत्तहु, S पुत्तहो, A °पुत्तहं. 5 S णिउत्तहु, A °निउत्तहं. 6 P वंदणभत्तिए. 7 A केलासहो. 8 S °कयइ. 9 S °माणइ. 10 P गणइ, S ठाणइं. 11 A भणइं. 12 S विअक्खणु. 13 P S करहु. 14 P °भवणहु, S भवणहो. 15 S रक्खणो. 16 P कड्ढिवि, A कट्टेवि. 17 P भमाडहु, S भमाडहो. 18 S पासेहि. 19 समच्छिउ. 20 P सहासहिं. 21 S परिचिंतिवि, A परिचिंधेवि. 22 A खमंतु. 23 P S पायालइरिहि णाइ.

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[ ९ ] १ आगामिक. २ अतिक्रांता.

[ १० ] १ भागीरथि. २ पातालगिरि.

[ ११ ]

तक्खणेँ[1] खोहु जाउ अहि-लोयहोँ धरणिन्दहोँ[2] सहास-फड-डोयहोँ ॥ १
आसीविस-दिट्ठिएँ[3] [4]णिक्खत्तिय सयलँ वि छारहोँ पुञ्जु पवत्तियँ[6] ॥ २
कह वि कहँ वि ण वि दिट्ठिहिँ[8] पडियाँ[9] भीम-भईरहि वे उव्वरिया ॥ ३
5 दुम्मण दीण-वयण परियत्ता [10]लँहु सकेयँ[11]-णयरि संपत्ता ॥ ४
मन्तिहिँ[12] कहिउ 'कहँ वि तिह [13]भिन्दहोँ जिह उड्डन्ति ण पाण णरिन्दहोँ' ॥ ५
तामँ[14] सहा-मण्डउँ[15] मण्डिज्जइ आसणु आसणेण पीडिज्जइ ॥ ६
मेहलँ[16] मेहलेण आलग्गें हारें हारु मउडु मउडग्गें ॥ ७
सयर-णरिन्दासण-संकासँइँ[17] वइसणाँहुँ[18] वाँणवइ सहासँइँ[19] ॥ ८

10 ॥ घत्ता ॥

णरवइ आउल-चित्तु[20] सव्वत्थाणु विहावइ ।
सट्ठि-सहासँहुँ[21] मज्झें[22] एक्कु वि पुत्तु ण आवइ ॥ ९

[ १२ ]

भीम-भईरहि[1] तामँ पइट्ठा [3]णिय-णिय-आसणेँ गम्पि णिविट्ठा ॥ १
15 पुच्छिय पुणु परिपालिय-रज्जें 'इयर ण पँइसरन्ति किं कज्जें ॥ २
तेहिँ[5] विणासणाँइँ विच्छायइँ तामरसाइँ वँ[7] णिद्धुयवायँइँ[8]' ॥ ३
[9]तं णिसुणेवि वयणु तहोँ मन्तिहिँ जाणाविउ पच्छण्ण-पउत्तिहिँ ॥ ४
'हे णरवइ णिय-कुलहोँ[10] पईवा गय दियहा किं एन्ति[11] पडीवा ॥ ५
जलवाहिणि-पवाह णिव्वूढा[12] परियत्तन्ति[13] काइँ[14] ते[15] मूढा ॥ ६
20 घण-घट्टियइँ[16] विज्जु-विप्फुरियइँ सुविणयँ[17]-बालभाव-संचरियइँ ॥ ७
जलबुब्बुवँ[18]-तरङ्ग-सुरचावँइँ[19] कइ दीसन्ति विणासुँ[20] ण भावँइ[21] ॥ ८

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11. 1 S तक्खणि. 2 S धरणेंदहो. 3 S °दिट्ठिय. 4 P सयलु. 5 P S छारपुंज. 6 P S परियन्तिय. 7 S न्हिवि. 8 दिट्ठिहे, S दिट्ठिहि. 9 A भरिया. 10 This hemistich missing in S. 11 P संकेय°, A साकेय°. 12 S मंतिहि. 13 A भिंदहु. 14 P S ताव. 15 P °मंडवु, S मंडव. 16 P S मेहल. 17 P S संकासइ. 18 P S वइसणाह. 19 P S सहासइ. 20 A आउचलचित्तु. 21 P S A °सहासहु. 22 P S मज्झे.

12. 1 P °भइरहि. 2 P S ताव. 3 A णियणियणिय आसणहिं वइट्ठा. 4 P ण पइसरंत, S किं करंति. 5 P S तेहि. 6 P A विणासणाइ. 7 S A इव. 8 P णिद्धुयवायइं, S णिद्धयचायइं, A निद्धुयनावइ corrected to निद्धुयवावइ. 9 A तं. 10 A कुलभवणपईवा. 11 A इति. 12 A जे रूढा. 13 S परियत्तंति. 14 P S काइ. 15 S तै. 16 P °घट्टिअइं. 17 P S सुविणइ. 18 A °बुव्व. 19 S °सुरचावइ. 20 P A विणास. 21 A भावइं.

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[ ११ ] १ क्षयं नीताः. २ कृताः. ३ सगरस्य प्रकटीक्रियते. ४ ६०००० आसन पुत्राणाम् । ३२००० मुकुटबद्ध-नृपाणाम्, एवं ९२०००.

॥ घत्ता ॥

भरह-बाहुबलि-रिसँह[22] काल-भुअङ्गें गिलिया ।
कउ दीसन्ति[23] पडीवा उज्झेंहिँ[24] एकहिँ[25] सिलिया' ॥ ९

[ १३ ]

जं '[१]णिद्दरिसु[1] [२]समासएँ[2] दिण्णउ[3] तं चक्कवइहें हियवउ[4] भिण्णउ[5] ॥ १
'तेण जें[6] ते अत्थाणु ण ढुक्का फुडु[7] महु केरउ[8] पेसणु चुक्का' ॥ २
लद्धावसरेंहिँ[9] जं अणुहुन्तउ[10] भइरहि-भीमहिँ[11] कहिउ णिरुत्तउ ॥ ३
तं णिसुणेवि राउ मुच्छंगउ पडिउ महद्दुमु[12] व पवणाहउ[13] ॥ ४
तहिँ[14] सि कालें[15] सामिय-सम्माणेंहिँ[16] भिच्चहिँ[17] जेम ण मेल्लिउ[18] पाणेंहिँ[19] ॥ ५
दुक्खु[20] दुक्खु दूरुज्झिय[21]-चेयणु उट्ठिउ सव्वङ्गागय[22]-चेयणु ॥ ६
'किं सोएं[23] किं खन्धावारें वरि पावज्ज लेमि[24] अवियारें ॥ ७
आयएँ[25] लच्छिएँ बहु जुज्झाविय पाहुणया[26] इव[27] बहु बोलाविय[28] ॥ ८

॥ घत्ता ॥

जो जो को[29] वि जुवाणु[30] तासु तासु[31] कुलउत्ती[32] ।
मेइणि छेञ्छइ[३][33] जेम कवणें[34] णरेंण ण भुत्ती' ॥ ९

[ १४ ]

पभणिउ[1] भीमु 'होहि दिढु[2] रज्जहों हउँ[3] पुणु जामि थामि णिय-कज्जहों' ॥ १
तेण वि वुत्तु 'णाहिँ[4] वउ भञ्जमि[5] '[१]छेञ्छइ[6] पइँ[7] जि कहिय णउ भुञ्जमि' ॥ २
[२]चेत्तु[8] भीमु भइरहि हक्कारिउ दिण्णी[9] पिहिमि[10] वइसणें वइसारिउ ॥ ३

22 Metre requires रिसहा. 23 P वीसंति. 24 A उज्झहे. 25 P S एक्कहि.

13. 1 S णिद्दरसु, A णियरसणु. 2 A समाए. 3 S A दिण्णउं. 4 P हिअवउ, S हिंअवउ. 5 P S भिण्णउं, A भिन्नउ. 6 S A जि. 7 S फड्डु. 8 P केरउं. 9 S लद्धावसरहु. 10 P अणुहुंतउं, A अणुहुत्तउ. 11 S भैरहिभीमहि. 12 S महादुम, A महद्दुमो. 13 A पवणाहउं. 14 A तहिं. 15 P S कालि. 16 P °समाणेहिं, S °समाणेहि. 17 P S भिच्चहि. 18 S पोल्लिउ. 19 P पाणहिं, S पाणिहिं. 20 P दुक्ख. 21 P दूरज्झिय°. 22 P सव्वंगगय°, S सव्वंगगय°. 23 S सोयं. 24 P S लेवि. 25 P आयें, S आयइ. 26 P S पाहुणआ. 27 P इय. 28 S बोलाविया. 29 P S कोइ. 30 P जुआणु. 31 Missing in S. 32 S कुलत्ती. 33 S छिच्छइ, A छिंछच्छइ. 34 P कमणें, S कमेण, A कवणिं.

14. 1 A पभणिउं. 2 P रहुदिढु, S दिढ, A रहु. 3 P S हउ. 4 P S णाहि. 5 S भुंजमि. 6 P छेछइं, S छेछइ, A छिंछच्छइ. 7 S पइ. 8 S चाए. 9 P S दिण्णु, A दिन्न. 10 A पुहइ.

[ १३ ] १ दृष्टान्तः. २ अन्य व्याजेन. ३ पुश्चली.
[ १४ ] १ पुंश्चली. २ त्यक्तः.

अप्पुणु[11] भरहु जेम णिक्खन्तउ	तउ करेवि पुणु णिव्वुइ पत्तउ ॥ ४
ता एत्तहेँ[12] विणिहय-पडिवक्खहोँ	रज्जु करन्तहोँ तहोँ महरक्खहोँ ॥ ५
देवरक्खु उप्पण्णउ[13] णन्दणु	णरवइ[14] एक्कें-दिवसें[15] गउ उववणु ॥ ६
कीलणँ[16]-वाविहेँ परिमिउ[17] णारिहिँ	ण्हाइ गइन्दु[18] व सहुँ[19] गणियारिहिँ[20] ॥ ७
णिवडिय तासु दिट्ठि तहिँ[21] अवसरेँ[22]	जहिँ[23] मुउ महुयरु कमलब्भन्तरेँ[24] ॥ ८

॥ घत्ता ॥

चिन्तिउ 'जिह धुअगाउ[25]	रस-लम्पडु अच्छन्तउ ।
तिह कामाउरु सव्वु	कामिणि-वयणासत्तउ[26]' ॥ ९

[ १५ ]

णिय-मणेँ[1] जाइ विसायहोँ जावेँहिँ	सवण-सङ्घु संपाइउ तावेँहिँ[2] ॥ १
सयल वि रिसि तियाल[3]-जोगेसर[4]	'महकइ गमय[5] वाइ वाईसर ॥ २
सयल वि बन्धु-सत्तु-समभावा	तिण-कञ्चण-परिहरण[6]-सहावा ॥ ३
सयल वि जल्ल-मलङ्किय-देहा	धीरत्तणेण महीहर-जेहा ॥ ४
सयल वि णिय-तव-तेएँ[7] दिणयर	गम्भीरत्तणेण रयणायर ॥ ५
सयल वि घोर-वीर-तव-तत्ता	सयल वि सयल[8]-सङ्ग-परिचत्ता ॥ ६
सयल वि कम्म-बन्ध-विद्धंसण	सयल वि सयल-जीव-मब्भीसण ॥ ७
सयल वि परमागम-परियाणा	काय-किलेसेक्केक्क[9]-पहाणा[10] ॥ ८

॥ घत्ता ॥

सयल वि चरम-सरीर[11]	सयल वि उज्जुय[12]-चित्ता ।
णं परिणणहँ[13] पयट्ट[14]	सिद्धि-वहुयँ[15] वरइत्ता[16] ॥ ९

[ १६ ]

तो एत्थन्तरेँ[1] पहु आणन्दिउ	सो रिसि सङ्घु तुरन्तेँ[2] वन्दिउ ॥ १
पभणिउ[3] विण्णवेवि[4] 'सुयसायर	भो भो भवम्भोय-दिवायर ॥ २

11 A अप्पणु. 12 S एत्तहि, A तेत्तहे. 13 S णंदणु उप्पण्णउ. A उप्पज्जइ णंदणु. 14 S A इय°. 15 A °दिवसि. 16 A कीलइ, S कीलए. 17 P S परिमिहि. 18 P S गयंदु. 19 S सहु. 20 P S गणियारिहि. 21 S तहि. 22 P अवसरि. 23 P S जहि. 24 A कमलब्भंतरि. 25 P विंयगारउ, S धुयगारउ. 26 P वइणा°.

15. 1 P S °मणि. 2 P तावेहि, S ताविहि. 3 P S तियालें. 4 S योगेसर, A जोग्गेसर. 5 A गमइ वय. 6 A °परिहरण°. 7 S °तेयं. 8 A सव्व°. 9 S °किलेसिकेक°. 10 A °पहाणा. 11 P S सरीरा. 12 P S उज्जय.° 13 P परिणगह, S परियणणहं. 14 P A पयट्टा. 15 S A °वहू. 16 S वरयत्ता.

16. 1 P एत्थंतरि. 2 P तुरंतें. 3 A पभणिउं. 4 P वेण्णवेवि, A ताम तेम.

२ महारक्षः.

[ १५ ] १ महासत्त्वाः (?).

भव-संसार-महण्णवँ-णासिय[5]  करँ[6] पसाउ पवज्जहेँ[7] सामिय' ॥ ३
जम्पइ साहु 'साहु लङ्केसर  पइँ[8] जीवेवउ अट्ठ जेँ[9] वासर ॥ ४
जं जाणहि[10] तं करहि[11] तुरन्तउ'  णिविसद्धेण[12] सो वि णिक्खन्तउ[13] ॥ ५
अट्ठ दिवसँ[14] संलेहण भावेँवि[15]  अट्ठ दिवस दाणइँ[16] देवावेँवि[17] ॥ ६
अट्ठ दिवस पुज्जउ[18] णीसारेँवि[19]  अट्ठ दिवस पडिमउ अहिसारेँवि[20] ॥ ७
अट्ठ दिवस आराहण [1]वाएँवि[21]  गउ मोक्खहोँ परमप्पउ झाएँवि ॥ ८

॥ घत्ता ॥

तहोँ महरक्खहोँ पुत्तु  देवरक्खु वलवन्तउ ।
थिउ अमराहिउँ[22] जेम  लङ्क स इं[23] भु ञ्जन्तउ[24] ॥ ९

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## [ ६. छट्ठो संधि ]

**चउसट्ठिहिँ[1] सिंहासणेँहिँ[2] अइकन्तेँहिँ[3] आणन्तएँ[4] भित्तिएँ ।**
**पुणु[5] उप्पण्णु कित्तिधवलु धवलिउ[6] जेण[7] भुअणु णिय-कित्तिएँ ॥ १**

* * * *

*यथा प्रथमस्तोयदवाहनः । तोयदवाहनस्यापत्यं महरक्षः । महरक्षस्यापत्यं देवरक्षः । देवरक्षस्यापत्यं रक्षः । रक्षस्यापत्यमादित्यः । आदित्यस्यापत्यमादित्यरक्षः । आदित्यरक्षस्यापत्यं भीमप्रभः । भीमप्रभस्यापत्यं पूजार्हन् । पूजार्हतोऽपत्यं जितभास्करः । जितभास्करस्यापत्यं संपरिकीर्तिः[9] । संपरिकीर्तेरपत्यं सुग्रीवः । सुग्रीवस्यापत्यं हरिग्रीवः । हरिग्रीवस्यापत्यं श्रीग्रीवः । श्रीग्रीवस्यापत्यं सुमुखः । सुमुखस्यापत्यं सुव्यक्तः । सुव्यक्तस्यापत्यं मृगवेगः[10] ।

5 P भवण्णव, A °महंतुर° (?). 6 P A करि. 7 P S पवज्जहे. 8 P S A पइ. 9 P S जि. 10 A जाणहिं. 11 A करहिं. 12 P S णिवसद्धेण. 13 P S णिक्खत्तउ. 14 P S दिवसे. 15 P S A भाविवि. 16 P S दाणइ. 17 P A देवाविवि, S देवांवि. 18 P S पूजउ. 19 P S A णीसारिवि. 20 P S A अहिसारिवि. 21 S भावेवि. 22 S अमरायउ. 23 P सइ, S सयं. 24 S भुंजंतउ.

1. 1 P चउसट्ठिहि, A चउसट्ठी. 2 P S सिंहासणेहि. 3 S अइकंतिहि. 4 S आणंतपभित्तिए A अणंतपभुत्तिए. 5 S पुणु पुणु. 6 S धवलि. 7 A भुअणु जेण

* For the text of this dynastic list the incorrectness of the Mss. relating to sandhi, Prakritic influence etc. is ignored. Variants for the names only are recorded. 8 This name is missing in P S. 9 P S परिकीर्तितिः. 10 P S मृगवेपः.

[ १६ ] १ वाचयित्वा.
[ १ ] १ वहुकोटिना(?)कोटिपुरुषान्वये गते सति.

मृगवेगस्यापत्यं भानुगतिः। भानुगतेरपत्यमिन्द्रः। इन्द्रस्यापत्यमिन्द्रप्रभः। इन्द्रप्रभस्यापत्यं मेघः। मेघस्यापत्यं सिंहवदनः। सिंहवदनस्यापत्यं पविः। पवेरपत्यमिन्द्रविटुः। इन्द्रविटोरपत्यं भानुधर्मा[11]। भानुधर्मणोऽपत्यं भानुः। भानोरपत्यं सुरारिः। सुरारेरपत्यं त्रिजटः। त्रिजटस्यापत्यं भीमः। भीमस्यापत्यं महाभीमः। महाभीमस्यापत्यं मोहनः[12]। मोहनस्यापत्यमङ्गारकः। अङ्गारकस्यापत्यं रविः। रवेरपत्यं चक्रारः। चक्रारस्यापत्यं वज्रोदरः। वज्रोदरस्यापत्यं प्रमोदः। प्रमोदस्यापत्यं सिंहविक्रमः। सिंहविक्रमस्यापत्यं चामुण्डः। चामुण्डस्यापत्यं घातकः। घातकस्यापत्यं भीष्मः। भीष्मस्यापत्यं द्विपवाहुः। द्विपवाहोरपत्यमरिमर्दनः। अरिमर्दनस्यापत्यं निर्वाणभक्तिः। निर्वाणभक्तेरपत्यमुग्रश्रीः। उग्रश्रियोऽपत्यमर्हद्भक्तिः। अर्हद्भक्तेरपत्यं अनुत्तरः[13]। अनुत्तरस्यापत्यं गत्युत्तमः। गत्युत्तमस्यापत्यमनिलः। अनिलस्यापत्यं चण्डः। चण्डस्यापत्यं लङ्काशोकः। लङ्काशोकस्यापत्यं मयूरः। मयूरस्यापत्यं महाबाहुः। महाबाहोरपत्यं मनोरमः। मनोरमस्यापत्यं भास्करः। भास्करस्यापत्यं बृहद्गतिः[14]। बृहद्गतेरपत्यं बृहत्कान्तः। बृहत्कान्तस्यापत्यमरिसंत्रासः। अरिसंत्रासस्यापत्यं चन्द्रावर्तः। चन्द्रावर्तस्यापत्यं महारवः। महारवस्यापत्यं मेघध्वनिः। मेघध्वनेरपत्यं ग्रहक्षोभः। ग्रहक्षोभस्यापत्यं नक्षत्रदमनः। नक्षत्रदमनस्यापत्यं तारकः। तारकस्यापत्यं मेघनादः। मेघनादस्यापत्यं कीर्तिधवलः। इत्येतानि चतुःषष्टि सिंहासनानि॥

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सुर-कीलऍ रज्जु करन्ताहों लङ्काउरि परिपालन्ताहों ॥ १
एक्कहिँ[15] [16]दिणें विज्जाहर-पवरु [2]लच्छी-महएँ[17]विहें भाइ[18]-णरु ॥ २
सिरिकण्ठ[19]-णामु णिव[20]-मेहुणउ[3][21] रयणउरहों[22] आइउ पाहुणउ[23] ॥ ३
स-कलत्तु स-मन्ति-सामन्त[24]-वलु तहों[25] अहिमुहुँ[26] आउ कित्तिधवलु ॥ ४
स-पणामु[27] समाइच्छिउ करेंवि पुणु थिउ[28] एक्कासणें[29] वइसरेंवि[30] ॥ ५
एत्थन्तरेँ हय-गय-रहँ[31]-चडिउ[33] [4]अत्थक्कऍ[32] [5]पोरकउ पडिउ ॥ ६

11 P S भानुवर्मा. 12 P मोहानः. 13 A मनोत्तर॰. 14 P S बृहंगतिः. 15 P एक्कहि, S पक्कहि. 16 S A दिणि. 17 S ॰महएविह. 18 S भाई. 19 P S सिरिकंठु णाम. 20 P A निच॰. 21 A मेहुणउं. 22 P रहनेउरहो, S रहणेउरहो. 23 P A पाहुणउं. 24 A ॰समंत॰. 25 S तहु. 26 P A अहिमुहुं. 27 P सयणाउ S सपणाउं. 28 A थिय. 29 P S एक्कासणि. 30 S वइसरिवि. 31 P ॰रय.॰ 32 A ॰वडिउ. 33 S अत्थकउ.

२ लक्ष्मी महादेवी, तस्या भ्रातृ–नरः. ३ सा( स्या )लकः. ४ अप्रस्तावे. ५ शत्रोः (?).

चायारें[34] विं वारइँ रुद्धाइँ　　दिट्ठइँ[35] छत्त-[36]झय-चिन्धाइँ[37] ॥ ७
णिसुयइँ[38] रण-तूरइँ[39] वज्जियइँ[40]　　हय-हिंसिय-गयवर-गज्जियइँ[41] ॥ ८
दुवार-वइरि-सयँ-[42]रोक्कियइँ　　पच्चारिय-खारिय-कोक्कियइँ[43] ॥ ९

॥ घत्ता ॥

तं पेक्खेविणु वइरि-वलु　　कित्तिधवलु सिरिकण्ठें धीरिउ ।
'ताव ण जिणवरु जय भणमि　　जाव ण रणें विवक्खु सर-सीरिउँ[44]' ॥ १०

[ २ ]

सिरिकण्ठहों जोएँवि[1] मुह-कमलु　　कमलाएँ[2] पवुत्तु कित्तिधवलु ॥ १
'किं[3] ण मुणहि[4] धण-कञ्चण पउरु　　विज्जाहर-सेढिहिँ[5] मेहउरु ॥ २
तहिँ[6] पुप्फोत्तरु[7]-विज्जाहिवइ　　तहों[8] तणियँ[9] दुहिय [10]हउँ कमलमइ[11] ॥ ३
छुडु छुडु उच्चेल्लँवि[12] णीसरियँ[13]　　चमरहरिहिँ णारिहिँ परियरिय[14] ॥ ४
तहिँ[15] अवसरें[16] धवल-विसालाइँ[17]　　वन्देप्पिणु मेरु-जिणालाइँ[18] ॥ ५
स-विमाणु एन्तु णँहें[19] णियँवि[20] सइँ　　घत्तिय णयणुप्पल-[21]माल मइँ ॥ ६
तइयँहु[22] जें[23] जाउ पाणिग्गहणु　　एँवहिँ[24] णिकारणें[25] काइँ[26] रणु ॥ ७
मा णिय-णिय-सेण्णइँ[27] णिट्ठवहों[28]　　तहों पासु[29] महन्ता पट्ठवहों' ॥ ८

॥ घत्ता ॥

णिसुणेँवि[30] तं तेहउ वयणु　　पेसिय[31] दूय पराइयँ[32] तेत्तहेँ[33] ।
उत्तर-वारें[34] परिट्ठियउ[35]　　पुप्फोत्तरु[36] विज्जाहरु जेत्तहेँ[37] ॥ ९

[ ३ ]

विण्णाण-विणय-णयवन्तएँहिँ[1]　　विज्जाहरु[2] वुत्तु महन्तएँहिँ ॥ १
'परमेसर एत्थु[3] अ-खन्ति[4] कउ　　सव्वउ कण्णउँ[5] पर-भायणउँ[6] ॥ २

34 A वेयारिलि. 35 S A दिट्ठइ. 36 P °धय°. 37 A °चिंधाइ. 38 S णिसुयइ. 39 A रणतूरइ S रयणतय. 40 P S विज्जियाइं. 41 S P गज्जियाइं, गज्जियाइ. 42 P S रोक्कियाइँ, °सइ रोकियाइ. 43 P S °कोक्कियाइं, A °कोकियाइ. 44 S सरसरीरिउ.

2. 1 S जोइवि. 2 S कमलाइ, A कमलाएं वुत्तु. 3 P किन्न. 4 A मुणहिं. 5 P सेढिहि. 6 P S A तहि. 7 P S पुप्पोत्तर°, A पुप्फुत्तर. 8 P S तहु. 9 A तणय. 10 S हउ. 11 A कमलवइ. 12 P उच्चेलिवि, A उव्वेल्लिवि. 13 S णीसरिया. 14 S परियरिया. 15 P S तहि. 16 P अवसरि. 17 S विसालाइ. 18 P °जिणालइं, S जिणालाए. 19 S णहि. 20 P णेएवि. 21 S णयलु°. 22 S तइयहु. 23 S A जि. 24 P S एवहि, A एव्वहि. 25 S णिकारणि. 26 P S A काइ. 27 P S सेण्णइ. 28 A णिट्ठवहु. 29 P S पासि. 30 P तं णिसुणेवि, S तं णिसुणिवि. 31 S पेसिउ दूयउ. 32 P पराइय, S पराय. 33 P तेत्तहे. 34 P S A वारि. 35 P परिट्ठिउ. 36 P S पुप्पोत्तरु, A पुप्फत्तर. 37 P तेत्तहे.

3. 1 P °णवयंतएहिं. 2 P विज्जाहर. 3 S एक्कु. 4 P S अक्खंति. 5 A कण्णउं. 6 P S °भायणउं.

सरियउ णीसरेवि[7] महीहरहों ढोयन्ति सलिलु रयणायरहों ॥ ३
मोत्तिय-मालउ सिरें[8] कुञ्जरहों उवसोह देन्ति[9] अण्णहों णरहों ॥ ४
धाराउ लेवि जलु[10] जलहरहों सिञ्चन्ति[11] अङ्गु णव-तरुवरहों ॥ ५
उप्पज्जवि[12] मज्झें महा-सरहों णलिणिउ[13] वियसन्ति दिवायरहों ॥ ६
5 सिरिकण्ठ-कुमारहों दोसु कउ तउँ[14] दुहियएँ[15] लइउ[16] सयम्वरउ' ॥ ७
तं णिसुणेंवि[17] णरवइ लज्जियउ[18] थिउ माण-मडप्फर[19]-वज्जियउ[20] ॥ ८

॥ घत्ता ॥

'कण्णा दाणु कहिँ[21](?) तणउ जइ ण[22] दिण्णु[23] तो तुडिहिँ[24] चडावइ ।
होइ सहावें मइलणिय छेयक-लें[25] दीवय-सिह णावइ' ॥ ९

10 [४]

गउ एम भणेवि णराहिवइ सिरिकण्ठें परिणिय पउमवइ ॥ १
बहु-दिवसेंहिँ[1] उम्माहय-जणणु णिय-सालउ[2] पेक्खेंवि[3] गमणे[4]-मणु ॥ २
सब्भावें भणइ कित्तिधवलु[5] 'जिह दूरीहोइ ण मुह-कमलु ॥ ३
तिह अच्छहुँ[6] मज्जण-पाण-पियं[7] किं विहिँ[8] ण पहुच्चइ[9] एह सिय ॥ ४
15 महु अत्थि[10] अणेय दीव[11] पवर हरि-हणुरुह[12]-हंस-सुवेल-धर[13] ॥ ५
कुस-कञ्चण-कञ्चुअ[14]-मणि-रयण छोहार-चीर[15]-वाहण-जवण ॥ ६
ववर-वज्जर-गीरा[16] वि सिरि तोयावलि[17]-सञ्झागार-गिरि ॥ ७
वेलन्धर-सिङ्घल-चीणवर रस-रोहण-जोहण-किक्कुधर[18] ॥ ८

॥ घत्ता ॥

20 भार-भरक्खम[19]-भीम-तड[20] एय महारा दीव विचित्ता[21] ।
णिवाडेप्पिणु धम्मु जिह जं भावइ तं गेण्हहि[22] मित्ता[23]' ॥ ९

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7 P नीसरिवि, S A णीसरिवि. 8 P S सिर. 9 P A दिंति. 10 S जल. 11 P सेंचिति, S संचिंति. 12 P उप्पज्जइ, S उप्पज्जवि. 13 S णलिणिय, A णलिणिउ. 14 A तुह. 15 P S दुहिअए. 16 P लइयउ, S लयउ. 17 S णिसुणिवि. 18 P लज्जिअउ. 19 S °मड-प्फरु. 20 P °वज्जिअउ. 21 P S कहिं तणउं, A कहि त्तणउ. 22 P न. 23 P S दिन्नु. 24 P S तुडिहि. 25 A °कालि.

4. 1 P S दिवसें. 2 A °सालउं. 3 P S A पेक्खिवि. 4 A गवण°. 5 S कित्तिधवलो. 6 P S अच्छहु. 7 S °पिया. 8 P S विहि. 9 A पहुप्पइ. 10 P अच्छि. 11 P दीयपवर, S दीहपवरा. 12 P S °हणरुह°. 13 P S °सुवेलयर. 14 P S कंचुय°. 15 P S °वीण°. 16 P S °सीरा. 17 P S तोयायलि°, A तायावलि°. 18 S °किकुधरा. 19 P °खम, S खेम. 20 S °तउड. 21 P S विचित्त. 22 S गिण्हहि, A गिन्हहिं. 23 P S A मित्त.

[ ५ ]

सिरिकण्ठहों ताम मन्ति कहइ  'किं[1] वहवें[2] वाणर-दीउ[3] लइ ॥ १
जहिँ[4] किक्कु-महीहरु हेम-इलु  विप्फुरिय-महामणि-फलिह-सिलु ॥ २
[१]पंवलङ्कुरु इन्दणील[5]-गुंहिलु[२]  ससिकन्त-णीर-णिज्झर-वहलु[6] ॥ ३
मुत्ताहल-जल-तुसार-दरिसु[7]  जहिँ[8] देसु वि तासु जें[9] अणुसरिसु ॥ ४
अहिणव-कुंसुमइँ[10] पक्कइँ फलइँ  कर-गेज्झइँ[11] पण्णइँ[12] फोप्फलइँ[13] ॥ ५
जहिँ[14] दक्ख रसालउ [३]दीहियउ  गुलियउ[15][16] अमरेहि[17] मि[18] ईहि[य]उ[19] ॥ ६
जहिँ[14] णाणा-कुसुम-करम्बियइँ  सीयलइँ[20] जलइँ[21] अलि-चुम्बियइँ ॥ ७
जहिँ[14] धण्णइँ फल-संदरिसियइँ[22]  धरणिहेँ[23] अङ्गाइँ[24] व हरिसियइँ[25]' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि[26] तोसिय-मणेंण  देवागमणहों अणुहरमाणउ[27] ।
माहव-मासहों पढम-दिणें  तहिँ सिरिकण्ठें दिण्णु पयाणउ[28] ॥ ९

[ ६ ]

लङ्घेप्पिणु लवण[1]-समुद्द-जलु  तं वाणर-दीउ पइट्ठु वलु ॥ १
जहिँ कुहिणिउ रविकन्त-प्पहउ[2]  सिहि[3]-सङ्कएँ उवरि ण देइ[4] पउ ॥ २
जहिँ वाविउ वउलामोइयउ[5]  सुर-सङ्कएँ[6] णरेंण[7] ण जोइयउ ॥ ३
जहिँ[8] जलइँ[9] णाहिँ[10] विणु पङ्कएँहिँ  पङ्कयइँ[11] णाहिँ विणु छप्पएँहिँ[12] ॥ ४
जहिँ वणइँ[13] णाहिँ[10] विणु अम्बएँहिँ  अम्बा[14] वि णाहिँ[10] विणु गोच्छएँहिँ[15] ॥ ५
गोच्छा वि णाहिँ[10] विणु कोइलेंहिँ[16]  कोइलउ णाहिँ विणु कलयलेंहिँ[17] ॥ ६

5. 1 The portion from वहवें वाणरदीउ लइ up to साहामयणिवह ( VI 9 3 a ) is transposed in A after णिविसद्धे किक्कु ( VII 6 3 a ). 2 A वहवे. 3 P वानरदीउ. 4 S जहि. 5 P इंदनील°, A इंदनीलु. 6 P °हवलु, A °वहुलु. 7 A °सरिसु. 8 P S जहि. 9 A जि. 10 S °कुसुमइ पक्कइ फलाइ. 11 S A गेज्झइ. 12 S पण्णइ. 13 P S फोफलइ. 14 S जहि. 15 This hemistich missing in S. 16 P गुलिअउ. 17 For the portion from °हिं ईहियउ up to वुक्कार बो° ( VI 11 5 b ) P could not be used, as its folio 19 containing this portion is missing. 18 A अमरे हिं मि. 19 A ईहिउ. 20 S सीयलइ. 21 S जलइ. 22 S धण्णइ फलसंदरिसियइ. 23 S धरणिहि. 24 S अंगाइ, A अंग्गाइ. 25 S हरिसियइ. 26 S णिसुणिवि. 27 A अणुहरमागउं. 28 P पयाणउं.

6. 1 A लवण वण°. 2 S °तपहुउ, A °दप्पहउं. 3 A ससि°. 4 A दिंति. 5 S लामोइयउ. 6 S °संकहि. 7 A णरिहि. 8 S जहि. 9 S जलए. 10 S णाहि. 11 S A पंकयइ. 12 S छपएहि, A छप्पयहिं. 13 S वणइ. 14 S अंवइ. 15 A गोंच्छइहिं. 16 A कोइलिहिं. 17 A कलय-लिहिं.

[५] १ प्रवालय(क). २ घनम्. ३ दीर्घः, धृतिकारी वा.

जहिँ फलइँ[18] णाहिँ[19] विणु तरुवरेँहिँ[19] तरुवर वि णाहिँ[20] विणु लयहरेँहिँ ॥ ७
लयहरइँ[21] णाहिँ णिक्कुसुमियइँ जहिँ महुयर-विन्दइँ[22] ण[23] भमियइँ[24] ॥ ८

॥ घत्ता ॥

साहउ णउ विणु वाणरेँहिँ[25] णउ वाणरँ[26] जाहँ[27] ण बुक्कारो[28] ।
5 ताइँ[29] णियन्तउ[30] ताहिँ[31] जेँ थिउ[32] विज्जालउ[33] सिरिकण्ठ-कुमारो[34] ॥ ९

[७]

पहु[1] तेहिँ[2] समाणु खेड्डु करेवि[3] अवरेहिँ[4] धरावेँवि सइँ[5] धरेँवि ॥ १
गउ किक्कु-महीहरहो[6](?) सिहरु चउदह-जोयण-पमाणु णयरु ॥ २
किउ सहसा सव्वु सुवण्णमउ णामेण किक्कुपुरु[7] अण्णमउ[8] ॥ ३
10 जहिँ[9] चन्दकन्ति[10]-मणि-चन्दियउ ससि भणेँवि अ-दियहेँ जेँ[11] वन्दियउ ॥ ४
जहिँ सूरकन्ति-मणि विप्फुरिय[12] रवि भणेँवि[13] जलाइँ[14] मुअन्ति[15] दिय ॥ ५
जहिँ णीलावलि[16]-भू-भङ्गुरइँ[17] 'मोत्तियतोरण-उहन्तुरइँ[18] ॥ ६
विद्दुम[19]दुवार-रत्ताहरइँ अवरोप्परु विहसन्ति व घरइँ ॥ ७
उप्पण्णु ताम कोड्डावणउ[20] सिरिकण्ठहोँ वज्जकण्ठु[21] तणउ ॥ ८

15 ॥ घत्ता ॥

एक-दिवसेँ[22] देवागमणु णिएँवि[23] जन्तु[24] णन्दीसर-दीवहोँ ।
वन्दण-हत्तिएँ सो वि गउ परम-जिणहोँ तइलोक्क[25]-पईवहोँ ॥ ९

[८]

स-पसाहणु[1] स-परिवारु स-धउ[2] मणुसुत्तर[3]-महिहरु[4] जाम गउ ॥ १
20 पडिकूलिउ ताम गमणु णरहोँ सिद्धालउ[5] णाइँ कु-मुणिवरहोँ ॥ २
'मइँ[6] अण्ण-भवन्तरेँ[7] काइँ[8] किउ जेँ सुर गय[9] मह जि[10] विमाणु थिउ ॥ ३

18 S फलइ. 19 A तरुवरेहिँ repeated. 20 S णाहि, A नाहि. 21 S लयहरइ णाइ विणु कुसुमिअइं. 22 S °विंदइ. 23 S णउ. 24 S गयाइं. 25 S वाणरेहि. 26 S वाणरु. 27 S जहि. 28 S A बुक्कारु. 29 S ताइ. 30 A नियंतु. 31 S तहि जि, A ताहि. 32 A थियउ. 33 A चेत्तालउ. 34 S A °कुमारु.

7. 1 S यहु. 2 S तेण. 3 A करिवि. 4 S अवरेहि मि. 5 S सइ, A ताइं. 6 P S °गिरि°. 7 S किक्कपुर. 8 A अन्नमउ. 9 S जहि. 10 A चंदकंत°. 11 S अदियहँ, A अदियहि जे. 12 S विप्फुरिया. 13 S भणवि. 14 S जलाए, A जलाइ. 15 S मुयंति. 16 A लीलावलि°. 17 S °भंगुरइ. 18 S °उदंतुरइ. 19 S विदुम°. 20 A कोड्डावणउं. 21 S वज्जकंठ. 22 S दिवसि. 23 S णियवि. 24 S जंत. 25 A तइलोय°.

8. 1 S सयवाहणु. 2 S सघओ. 3 S माणुसोत्तर°. 4 S °महिहर. 5 S सिद्धालउ णाइ. 6 S मइ. 7 S A °भवंतरि. 8 S काइ. 9 S illegible. 10 S missing.

वरि[11] घोर-वीर-तउ[12] हउँ [13]करमि　　[14]णन्दीसरक्खु जें पइसरमि' ॥ ४
गउ एम[15] भणेँवि णिय-पट्टणहोँ　　संताणु समप्पेँवि[16] णन्दणहोँ ॥ ५
णीसङ्कु जाउ णिविसन्तरेँण　　जिह[17] वज्जकण्ठु कालन्तरेँण ॥ ६
तिह इन्दाउहु तिह इन्दमइ[18]　　तिह मेरु स-मन्दरु[19] पवणगइ ॥ ७
तिह रविपहु एम सुहासँणइँ[20]　　[21]ववगयइँ अट्ठ सीहासणइँ ॥ ८

॥ घत्ता ॥

णवमउ णामें अमरपँहु[22]　　वासुपुज्ज-सेयंस-जिणिन्दहुँ[23] ।
अन्तरें विहि[24] मि परिट्ठियउ　　छण्णँ[25]-पुव्वण्हुँ[26] जेम रवि-चन्दहुँ[27] ॥ ९

## [ ९ ]

परिणन्तहोँ लङ्कोहिव-दुहियँ[1]　　तहोँ पङ्गणेँ[3] केण वि कइ लिहियँ[4] ॥ १
दीहर-लङ्गूलारत्त-मुह[5]　　कमु दिन्ति व धावन्ति व समुह[6] ॥ २
तं पेक्खेँवि[7] सोहामय-णिवहु[8]　　भइयएँ[9] मुच्छाविय राय-वहु[10] ॥ ३
एत्थन्तरेँ[11] कुविउ णराहिवइ　　'तं मारहु लिहियाँ[12] जेण कइ' ॥ ४
पणवेप्पिणु मन्तिहिँ[13] उवसमिउँ[14]　　'कइ-णिवहु[15] ण केण वि अइक्कमिउँ[16] ॥ ५
एयहुँ[17] जि पसाएं[18] राय-सिय　　तउ पेसणयारी[19] जेम[20] तिय[21] ॥ ६
एयहुँ[22] जें[23] पसाएं रणें अजउ　　जगेँ[24] वाणर-वंसु पसिद्धि-गउ[25] ॥ ७
सिरिकण्ठहोँ लँग्गेँवि[26] कइ-सयँइँ[27]　　एयइँ जें[28] तुम्ह कुल-देवयइँ' ॥ ८

॥ घत्ता ॥

तं णिसुणेँवि[29] परितुट्ठएँणँ[30]　　अइक्कमिय(?) णमिय मरिसाविय[31] ।
णिम्मल-कुलहोँ[32] कलङ्कु जिह　　मउडें चिन्धें[33] धएँ छत्तेँ लिहाविय[34] ॥ ९

11 s वर. 12 s missing. 13 s हउ करमि. 14 A नंदीसरदीवि पईसरमि. 15 s भणिवि एम. 16 s समप्पिवि. 17 s तिह. 18 A इंदमइं. 19 s समंदिरु, A missing. 20 s सुहासणइ. 21 s missing. 22 A अमरपहुं. 23 s °जिणिदहु. 24 A विहिं मि. 25 s च्छणु, A च्छण. 26 s पुव्वणह, A °पुव्वन्हु. 27 s रविचंदहो.

9. 1 s damaged, A लंका. 2 s °दुहिया, A °हिय. 3 s पंगणि. 4 s लिहिया. 5 s लंगूलारत्तमुहा. 6 s समुहा. 7 s पेक्खिवि, A पेक्खि. 8 s णिवहो. 9 s भइयइ. 10 s रायवहो. 11 s एत्थंतरि. 12 s लिया. 13 s मंतिहि. 14 A उवसमिउं. 15 s °णिवहो. 16 s अविकमिउ, A अइक्कमिउं. 17 s येयहु. 18 s पसायं. 19 A पेसणियारी. 20 A एह. 21 s तिया. 22 s आयहु. 23 s जि पसायं रणि. 24 A जगे, s जगि. 25 s °गओ. 26 A सिरिकंठाहो लग्गिवि. 27 s कयसयइं. 28 s येयइ जि. 29 A णिसुणिवि. 30 A परितुट्ठमण. 31 s मरिसाविया. 32 A °कुलहु. 33 s छत्ते धयचिंधहि, A चिंधि धइ छत्ते. 34 P लिहाविया.

[१०]

तें[1] वाणर-वंसु पसिद्धि-गउ विण्णि वि सेढिउ[2] वसिकरेंवि[3] थिउ ॥ १
उप्पण्णु कइद्धउ[4] तासु सुउ[5] कइधयहों वि पडिवलु पवर-भुउ ॥ २
पडिवलहों वि णयणाणन्दु पुणु पुणु खयराणन्दु विसाल-गुणु ॥ ३
पुणु गिरिणन्दणु पुणु उवहिरउ[6] तहों परम-मित्तु पडिपक्ख-खउ[7] ॥ ४
5 तडिकेसि-णामु[8] लङ्काहिवइ[9] विज्जाहर-सामिउ[10] गयणगइ[11] ॥ ५
एक्कहिँ[12] दिणेँ उववणु णीसरिउ पुणु वुड्डणे[13]-वाविहेँ[14] पइसरिउ ॥ ६
महएवि तामँ[15] तहों तक्खणेंण[16] थण-सिहरहिँ[17] फाडिय मक्कडेंण[18] ॥ ७
तेण वि णारायँहिँ[19] विद्धु[20] कइ गउ तउ जउ[21] तरुवर-मूलें जइ ॥ ८

॥ घत्ता ॥

10 लद्धु[22]-णमोक्कारहों[23] फलेंण[24] उवहिकुमारु[25] देउ उप्पण्णउ ।
णियय-भवन्तरु संभरेंवि[26] विज्जुकेसु[27] जउ तउ[28] अवइण्णउ ॥

[११]

तडिकेसु णिएवि विहाइयउ[1] 'हउँ[2] एण हयासें घाइयउ[3] ॥ १
अज्जुवि मणेँ[4] सल्लु समुव्वहइ जउ[5] पेक्खइ तउ कइवर वहइ ॥ २
15 केत्तडउ[6] वहेसइ खुद्दु खलु उप्पायमि माया-पमय-वलु' ॥ ३
तो[7] एम भणेंवि[8] साहामियइँ गिरिवर-संकासइँ[9] णिम्मियइँ ॥ ४
रत्तमुहइँ[10] पुच्छ-पईहरइँ वुक्कार-घोर-घग्घर[11]-सरइँ[12] ॥ ५
[1]आणत्तइँ[13] उप्परि[14] धाइयइँ[15] जलें थलें आयासें[16] ण माइयइँ[17] ॥ ६

10. 1 S तं. 2 A सेणिउ. 3 S A वसिकरिवि. 4 S कयद्धउ. 5 S सुओ. 6 S उयहिरउ. 7 S °खओ. 8 A तहो केसि. 9 S °णाउ लकाहिवई. 10 A °सामिउं. 11 S गयणगई. 12 S इक्कहि दिणि उवचणु णीसरइ. 13 A वुट्टण°. 14 S °वाविहि. 15 S ताव. 16 S तक्खडेण. 17 S °सिहरह, A सिहरहि. 18 A मडक्केडण. 19 S णारायं. 20 A विज्झु. 21 A जं. 22 P S लद्धु. 23 S णमोकारु, A नमोकारहो. 24 S महाफलेण, A फलिण. 25 S उयहि°. 26 A संभरिवि. 27 A सो वि सुकेसु जेत्थु अवइण्णउं. 28 S तइ.

11. 1 S विहाइअउ, A वेहावियउ. 2 S A हउ. 3 S घाइआउ. 4 S A मणि. 5 A जइ. 6 S केतडउ. 7 A ता. 8 S भणिवि साहामयइ. 9 S A °संकासइ. 10 S रत्तमुहइ, A रत्तामुह. 11 P S °घघर. 12 S °सरइ. 13 P S आणंतइं. 14 P उप्परे. 15 P S धाइअइं. 16 A आयासि. 17 P माइअइं, S माइयइ.

[११] १ आज्ञाऽनन्तरम्, अनन्तानि वा.

अण्णइँ[18] उम्मूलियँ[19]-तरुवरइँ[20]　　अण्णइँ[21] संचालिय-महिहरइँ ॥ ७
अण्णइँ[22] उग्गामिय-पहरणइँ[23]　　अण्णइँ लँङ्गूल[24]-पईहरइँ ॥ ८

॥ घत्ता ॥

अण्णइँ हुयवहँ[25]-हत्थाइँ　　अण्णइँ[26] पुणु अण्णोँहिँ[27] उप्पाएँहिँ[28] ।
रूवँइँ[29] कालहोँ केराइँ[30]　　आवेँवि[31] थियँइँ[32] णाइँ वहु[33]-भाएँहिँ[34] ॥ ९　　5

[ १२ ]

अण्णोँहिँ[1] कोक्किउँ[2] लङ्काहिवइ　　'तिहँ[3] पहरु पावँ[4] जिह णिहउ कँइ[5]' ॥ १
तं णिसुणेँवि[6] णरवइ कम्पियउँ[7]　　'किं[8] कहिँ[9] मि पवङ्गमु[10] जम्पियउ ॥ २
किं[11] कँहि[12] मि कइन्दहोँ[13] पहरणइँ　　आयँइँ[14] लहुआँइँ[15] ण कारणइँ' ॥ ३
चिन्तेवि महाभय-घत्थएँण　　वोल्लाविय पणवियँ[16]-मत्थएँण ॥ ४　　10
'किं[17] तुम्हँइँ[18] काइँ अ-खन्ति[19] किय　　कज्जेण केण सण्णहेँवि[20] थिय' ॥ ५
तं णिसुणेँवि चविउँ[21] पमय-णिवँहु[22]　　'किं पुव-वइरु वीसरिउ[23] पहु ॥ ६
जइयँहुँ[24] जल-कीलँएँ[25] आइयउ　　महएवि-कज्जेँ[26] कइ घाइयउ ॥ ७
रिसि-पञ्चणमोक्कारहुँ[27] वलेँण　　सुरँवरु[28] उप्पण्णु[29] तेण फलेँण ॥ ८

॥ घत्ता ॥　　15

वइरु तुहारउ संभँरेँवि　　सो हउँ[30] एक्कु जि थिउ वहु-भाएँहिँ[31] ।
सेरउ[32] अच्छँहि[33] काइँ[33] रणेँ　　जिम अब्भिडु[34] जिमँ[35] पडु महु पाँएँहिँ[36]' ॥ ९

18 S अण्णइ, A अंनइ. 19 A निम्मूलिय°. 20 P तरुवराइ, S तरुवराइ. 21 P S अण्णइ. 22 S अग्गइ. 23 P S पहरणाइ. 24 P लंगूलपईहराइं, S लगूलपईहाराइं, A लंगूलपहरइं हरइं. 25 P S हुयवहु. 26 P अण्णइ, S अण्णे. 27 P S अण्णेहि, A अन्नहिं. 28 P S उप्पाइहिं. 29 P तूवइं ?, S रूवइ. 30 S केराइ. 31 S आइवि, A आविवि. 32 P थिअइं, S थिअइ. 33 A वहु°. 34 P S भावहि.

12. 1 S A अण्णहि. 2 P कोक्किउ. 3 A तह. 4 A पाउ. 5 S A कइं. 6 S णिसुणिवि. 7 P कंपिअउ. 8 This hemistich missing in S. 9 P कह वि, A कहि मि. 10 P पवंगउ जंपिअउ. 11 A वहि. 12 P S कह मि, A कहिं मि. 13 P A कइंदहु. 14 P S आयहु. 15 P S लहुआइ, A लहुयाइं. 16 A पणमिय°. 17 A कं. 18 P S तुम्हइ, A तुम्हेहिं. 19 P S अक्खंति. 20 P सण्णहवि. 21 S illegible. 22 S पमयणि. 23 S वीसरि. 24 S जइयहु. 25 S °कीलइ 26 P कज्जि, S illegible. 27 P S °णमोक्कारहो. 28 P सुरवर, S illegible 29 P S उप्प°उ तं. 30 P हउ, S illegible. 31 A °भायहिं. 32 S A अच्छहिं. 33 P काइ, S कांइं. 34 P S अभिट्टु. 35 P S जेम. 36 P S पायहि.

[१२] १ अधमा. २ मन्दोदन°.

[ १३ ]

तं णिसुणेंवि[1] णमिउ णराहिवइ　　अमरेण वि[3] दरिसिय अमर-गइ ॥ १
णिउ विज्जुकेसु करें[5] धरेंवि[6] तहिं　　णिवसइ महरिसि चउ-णाणि जहिं ॥ २
पयाहिणं करेंवि[8] गुरु-भत्ति किय　　वन्देप्पिणु विण्णि मि[9] पुरउ थियँ ॥ ३
5 सवङ्गिउ सुरवरु[11] हरिसियउ[12]　　'एँहु[13] जम्मु एणें महु दरिसियउ ॥ ४
अज्जु वि लक्खिज्जइ पायडउ　　महु केरउ एउ सरीरडउ ॥ ५
तं पेक्खेंवि[16] तडिकेसु वि डरिउ　　णं पवण-छित्तु तरु थरहरिउ ॥ ६
पुणु पुच्छिउ महरिसि 'धम्मु कहेँ[18]　　परिभमहुँ जेणे णउ णरय-पहें' ॥ ७
तं णिसुणेंवि[22] चवइ चारु-चरिउ　　'महु अत्थि अण्णु परमायरिउ ॥ ८
10 सो कहइ धम्मु सवत्तिहरु　　पइसहुँ जि जिणालउ सन्तिहरु' ॥ ९
परिओसें तिण्णि वि उच्चलियँ　　वाहुवलि-भरह-रिसहं व मिलियँ ॥ १०

॥ घत्ता ॥

दिट्ठु महारिसि चेइ-हरें　　णरवइ-उवहिकुमारें-मुणिन्देंहिं[31] ।
परम-जिणिन्दु समोसरणें　　णं धरणिन्द-सुरिन्द-णरिन्देंहिं ॥ ११

15

[ १४ ]

पणवेप्पिणु पुच्छिउ परम-रिसि　　'दरिसावि भडारा धम्म-दिसि' ॥ १
परमेसरु जम्पइ जइ-पवरु　　तइ-काल-वुद्धि चउ-णाण-धरु ॥ २
'धम्मेण जाण-जम्पाण-धयं　　धम्मेण भिच्च-रह-तुरय-गयं ॥ ३
धम्मेणाहरण-विलेवणइं　　धम्मेण णियासण-भोयणइँ ॥ ४
20 धम्मेण कलत्तइं मणहरइं　　धम्मेण छुहा-पण्डुर-घरइँ ॥ ५
धम्मेण पिण्ड-पीण-त्थणउ　　चमरइं पाडन्ति वरङ्गणउ ॥ ६

13. 1 P S णिसुणिवि. 2 A णमिउं. 3 P S च. 4 S A विज्जुकेसु. 5 S धरे, A करि. 6 A धरिवि. 7 P पियपाहिण, S पियपाहिण. A पयाहिण corrected to पियपा°. 8 P S करि. 9 A वि. 10 A थिउ. 11 A सुरवइ. 12 P हरिसियउ, S हरिसियाउ. 13 P इउ, S [illegible] 14 A [illegible] 15 P सरीरडउ. 16 S पेक्खि. 17 S विच्छिवि. 18 P S कहि. 19 A [illegible] 20 P S परिभमहुं. 21 A [illegible] 22 S णिसुणिवि. 23 P [illegible] 24 S [illegible] 25 S [illegible] 26 S उच्चलियं. 27 P S [illegible] 28 S मिलियं. 29 S [illegible] 30 S [illegible] 31 S [illegible] 32 S [illegible] 33 [illegible]

14. 1 [illegible] 2 [illegible] 3 P [illegible] 4 P [illegible] 5 [illegible] 6 [illegible] 7 P [illegible] 8 [illegible] 9 [illegible] 10 P [illegible]

धम्मेण मणुय-देवत्तणइँ[11] वलएव-वासुएवत्तणइँ ॥ ७
धम्मेण अरुहँ[12]-सिद्धत्तणइँ[13] तित्थङ्कर-चक्कहरत्तणइँ[14] ॥ ८

॥ घत्ता ॥

एक्कें धम्में[15] होन्तऍण इन्दा देव[16] वि सेव करन्ति ।
धम्म-विहूणहों माणुसहों चण्डाल वि पॅङ्गणऍ[17] ण ठन्ति' ॥ ९

[ १५ ]

तडिकेसें[1] पुच्छिउ पुणु वि गुरु 'अण्णहिँ[2] भवें को[3] हउँ[4] को वँ[5] सुरु' ॥ १
जइ जम्पइ[6] 'णिसुणुत्तर-दिसऍं जाओ[7] सि आसि कासी-विसऍं ॥ २
तुहुँ[8] साहु[9] एहु धाणुक्कु[10] तहिँ[11] आइउ[12] तरु-मूलें[13] वि थिओ सि जहिँ[14] ॥ ३
णिग्गन्थु[15] णिऍवि उवहासु कउ[16] ईसीसुप्पण्णु[17] कसाउ तउ ॥ ४
भञ्जेवि[18] कावित्थ-सग्ग-गमणु पत्तो सि णवर जोइस-भवणु ॥ ५
तत्थहों वि चवेप्पिणु सुद्धमइ[19] हूओ सि एत्थु[20] लङ्काहिवइ ॥ ६
धाणुक्किउ[21] हिण्डेवि[22] भव-गहणें उप्पण्णु पवङ्गमु पमय-वणें ॥ ७
पइँ[23] हउ समाहि-मरणेण मुउ पुणु गम्पिणु उवहि-कुमारु[24] हुउ' ॥ ८

॥ घत्ता ॥

तं णिसुणेवि[25] लङ्केसरेंण रज्जें सुकेसु[26] थवेंवि परमत्थें[27] ।
मुऍवि[28] कु-वेस व राय-सिरि[29] तव-सिय-वहुय लइय सइँ[30] हत्थें ॥ ९

[ १६ ]

जं विज्जुकेसु[1] णिग्गन्थु थिउ पञ्चेहिँ[2] मुट्ठिहिँ[3] सिरें[4] लोउ किउ ॥ १
तं कडय-मउड-कुण्डल-धरेंण सम्मत्तु लइउ[5] दिढु सुरवरेंण ॥ २
एत्थन्तरें[6] किक्क[7]-पुरेसरहों गउ लेहु कइद्धय-सेहरहों ॥ ३
महि-मण्डलें[8] घत्तिउ दिट्ठु किह[9] णावालउ[10] गङ्गा-वाहु जिह ॥ ४

11 S °देवत्तणइं. 12 A परम.° 13 S सिद्धत्तणाइं. 14 S °चक्कहरत्तणाइं. 15 A धम्मे. 16 A इंदापुव. 17 S पंगण म हवंति.

15. 1 S तडिकेसि, A तडिक्केसें. 2 P S अण्णहि, A अन्नहिं. 3 S के. 4 P S हउ. 5 P S अ. 6 P जंपइ. 7 P जाउं. 8 S तुहु. 9 P साहुं. 10 P धाणुक्क. 11 S तहि. 12 S A आयउ. 13 A तरुमूलिहिं थियउ. 14 S जहि. 15 The portion up to उवहा° missing in S. 16 A किउ. 17 P S ईसीसुपण्णु, A इसीसिप्पण्णु. 18 P S भंजिवि कापित्थ°. 19 P S सुद्धमइ, A सच्छमइ. 20 A इत्थु. 21 S धाणुकिउ. 22 A हिंडिवि. 23 P S पइ. 24 P S उयहिकुमारु 25 S णिसुणिवि. 26 A सुकेउ. 27 P परमत्थे. 28 S मुयवि. 29 S सिया. 30 P S A लइ.

16. 1 P S विज्जकेसु. 2 S पंचहि, A पंचहिं. 3 P मुट्ठि, S मुट्ठिहि. 4 P सिर, S A सिरि. 5 S लयउ. 6 P S इत्थंतरि, A एत्थंतरि. 7 P किक्कि°. 8 S °मंडलि. 9 S किहा. 10 P णामालउ, S णामूलउ.

वन्धण-विमुक्कु[11] णं [1]णिरयउलु वङ्कुडउ सहावें[12] जेम खलु ॥ ५
जुवई[13] जणु वण्णु[14] समुव्वहइ आयरिउ[15] व चरिउ कहउ[16] कहइ[17] ॥ ६
णं अक्खर-पन्तिहिँ[18] पहु[19] भणिउ[20] 'तुम्हहुँ[21] सुकेसु परिपालणिउ[22] ॥ ७
तडिकेसें[23] तव-सिय लइय करें जं जाणहि[24] तं पहु तुहुँ[25] मि करें' ॥ ८

॥ घत्ता ॥

'[2]लेहु घिवेप्पिणु उवहिरउ[26] पुत्तहों[27] रज्जु देवि णिक्खन्तउ ।
पुरें पडिचन्दु परिट्ठियउ[28] वाणरदीउ स इं[29] भु ञ्जन्तउ[30] ॥ ९

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## [ ७. सत्तमो संधि ]

पडिचन्दहों जाय[1] किक्किन्धन्धय[2] पवर-सुव[3] ।
णं रिसह-जिणासु भरह-वाहुवलि[4] वे वि सुव[5] ॥ १

### [ १ ]

छुडु छुडु सरीर-संपत्ति [1]पत्त ताहिँ[6] अवसरें[7] केण वि कहिय वत्त ॥ १
'वेयड्ढ[8]-कडऍ[9] धण-कणय-पउरें[10] दाहिण-सेढिहिँ[11] आइच्चणयरें ॥ २
विज्जामन्दरु णामेण राउ वेयमइ[12] अग्ग-महिसिऍ[13] सहाउ ॥ ३
सिरिमाल-णाम तहों तणिय दुहिय[14] इन्दीवरच्छि छण-चन्द-मुहिय[15] ॥ ४
कयली-कन्दल-सोमाल वाल सा परऍ[16] घिवेसइ कहों वि माल' ॥ ५
तं णिसुणेंवि[17] पवर-कइद्धऍहिँ[18] गमु सज्जिउ किक्किन्धन्धऍहिँ[19] ॥ ६
ढोइयइँ[20] विमाणइँ[21] चडियँ[22] जोह संचल्ल णहङ्गणें दिण्ण-सोह ॥ ७
णिविसद्धें[23] दाहिण-सेढि पत्त जहिँ[24] मिलिया विज्जाहर [2]समत्त ॥ ८

॥ घत्ता ॥

किक्किन्धें दिट्ठु धउ राउलउ सु[25](?)पवणहउ ।
हक्कारइ णाइँ[26] करयलु सिरिमालहें[27] तणउ[28] ॥ ९

11 A मुक्कुवि. 12 P S सहावँ. 13 A जुवईयण. 14 A वन्न. 15 P आइरिउ. 16 A कहिउ. 17 S कहए. 18 S °पंतिहि. 19 P पहु. 20 P A भणिउं. 21 S तुहु, A तुम्हहं. 22 P A परिपालणिउं. 23 S तडिकेसिं. 24 P A जाणहिं. 25 A तुहुं मि. 26 P उअहिरउ. 27 S पुतहि. 28 P S परिट्ठिअउ. 29 S सयं, A सइ. 30 A भुजंतउं.

1. 1 A जाया. 2 S A °धद्धय. 3 S पवरसुवा, A पवरसुय. 4 S वाहु वाहुवलि. 5 S सुया, A सुय. 6 P S तहि. 7 A अवसरि. 8 A वेयड°. 9 P S °कडइ. 10 A °पयरे. 11 A °सेढिहि. 12 A वेयवइ. 13 S °सहिसिय. 14 P दुहिअ, S दुहिया. 15 P °सुहिअ, S °सुहिया. 16 S परइ. 17 S णिसुणिवि. 18 S °कयद्धएहि. 19 P किकिंद्धय(इ)धएहिं, S किंकिंधंधएहि, A किकिंधससरेहि. 20 P S ढोइयइ. 21 S A विमाणइ. 22 P चडिअ°. 23 P णिव-सद्धे. °24 P S जहि. 25 P S missing, A स. 26 S णाइ. 27 P S सिरमालए. 28 A तणउं.

[ १६ ] १ निरजः सिद्धसमूहः. २ लेखं गृहीत्वा.
[ १ ] १ प्राप्तयौवनौ. २ समस्ताः.

[२]

णिय-णिय-थाणेहिँ[1] णिवद्ध मञ्च    महकवि-कव्वालाव व सु-सञ्च ॥ १
आरूढ सव्व मञ्चेसु तेसु    चामियर-गत्त[2]-मणि-भूसिएसु[3] ॥ २
परिभमिर-भमर-झङ्कारिएसु[4]    णिविडायवत्त-अन्धारिएसु[5] ॥ ३
रविकन्त-कन्ति-उज्जालिएसु[6]    आलावणि[7]-सद्द-वमालिएसु ॥ ४
मञ्चेसु[8] तेसु थिय पहु चडेवि    वम्महँ[9]-णड णाडिज्जन्ति(?) के वि ॥ ५
भूसन्ति सरीरइँ[10] वारवार    कण्ठाइँ[11] मुअन्ति[12] लयन्ति[13] हार ॥ ६
सुन्दर सच्छायँ[14] वि कणय-डोर    अलियं[15] जि थिवन्ति भणेवि थोर ॥ ७
गायन्ति हसन्ति पुणासणत्थँ[16]    अङ्गइँ[17] मोडन्ति वलन्ति[18] हत्थँ[19] ॥ ८

॥ घत्ता ॥

स-पसाहण सव्व    थियँ[20] सम्मुह वरइत्त किह[21] ।
'किर होसइ सिद्धि[22]'    आयऍँ[1][23] आसऍँ[24] समय[2] जिह[25] ॥ ९

[३]

सिरिमाल ताम[1] करिणिहेँ[2] वलग्ग    णं विज्जु[3] महा-घण-कोडि-लग्ग ॥ १
सयलाहरणालङ्करिय-देहँ[4]    णं णहेँ उम्मिल्लिय[5] चन्द-लेह ॥ २
अग्गिम-गणियारिहेँ चडिय[6] धाइ    णिसि-पुरउ परिट्ठिय सञ्झ णाइ ॥ ३
दरिसाविउ[7] णर-णिउरुम्बु तीऍ[1]    णं वण-सिरि तरुवर महुयरीऍ ॥ ४
उहु सुन्दरि चन्दाणण-कुमारु    उग्घाउ[8] ऊहु रणेँ दुण्णिवारु ॥ ५
उहु विजयसीहु रिउ-पलय-कालु    रहणेउर-पुरवर-सामिसालु ॥ ६
सयल वि णरवर वञ्चन्ति जाइ    अवरागम सम्मादिट्ठि[9] णाइँ[10] ॥ ७
पुर[11] उज्जोवन्तिय दीवि जेम    पच्छइ[12] अन्धारु करन्ति तेम ॥ ८
णं सिद्धि कु-मुणिवर परिहरन्ति    दुग्गन्धँ[13] रुक्खँ[14] णं भमर-पन्ति ॥ ९

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2. 1 S °थाणेहि. 2 P चामीयरग्ग.° 3 S भूसियेसु. 4 S झंकारियेसु. 5 S °अंधारियेसु. 6 S °उज्जालियेसु. 7 P S आलावणि°. 8 A मंचेंसु. 9 P वम्महं. 10 P S A सरीरइ. 11 P कंठाए. 12 P सुयंति, S सुयंति. 13 P लएन्ति. 14 A सच्छाविय. 15 P S अलिउ. 16 S पुणोवि ससत्थ, A पुणोसणत्थ. 17 P S A अंगइ. 18 S चलंति. 19 A हत्था. 20 P S थिअ. 21 P S किहा. 22 S सि. 23 S आयइ. 24 S आसए. 25 S जिंहा.

3. 1 P S ताव. 2 S A करिणिहि. 3 S A विज्ज. 4 A °देहा. 5 P उम्मेल्लिअ, S उम्मि-लिय. 6 S चडिया. 7 S दरिसावि व पुण णिउरुंबु. 8 P उघाउ ऊहु, S उहुधाउ ऊहु. 9 S सम्माइट्ठि. 10 S णाइ. 11 This whole line missing in A. 12 P पच्छा. 13 A दुग्गंधि. 14 P रुक्खु, A रुक्खे.

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[२] १ अनया सह-दर्शनागा—सिद्धिर्भवति. २ षड्दर्शनानि च.
[३] १ तया.

॥ घत्ता ॥

गणियारिएँ वालें[15] णिय किक्किन्धहों पासु किह[16] ॥
सरि-सलिल-रहल्लिएँ[17](?) कलहंसहों कलहंसि जिह[18] ॥ १०

[ ४ ]

[5] किक्किन्धहों घल्लिय[1] मालं[2] ताएँ णं मेहेसरहों सुलोयणाएँ ॥ १
आसण्णं[3] परिट्ठिय विमल-देह णं कणयगिरिहें[4] णव-चन्दलेह ॥ २
विच्छाय जाय सयल वि णरिन्द ससि-जोण्हएँ विणु णं महिहरिन्द ॥ ३
णं कु-तवसि परम-गईहें[5] चुक्क[6] णं पङ्कय-सर रवि-कन्ति-मुक्क ॥ ४
एत्थन्तरें[7] सिरिमाला-वईहु कोवग्गि-पलीविउ[8] विजयसीहु ॥ ५
[10] 'अब्भन्तरें[9] विज्जाहर-वराहुँ[10] पइसारु दिण्णु किं वनराहुँ[11] ॥ ६
उद्दालहों[12] वहु वरइत्तु[13] हणहों[14] वाणर-वंस-यरुहों[15] कन्दु खणहों[16]' ॥ ७
तं वयणु सुणेप्पिणु[17] अन्धएण हक्कारिउ अमरिस-कुद्धएण[18] ॥ ८

॥ घत्ता ॥

'विज्जाहर तुम्हें अम्हें[19] कइद्धयँ[20] कवणु छलु ।
[15] लइ पहरणु पाव जाम ण पाडमि सिरें[21]-कमलु' ॥ ९

[ ५ ]

तं वयणु सुणेप्पिणु विजयसीहु उत्थरिउ पवर-भुव[1]-फलिह-दीहु ॥ १
अब्भिट्टु[2] जुज्झु[3] विज्जाहराहँ[4] सिरिमाला-कारणें दुद्धराहँ ॥ २
साहणाइँ[5] मि अवरोप्परु भिडन्ति णं सुकइ-कव्व-वयणाइँ[6] घडन्ति[7] ॥ ३
[20] भज्जन्ति खम्भ विहडन्ति मञ्च दुकवि-कवालावं[8] व कु-सञ्च ॥ ४
हय गय सुण्णासण संचरन्ति णं [1]पंसुलि-लोयण परिभमन्ति ॥ ५
रणु विज्जाहर-वाणरहुँ[9] जाम लङ्काहिउ पत्तु सुकेसु[10] ताम ॥ ६

15 P वालेवि, S वालवि. 16 S किहा. 17 P S रहलए. 18 S जिहा.

4. 1 A घत्तिय. 2 A मालए. 3 P S आसण्णि. 4 P कणयहरिहे, S कणयइरिहिं. 5 P °गईहिं, S गईहि. 6 P चुक्क corrected to चुक्क, S चुक्क, A भुव. 7 P एत्थंतरि, S इत्थंतरि. 8 P S °पलीविउ. 9 A अब्भंतरि. 10 P S °वराहं. 11 P S वाणराहं. 12 P S A उद्दालहु. 13 S वरयत्तु. 14 A हणहु. 15 P S वाणरवसुब्भउ. 16 A खणहु. 17 S सुणेवि. 18 S कद्धएण. 19 P अम्हि. 20 S कयद्धय. 21 A सिरि°.

5. 1 P S °भुअ°. 2 P S अभिट्ट, A आभिट्टु. 3 P S जुज्झ, A जुज्झे. 4 A विज्जाहराह. 5 P A साहणइं मि, S साहण मिअ. 6 P S °वयणइ. 7 A घिटन्ति. 8 A °कवालाव. 9 P S °वाणराह. 10 S सुकेसि.

[ ४ ] १ तया कन्यया. २ अस्मिन् प्रस्तावे.
[ ५ ] १ पुंश्चली.

आलग्गु सो वि वणें जिह हुआसु[11]   जसु ढुक्कइ सो सो लेइ णासु[12] ॥ ७
[13]तहिँ अवसरें[14] वेहा[२]विद्धएण   रणें विजयसीहु हउ अन्धएण ॥ ८

॥ घत्ता ॥

महि-मण्डलें[15] सीसु   दीसइ असिवर-खण्डियउ[16] ।
णावइ सयवत्तु   तोडेंवि[17] हंसें[18] छण्डियउ ॥ ९

[ ६ ]

विणिवाइएँ [१]विजयमइन्दें खुद्दें   किएँ पाराउट्ठएँ[1] वल-समुद्दें ॥ १
तुट्ठाणणु भणइ[2] सुकेसु एम[3]   'सिरिमाल लएप्पिणु जाहुँ[4] देव' ॥ २
तें[5] वयणें गय कण्टइय-गत्त   णिविसद्धें[6] किक्कु-पुरक्खु पत्त ॥ ३
एत्तहें[7] वि दुट्ठ-णिट्ठवण-हेउ   केण वि णिसुणाविउ असणिवेउ[8] ॥ ४
'परमेसर पर-णरवर-सिरीहु[9]   ओलग्गइ[10] पाणेंहिँ[11] विजयसीहु ॥ ५
पडिचन्दहों सुऍण कइद्धएण   आवट्टिउ[12] जम-मुहें[13] अन्धएण' ॥ ६
तं वयणु सुणेंवि णं[14] करन्तु खेउ   सण्णहेंवि पधाइउ असणिवेउ ॥ ७
चउरङ्गें[15] विज्जाहर-वलेण   परिवेढिउ[16] पट्टणु[17] तें छलेण ॥ ८

॥ घत्ता ॥

हक्कारिय वे वि   'पावहों[18] [२]पमय-महद्धयहों ।
लइ ढुकउ कालु   [३]णिग्गहों[19] [४]किक्किन्धन्धयहों[20]' ॥ ९

[ ७ ]

पुणु पच्छऍ विप्फुरियाणणेण[1]   हक्कारिय [१]विज्जुलवाहणेण ॥ १
'अरें भाइ महारउ णिहउ जेम   दुद्धर-सर-धोरणि धरहों[2] तेम' ॥ २
तं णिसुणेंवि दूसह-दंसणेहिँ[3]   पडिचन्द-णरिन्दहों णन्दणेहिँ ॥ ३
णिग्गन्तेहिँ[4] जणे[5]-णिग्गय-पयावु[6]   किउ पाराउट्ठउ[7] सेण्णु [२]सावुं[8] ॥ ४

11 S हुयासु. 12 P S तासु, A नासु. 13 P S तहि. 14 A अवसरि. 15 P S A °मंडलि. 16 P °खंडियओ. 17 P S A तोडिवि. 18 A हंसे.

6. 1 S पारउड्डए. 2 A भणइं. 3 P S एव. 4 P S जाहु. 5 A ते. 6 A णिविसद्धिं. 7 S एत्तहें. 8 S अंसणवेउ, A असणिवउ. 9 A °समीहु. 10 S उलग्गइ. 11 A पाणिहिं. 12 P आयट्टिउ. 13 P S °मुहि. 14 S missing, A न न. 15 A चउरंगे. 16 P परिवेढ्डिउ. 17 A रिउपट्टणु च्छलेण. 18 A पाहो. 19 P णिग्गहुओ with हु deleted, A तिग्गउ. 20 A °धद्धयहो.

7. 1 P विफुरिया°. 2 A सहहु. 3 A °संदणेहिं. 4 A णिग्गंतिहि. 5 P जणे. 6 S °पयाउ. 7 P पाराउट्टउं, S पाराउट्टिउ. 8 S साउ.

२ कोपाविष्टेन.

[ ६ ] १ विजयसिंहे. २ रे मर्कटध्वजा (?). ३ निर्गच्छथ. ४ नाम.

[ ७ ] १ अशनिवेगेन (?). २ सर्वम्.

सो असणिवेउ[9] अन्धयहों वलिउ तडिवाहणेण किकिन्धु[10] खलिउ ॥ ५
पहरणइँ[11] मुयन्ति[12] सु-दारुणाइँ खणें अग्गेयइँ खणें वारुणाइँ ॥ ६
खणें पवणत्थइँ[13] खणें थम्भणाइँ खणें वामोहणँ[14]-उम्मोहणाइँ ॥ ७
खणें महियलें खणें णहयलें भमन्ति खणें सन्दणें खणें जें[15] विमाणें थन्ति[16] ॥ ८

॥ घत्ता ॥

आयामेंवि दुक्खु अन्धउ खग्गें कण्ठें हउ ।
णिउ पन्थें[17] तेण जें[18] सो विजयमइन्दु[19] गउ ॥ ९

[८]

एत्तहें[1] वि [1]भिण्डिवालेण पहउ[2] किकिन्ध-णराहिउ मुच्छ-गउ ॥ १
अच्छन्तउ परिचिन्तेंवि[3] मणेण आमेल्लिउ[4] विज्जुलवाहणेण[5] ॥ २
तहिँ अवसरें ढुक्कु सुकेसु पासु रहवरें[6] छुहेवि णिउ णिय-णिवासु ॥ ३
पडिवाइउ[7] [2]चेयण-भाउ[8] [3]लद्धु[9] उट्ठन्तें[10] पुच्छिउ परम-बन्धु ॥ ४
'कहिँ[11] अन्धउ[12]' 'पेसण-चुक्कु[13] देव' णिवडिउ[14] पुणो[15] वि तडि-रुक्खु[16] जेम ॥ ५
पुणु पडिवाइउ पुणु आउ जीउ [17]'हा पइँ[18] विणु सुण्णउ[19] [4]पमय-दीउ ॥ ६
हा भाय सहोयर देहि वाय हा[20] पइँ विणु मेइणि [5]विहवँ[21] जाय' ॥ ७

॥ घत्ता ॥

तो भणइ[22] सुकेसु 'संसउ णाहँ[23] जिएवाहों[24] ।
सिरें णिक्खऍ[25] खग्गें अवसरु कवणु रुएवाहों[26] ॥ ८

[९]

विणु कज्जें[1] वइरिहिँ[2] अक्कु देहिँ[3] पायालल‌ङ्क पइसरहुँ एहि[4] ॥ १
जीवन्तहुँ[5] सिज्झइ सव्वु कज्जु एत्तिउ ण वि हउँ[6] ण वि तुहुँ ण रज्जु' ॥ २

9 A असणिवेउ. 10 A किंकिंधु. 11 S पहरण. 12 P मुएंति. 13 S पावत्थइ. 14 S वाहण, A उम्मोहण°. 15 S खणे जि, A खणि जि. 16 A ठंति. 17 A पंथे. 18 P S जिं, A जे. 19 A विजयमयंदु.

8. 1 S एत्तहिं. 2 P S हउ. 3 P S परिचिंतिवि, A परिचिंतइ. 4 S आमिल्लिय. 5 S विट्ठलवाहणेण. 6 P A रहवरि, S रहवर. 7 S पडिवायउ. 8 P S °भाव. 9 A लद्दु. 10 P S उट्ठेतें. 11 P S कहि. 12 A वंधउं. 13 P पेसणचक्खु. 14 A निवडउ. 15 S पुणो पुणो वि. 16 P S तरु च्छिन्नु. 17 A missing. 18 P S A पइ. 19 A सुन्नउं. 20 P S हो. 21 P विहउ. 22 A भणइं. 23 S णाहे. 24 P S जीवेवहो. 25 A निक्खय. 26 P रुवेवाहो corrected to रुवेवहो, S रुवेवहो.

9. 1 A कज्जे. 2 P S वइरिहि. 3 S देहि अंगु, A पंगु देहि. 4 S एहिं. 5 P S जीवंतहु. 6 S हउ.

[८] १ गोफणि-पाषाणेन. २ प्रतिवापितः, पुनः पुनः वीजितः. ३ सचेतनो जातः. ४ वानरद्वीपः. ५ विधवा.

तं णिसुणेंवि वाणर-वंस-सारु णीसरिउ स-साहणु स-परिवारु[7] ॥ ३
णासन्तु णिएँवि हरिसिय-मणेण रहु वाहिउ विज्जुलवाहणेण[8] ॥ ४
करेँ[9] धरिउ असणिवेएण पुत्तु[10] 'किं उत्तिम[11]-पुरिसहँ[12] एउ[13] जुत्तु ॥ ५
[14]णासन्तु णवन्तु[15] सुवन्तु[16] सत्तु[17] भुञ्जन्तु ण हम्मइ[18] जलु पियन्तु ॥ ६
जेँ[19] विजयसीहु हउ भुय[20]-विसालु सो[21] णिउ कियन्त[22]-दन्तन्तरालु[23]' ॥ ७ 5
तं णिसुणेंवि[24] तडिवाहणु [1]णियत्तु[25] लहु देसु पसाहिउ एक्क[26]-छत्तु ॥ ८

॥ घत्ता ॥

[2]णिग्घायहों[27] लङ्क अण्णहँ[28] अण्णइँ पट्टणइँ[29] ॥
भुत्तइँ इच्छाएँ सु-कलत्तइँ[30] व स-जोव्वणइँ ॥ ९

[ १० ] 10

किक्किन्ध-सुकेसहँ[1] पुरँ[2] हरेवि अवरँ[3] वि विज्जाहर वसिकरेवि ॥ १
बहु-दिवसेँहिँ[4] घण-पडलइँ[5] णिएवि[6] तं विजयसीहँ[7]-दुहु संभरेवि ॥ २
सहसार-कुमारहों देवि[8] रज्जु अप्पुणु[9] साहिउ पर-लोय-कज्जु ॥ ३
बहु-कालें[10] किक्किन्धाहिवो वि गउ वन्दण-हत्तिएँ[11] मेरु सो वि ॥ ४
[1]पल्लुट्टु[12] पडीवउ णर-वरिट्ठु महु पवर-महीहरु ताम[13] दिट्ठु ॥ ५ 15
जोवइ[14] व पईहिय[15]-लोयणेहिँ हसइ[16] व कमलायर-आणणेहिँ ॥ ६
गायइ व भमर-महुअरि[17]-सरेहिँ ण्हाइ व णिम्मल-जल-णिज्झरेहिँ ॥ ७
वीसमइ व ललिय-लयाहरेहिँ पणवइ व फुल्ल-फल-गुरुभरेहिँ[18] ॥ ८

॥ घत्ता ॥

तं सेलु[19] णिएवि कोक्कावेंवि[20] णिय पय पउरु[21] ।
किउ पट्टणु तेत्थु[22] किक्किन्धेँ[23] किक्किन्धपुरु[24] ॥ ९ 20

7 A सपरिचारु. 8 S विजलवाहणेण. 9 P S करि धरिवि असणिवेउ वि. 10 P पवुत्तु, S वुत्तु. 11 A उत्तम°. 12 S पुरिसहो, A °पुरिसह. 13 S एव. 14 This hemistich is missing in S. 15 A णमंतु. 16 A सुयंतु. 17 P संतु. 18 A हम्मइं. 19 S जिं, A जे. 20 S सुभ°. 21 S हणिउ. 22 P कयंत.° 23 S दंततराळु. 24 S णिसु णिसुणिवि तडेवाहणु. 25 P S णियंतु. 26 P S एक्क. 27 A णिग्घाएं. 28 P S अण्णहो. 29 S पट्टइ. 30 P सकलत्तइं, S सुकलत्तइं.

10. 1 S °सुकेस, A °सुकेसर. 2 S पुरइं. 3 A अवरवि अवरवि. 4 P S °दिवसहिं. 5 P °पडलइ, S पट्टलइ, A पट्टण. 6 S णियैवि, A णिए. 7 P S विजयसीहु. 8 A देव. 9 A अप्पणु. 10 S कालि, A काले. 11 P °भत्तिए. 12 S पल्लट्टु, A पलुट्टु. 13 P S ताव. 14 P S जोयइ. 15 A पईहि. 16 S हंसइ. 17 A °महुयर°. 18 P S °गुरुहरेहिं. 19 A सयलु. 20 A कोक्काविवि. 21 A पउरु. 22 A तित्थु. 23 S किक्कंधे. 24 A किक्किंधउरु.

[ ९ ] १ व्याघुटितः. २ निर्घात-नाम-विद्याधरस्य.
[ १० ] १ मधुप्रचुरपर्वतः (?)

[ ११ ]

महु-महिहरो वि किक्किन्धु वुत्तु उच्छुरउ[1] ताम[2] उप्पण्णु पुत्तु ॥ १
अण्णु वि सूररउ[3] कणिट्ठु तासु वाहुवलि जेम भरहेसरासु ॥ २
एत्तहेँ वि सुकेसहोँ तिण्णि पुत्त सिरिमालि-सुमालि-सुमल्लवन्त[4] ॥ ३
पोढत्तणेँ वुच्चइ तेहिँ ताउ 'कि[5] ण जाहुँ[6] जेत्थु किक्किन्धराउ' ॥ ४
तं सुणेंवि[7] जणेरें[8] वुत्तु एम 'थियँ[9] दाढुप्पाडिय सप्पु जेम ॥ ५
कहिँ जाहुँ[10] मुएँवि पायाललङ्क[11] चउपासिउ वइरिहुँ[12] तणिय सङ्क ॥ ६
घणवाहण-पमुह[13] णिरन्तराइँ एत्तियइँ[14] जाम[15] रज्जन्तराइँ ॥ ७
अणुहुय लङ्क कामिणि व पवर महु तणऍं[16] [17]सीसें अवहरिय णवर' ॥ ८

॥ घत्ता ॥

तं वयणु सुणेवि मालि पलित्तु[18] दवग्गि जिह ।
'उद्धद्धऍं[19] रज्जें णिविसु वि जिज्जइ ताय किह ॥ ९

[ १२ ]

महु कहिय[1] भडारा पइँ जि णिेत्ति तिहँ[2] जीवहि जिह परिभमइ[3] कित्ति ॥ १
तिह हसु जिह ण हसिज्जइ[4] जणेण तिहँ[5] भुञ्जु जिह ण मुच्चहि[6] धणेण ॥ २
तिह जुज्झु[7] जिह णिव्वुइ जणइ[8] अङ्गु तिह तजु[9] जिह पुणु वि ण होइ[10] सङ्गु ॥ ३
तिह चउ[11] जिह वुच्चइ[12] साहु साहु तिह संचरु जिह सयणहँ ण[13] डाहु ॥ ४
तिह सुणु जिह णिवसहि गुरुहुँ[14] पासें[15] तिह मरु जिह णावहि[16] गब्भवासें ॥ ५
तिह तउ [17]करें जिह परितवइ गत्तु[18] तिह रज्जु पालें जिह णवइ[19] सत्तु ॥ ६
[20]किं जीएं रिउ[21]-आसङ्किएण किं पुरिसें माण-कलङ्किएण ॥ ७
किं दव्वें[22] दाण-विवज्जिएणँ[23] किं पुत्तें[24] मइलइ वंसु जेण ॥ ८

11. 1 S उच्छरउ. 2 P S ताव. 3 S सुरउ. 4 P S °सुमल्लवत्त. 5 S किर, A कि न. 6 P S जाहु जित्थु. 7 P S सुणिवि. 8 A जणेरे. 9 P S थिअ. 10 A जाहु. 11 S illegible. 12 P S वइरिहि. 13 A पहुइ. 14 P एत्तियइ, S जत्तियइ. 15 S illegible. 16 S तणइ. 17 P S सीसि. 18 A पवुत्त. 19 A उट्ठद्धए.

12. 1 P S पइं जि भडारा कहिय. 2 S तहि. 3 A परिभमइं. 4 P हसिज्जहिं. 5 A तिहि. 6 P S मुच्चइ, A मुचहिं. 7 A जुज्ज. 8 A जणइं. 9 P S तज्जु. 10 S illegible. 11 P वच्चु. 12 P वुचहिं, S illegible, A वचहिं. 13 S न. 14 गुरुहु. 15 A पासि. 16 P S णावहिं. 17 A करि. 18 S रत्तु. 19 A नमइं. 20 *a* and *b* are transposed in A. 21 P A रिउं, S illegible. 22 A दव्वे. 23 A विवज्जिएणी. 24 A पुत्ते.

[ ११ ] १ मधुगिरेः किष्किन्धनाम स्थापितम्. २ इक्षुरवः. ३ सूर्यरवः. ४ माल्यवन्तः (?). ५ विनष्टे.

|| घत्ता ||

जइ कल्लऍं ताय    लङ्काणयरि[25] ण पइसरमि[26] ।
तो णियय-जणेरि    इन्दाणी[27] करयलें धरमि' ॥ ९

[ १३ ]

गय रयणि पयाणउं[1] पॅरऍं[2] दिण्णु    हउ तूरु[3] रसायलु णाइँ[4] भिण्णु ॥ १
संचलिउं[5] साहणु णिरवसेसु    आरूढ के वि णर गयवरेसु ॥ २
तुरएसु के वि कें[6] वि सन्दणेसु    सिविएसु[7] के वि पञ्चाणणेसु ॥ ३
परिवेढिय लङ्का-णयॅरि[8] तेहिँ    णं महिहर-कोडि[3] महा-घणेहिँ ॥ ४
णं पोढ-विलासिणि कामुएहिँ    णं सयवत्तिणि फुॅल्लन्धुएँहिँ[9] ॥ ५
किउ कलयलु रहसाऊरिएहिँ    पडिपहयइँ[10] तूरइँ[11] तूरिएहिँ ॥ ६
सॅङ्खिऍहिँ[12] सङ्ख तॉलिऍहिँ[13] ताल    चउ-पासिउ उट्ठिय[14] भड-वमालॅ[15] ॥ ७
धाइउ लङ्काहिउ विप्फुरन्तु    रणें पाराउट्टउ वलु करन्तु ॥ ८

|| घत्ता ||

णं मत्त-गइन्दु[16]    पञ्चाणणहों समावडिउ ।
सरहसु[17] णिग्घाउ    गम्पिणु मॉलिहें[18] अब्भिडिउ ॥ ९

[ १४ ]

पहरन्ति परोप्परु[1] तरुवॅरेहिँ[2]    पुणु पाहॉणेहिँ[3] पुणु गिरिवरेहिँ ॥ १
पुणु विज्जारूवॅहिँ[4] भीसणेहिँ    अहि-गरुड-कुम्भि[5]-पञ्चाणणेहिँ[6] ॥ २
पुणु णाराएहिँ भयङ्करेहिँ[7]    भुयॅइन्दॉयाम-पईहरेहिँ[8] ॥ ३
छिन्दन्ति महारह-छत्त-धयइँ    वइयागरणॅं[9] व वायरण-पयइँ ॥ ४

25 P S लंकाउरि. 26 P S पईसरमि. 27 P S इंदाइणि.

13. 1 A पयाणउं. 2 A नवर. 3 S तरु. 4 P S णाउं, A नाइ. 5 A संचल्लियउ. 6 S किवि. 7 S सुविएसु. 8 S णयरे. 9 S फुलुंधुएहिं. 10 S पडिपहरइ. 11 A तूरय. 12 S संखियहिं, A संखियहि. 13 S तालियहि, A तालियहिं. 14 P S उट्ठिम. 15 S भवमाल corrected to भडह°. 16 P S °गयंदु. 17 P सहरसु. 18 P मालिहिं, S मालिहि.

14. 1 P परोपरु. 2 P पहरेहि, marginally 'तरुवरेहि पाठे,' S पहरेहिं, marginally 'पहरणेहिं'. 3 P S पाहणेहिं. 4 A विज्जारुविहि. 5 S गुरु. 6 S कुभे. 7 A repeats whole of the previous portion of this Kaḍavaka except the first hemistich 8 P भूयइंदा°, S भूयइदा°. 9 P वइयायरण, S पईयायरण.

[ १२ ] १ माता.
[ १३ ] १ प्रभाते. २ णागराजो ( P. णाउं ) भेदित॰. ३ अग्रभाग. ४ भ्रमरैः. ५ निर्घातु नाम विद्याधरः.
[ १४ ] १ भुजगेन्द्रदीर्घत्व.

एत्थन्तरें[10] वाहिय-सन्दणेण　　दणुवइ[11]-इन्दाणिहें[3] णन्दणेण ॥ ५
सयवारउ परिअञ्चेवि[12] गयणें[13]　　हउ खग्गें छुड्डु कियन्त[14]-वयणें[15] ॥ ६
णिग्घाउ[16] पडिउ णिग्घाउ[17] जेम　　महियलें णरें[18] णहें[19] परितुट्ठ[20] देव ॥ ७
चत्तारि वि धुव[21]-परिहव-कलङ्क　　जय-जय-सद्देण पइट्ठ लङ्क ॥ ८

5　　॥ घत्ता ॥

सन्तिहें[22] सन्तिहरें　　गम्पिणु वन्दण-हत्ति किय[23] ।
सुविलासिणि जेम　　लङ्क सइं[24] भुञ्जन्त[25] थिय[26] ॥ ९

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## [ ८. अट्ठमो संधि ]

मालिहें रज्जु[1] करन्ताहों　　सिद्धइं[2] विज्जाहर-मण्डलइं[3] ।
10　सहसा अहिमुहिहूआइं[4]　　सायरहों जेम सव्वइं[5] जलइं ॥ १

[ १ ]

तहिं अवसरें छुह-पङ्कापण्डुरें[6]　　दाहिण-सेढिहिं[7] रहणेउर-पुरें[8] ॥ १
पिहुल-णियम्बिणि पीण-पओहरि[9]　　सहसारहों पिय माणस-सुन्दरि ॥ २
ताहें[10] पुत्तु सुर[11]-सिरि-संपुण्णउ[12]　　इन्दु चवेवि इन्दु उप्पण्णउ[13] ॥ ३
15　भेसइ[14] मन्ति दन्ति अइरावणु　　सेणावइ हरिकेसि भयावणु[15] ॥ ४
विज्जाहर जि सव्व किय सुरवर　　पवण-कुबेर[16]-वरुण[17]-जम-ससहर ॥ ५
छव्वीस वि सहसइं[18] पेक्खणयहुँ[19]　　णाहिं[20] पमाणु खुज्ज[21]-वामणयहुँ[22] ॥ ६
गायण[23] जाइं सुरिन्दत्तणयहुँ　　णामइं[24] ताइं कियइं अप्पणयहुँ[25] ॥ ७
उव्वसि[26]-रम्भ-तिलोत्तिम-पहुइहिं[27]　　अट्ठायाल-सहस-वर-जुवइहिं ॥ ८

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10 PSA एत्थंतरि. 11 A दणुवइं°. 12 A परियंचेवि. 13 P गयाणं. 14 A कयंत°. 15 PS °वयणि. 16 S णिग्घाऊ. 17 P णिघाउ, S णिग्घा with य added marginally. 18 PS णरवइ. 19 P णहिं, S णहि. 20 P S तुट्ठ. 21 P marginally corrected to धुय. 22 S संतिहिं. 23 S किया. 24 S सयं. 25 PA भुंजंति. 26 S थिया.

1. 1 रज्ज. 2 A repeats the previous words as विज्ज करंताहो, सिद्धइं. 3 A °मंडलइ. 4 P अहिमुहिहूयाइं, S अहिमुह हूयाइं. 5 PSA सव्वइ. 6 A °पंडरे. 7 S °सेढिहि, A °सेढिहे. 8 A °पुरि. 9 S °पउहरि. 10 PS तासु. 11 A सर°. 12 P संपुण्णउं, S संपुण्णउ. 13 A उप्पण्णउं. 14 S भेसह. 15 S यभावणु. 16 PS पवणु कुवेरु. 17 S वतुणु. 18 PS सहास. 19 P पेक्खणयहु, S पेषणयहु. 20 S णाहि. 21 PS खुज्जु. 22 P वावणयहुं, S वावणयहु. 23 A गाणहुं जाइ सुरिंदहु तणयहुं. 24 PSA णामइ. 25 A अप्पणयहु. 26 SA उव्वस. 27 S पहुयहिं.

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२ राक्षसपति सुकेशीत्यर्थः　३ माता.　४ सुकेशि-मालि-सुमालि-माल्यवन्तः.
[ १ ] बृहस्पति. २ प्रभृतिभिः.

॥ घत्ता ॥

परिचिन्तिउँ[28] विज्जाहरेंण 'तहों जाइँ[29] जाइँ आखण्डलहों ।
ताइँ ताइँ महु चिन्धाइँ[30] [31]लइँ[32] हउँ जि इन्दु महि-मण्डलहों' ॥ ९

[ २ ]

[1]जुएँ[2] खय-कालें णिड्ड (?) णिड्डालिहें जे जे सेव करन्ता मालिहें ॥ १
ते ते मिलिय णराहिव इन्दहों अवर जलोह व [3]अवर-समुद्दहों ॥ २
कप्पु ण दिन्ति जन्ति[4] सिरिगारेंहिं[5](?) आण करेंन्ति[6] वि णाहङ्कारेंहिं[7] ॥ ३
केण [8]वि कहिउ गम्पि तहों मालिहें[9] 'पहु संकन्ति[10](?) ण तुम्ह [1]णिड्डालिहें[11](?)॥४
इन्दु को वि सहसारहों णन्दणु[12] तासु करन्ति सव्व भिच्चत्तणु' ॥ ५
तं णिसुणेवि सुकेसहों पुत्तें कोव-जलण-जालोलि[13]-पलित्तें ॥ ६
देवाविय रण-भेरि भयङ्कर घरु (?) सण्णहेंवि पराइय किङ्कर ॥ ७
किक्किन्धहों[14] किक्किन्धहों णन्दण दिण्णु पयाणउँ[15] वाहिय सन्दण ॥ ८

॥ घत्ता ॥

'गमणु ण सुज्झइ महु मणहों' तं मालि सुमालि[16] करेंहिं[17] धरइ ।
'पेक्खु[18] देव दुणिमित्ताइँ[19] सिव कन्दइ वायसु करगरइ[20] ॥ ९

[ ३ ]

पेक्खु कुहिणि[1] विसहर-छिज्जन्ती मोक्कल-केस णारि रोवन्ती ॥ १
पेक्खु फुरन्तउ वामउ लोयणु पेक्खहि[1] रुहिर-ण्हाणु वस-भोयणु ॥ २
पेक्खु वसुन्धरि-तलु कम्पन्तउ घर-देवउल[2]-णिवहु[3] लोट्टन्तउ ॥ ३
पेक्खु अकालें[4] महा-घणु[5] गज्जिउ णहें णच्चन्तु[6] कवन्धु अलज्जिउ' ॥ ४
तं णिसुणेवि वयणु[7] तहों वलियउ 'वच्छ वच्छ जइ सउणु[8] जि वलियउ ॥ ५
तो किं मरइ सव्वु[9] ऍउ[10] अलियउ[11] दइउ[12] मुएवि अण्णु को[13] वलियउ ॥ ६

28 A परिचिंतिउं. 29 A जाइं जाइं वि. 30 P चिधाइ, S चिधइं. 31 This Pāda is missing in A. 32 P लइं, S missing.

2. 1 The first line in missing in A. 2 S जुय. 3 A रवरव. 4 S इंति, A दिंति. 5 S सेंगारहिं, A सिंगारिरिहिं. 6 A गणंति. 7 S illegible, A °हंकारिहिं. 8 A केहिं मि. 9 S मालिहो. 10 P सकंति. 11 P णिद्दालिहे, S णिद्दालिहें, A निडालिहे. 12 S णंदणो. 13 S जालालि. 14 A किंकिंध वि. 15 P पयाणउं. 16 P सुमाले. 17 PS करे. 18 S पेक्खे. 19 A दुनिमित्ताइ. 20 P करकरइं, S करकरइ.

3. 1 A पक्खि. 2 PS °देउलहं. 3 S णिवहुं. 4 A अकालि. 5 A महावण. 6 S णचंति. 7 S ववण्णु. 8 PS सवणु. 9 PS सकु. 10 S यउ, A इउ. 11 P अलिअउं. 12 S दयट. 13 A नउ.

[ २ ] १ मृत्युकाले. २ ललाटैः. ३ आज्ञां.
[ ३ ] १ मार्ग., २ भग्नघउ(टं) वा.

छुडु धीरत्तणु होइ[14] मणूसहों लच्छि कित्ति ओसरइ[15] ण पासहों' ॥ ७
एम[16] भणेप्पिणु दिण्णु पयाणउ[17] चलिउ[18] सेण्णु सरहसु स-विमाणउ[19] ॥ ८

॥ घत्ता ॥

हय-गय-रहवर-णरवरहिँ[20] महियलेँ[21] गयणयलेँ ण माइयउ[22] ।
5 दीसइ विञ्झ[23]-महीहरहों मेहउलु णाइँ उद्धाइयउ[24] ॥ ९

[ ४ ]

तं जमकरणहों अणुहरमाणउ[1] णिसुणेंवि रक्खहों[2] तणउ पयाणउ[3] ॥ १
उभय-सेढि[4]-सामन्त पणट्ठा गम्पिणु इन्दहों सरणें[5] पइट्ठा ॥ २
तहिँ[6] अवसरेँ बलवन्त[7] महाइय[8] मालिहेँ केरा दूअ[9] पराइय[10] ॥ ३
10 'अहों अहों रहणेउर[11]-पुर-राणा कप्पु देवि[12] करें[13] सन्धि अयाणा ॥ ४
दुज्जउ लङ्काहिउ समरङ्गणेँ छुडु जेण णिग्घाउ जमाणणेँ ॥ ५
राय-लच्छि तइलोक्क-पियारी दासि जेम जसु[14] पेसणगारी[15] ॥ ६
तेण समाणु विरोहु असुन्दरु' आऍहिँ[16] वयणेंहिँ कुविउ[17] पुरन्दरु ॥ ७
'दूउ भणेवि तेण तुहुँ[18] चुक्कउ[19] णं तो जम-दन्तन्तरु[20] ढुक्कउ ॥ ८

15 ॥ घत्ता ॥

को सो लङ्क-पुराहिवइ को तुहुँ किर सन्धि कहो[21] तणिय[22] ।
जो जीवेसइ विहि[23] मि रणेँ महि णीसावण्ण तहो[24] तणिय ॥ ९

[ ५ ]

गय ते मालि-दूय णिब्भच्छिय दुवयणावमाण-पडिहत्थिय[1] ॥ १
20 सण्णज्झइ[2] सुरिन्दु सुर-साहणु कुलिस-पाणि अइरावय[3]-वाहणु ॥ २
सण्णज्झइ तणु-हेइ हुआसणु[4] धूमद्धउ कुयारि[5] मेसासणु ॥ ३
सण्णज्झइ जमु [6]दण्ड-भयङ्करु महिसारूढु पुरन्दर-किङ्करु ॥ ४

14 P S होउ. 15 S उसरइ. 16 P S एव. 17 P A पयाणउं. 18 A चलिउं. 19 A सविमाणउं. 20 A णरवरिहिं. 21 A महियलि गयणयलि. 22 P माइअउं, मायूयउ. 23 P S विंझइरि°. 24 P S उद्धाइअउ.

4. 1 P A अणुहरमाणउं. 2 S वक्खहो 3 A तणउं पयाणउं. 4 A उहयसेणि°. 5 P सरणि, S सरण, A सरणु. 6 P S तहि. 7 A बलेवंत. 8 S महाइया. 9 A दूअ°. 10 S पराइया. 11 P could not be used for the text from °उरपुरराणा up to कुम्भवीढे अब्भि° ( VIII 9 8 ), because folio no. 24 in P covering that portion is missing. 12 S देहि. 13 S A करि. 14 S जं. 15 S पेसणयारी. 16 S आयहिं वयणेहि. 17 A कुइउ. 18 S तुहु. 19 A चुक्कउं. 20 S दंतंतरे. 21 A कहु. 22 S तणिय. 23 A विहिं मि. 24 S तहु तणिया.

5. 1 S पउहत्थिय, A पडहच्छिय. 2 A सनज्झइ. 3 S अइरावइ. 4 S हुयासणु. 5 A कुंजारि. 6 S A जमदंड.

सण्णज्झइ णइरिउ मोग्गर-धरु[7]          रिच्छारूढु रणङ्गणें दुद्धरु ॥ ५
सण्णज्झइ वरुणु वि दुद्दंसणु          णागवास-करु करिमयरासणु[8] ॥ ६
सण्णज्झइ मिग-गमणु समीरणु          तरुवर[9]-पवरु[10]ग्गामिय-पहरणु ॥ ७
सण्णज्झइ कुवेरु फुरियाहरु          पुप्फ-विमाणा[11]रूढु सत्ति-करु ॥ ८
सण्णज्झइ ईसाणु विसासणु          सूल-पाणि पर-वल-संतासणु ॥ ९          5
सण्णज्झइ पञ्चाणण-गामिउ[12]          कुन्त[13]-पाणि ससि ससिपुर-सामिउ ॥ १०

॥ घत्ता ॥

जाइँ वि ढि[14]ल्लीहोन्ताइँ          ताइ मि रण-रस[15]-पुलउग्गयइँ[16] ।
णिएँवि परोप्परु चिन्धाइँ[17]          सुहडहुँ[18] कवयइँ फुट्टेंवि[19] गयइँ[20] ॥ ११

[ ६ ]          10

ताम[1] परोप्परु वेहाविद्धइँ[2]          पढम भिडन्त[3]इँ अग्गिम-खन्धइँ[4] ॥ १
मुसुमूरिय-उर-सिर-मुह-कन्धर          पच्छिम-भाअ-सेस थिय[5] कुञ्जर ॥ २
पुच्छु[6]ग्गीरिय पडिपहरन्ति व          'कहिँ[7][8] गय अग्गिम-भाय' भणन्ति व ॥ ३
जोह वि अमुणिय[9]-जढर[10]-उरत्थल          'कहिँ[11] गय रिउ' पहरन्ति[12] व करयल ॥ ४
संचूरिय तुरङ्ग-धय[13]-सारहि          चक्क-सेस थिय[14] णवर महारहि[15] ॥ ५          15
तहिँ[16] अवसरें रहणेउर-सारहों          धाइउ[17] मलवन्तु सहसारहों ॥ ६
सूररएण सोमु रणें[18] खारिउ          उक्खुरएण[19] वरुणु हक्कारिउ ॥ ७
जमु [20]किक्किन्धें धणउ सुमालिं[21]          पवणु सुकेसें[22] सुरवइ मालिं[23] ॥ ८

॥ घत्ता ॥

'एत्तिउ[24] कालु ण वुज्झियउ          तुहुँ[25] कवणहुँ[26] इन्दहुँ[27] इन्दु कहें ।          20
रण्डेहिँ[28] मुण्डेहिँ जिब्भिएँहिँ[29] किं[27] जो सो रम्महि[30] इन्दवहें[31]' ॥ ९

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7 s मोग्गरधरु. 8 A मयरासणु. 9 s तरुवरु. 10 s पहरु°. 11 s °विमाणरूढु सत्तिअकरु. 12 A °गामिउं. 13 A कोंत°. 14 A ढीलीहोताइं. 15 s रणरस°. 16 s °पुलग्गयइ, A °पुलउगयाइं. 17 s चिंधाइ. 18 s सुहडह कवयइ. 19 s A फुट्टिवि. 20 s गयइ, A गयाइं.

6. 1 s ताव. 2 s वेहाइंदइ. 3 A भिडंतहुं. 4 s °खंधइ, A °खंधहु. 5 s थिअ. 6 s पुंच्छु°. 7 This hemistich is missing in s. 8 A कहि. 9 s अमुणिय. 10 A जढरोरत्थल. 11 s कहि, A कह°. 12 A पसरंति. 13 A धुरसारहि. 14 s ठिय. 15 A महारहि. 16 s तहि. 17 s धायउ. 18 s रणि. 19 s उच्छरएण. 20 A जमु किंकिंधे. 21 s सुमालें. 22 A सुकेसि. 23 s मालें. 24 A एत्तउ. 25 s A तुहु. 26 s कवणहो, A कवणहुं. 27 s missing. 28 A रंडिहि मुंडिहि. 29 s जिमिएहि, A भएहि. 30 A रम्महिं. 31 s इदवहो.

[ ७ ]

तं [1]णिसुणेंवि चोइउ अइरावउ णावइ णिज्झरन्तु कुल[2]-पावउ ॥ १
मालि-पुरन्दर[3] भिडिय परोप्परु विहिँ[4] मि महाहउ जाउ भयङ्करु ॥ २
जुज्झइँ[5] सेस-णरेंहिँ परिचत्तइँ[6] थिय पडिथिरइँ[7] करेप्पिणु णेत्तइँ[8] ॥ ३
इन्दयालु जिह तिहँ[9] जोइज्जइ रक्खेँ[10] रक्ख-विज्ज चिन्तिज्जइ ॥ ४
भीम-महा[11]भीमेंहिँ जा दिण्णी गोत्त-परम्पराएँ[12] अवइण्णी ॥ ५
सा विकराल-वयण उद्धाइय परिवड्ढिय गयणयलेँ ण माइय ॥ ६
चिन्तिउ वरुण-पवण-जम-धणऍहिँ[13] 'पत्तु[14] इन्दु चरिऍहिँ[15] अप्पणऍहिँ[16] ॥ ७
दूएँ[17] वुत्तु आसि[18] रायङ्गणेँ दुज्जउ मालि होइ समरङ्गणेँ' ॥ ८

॥ घत्ता ॥

तहिँ[19] पत्थावेँ[20] पुरन्दरेँण माहिन्द-विज्ज लहु संभरिय[21] ।
वड्ढिय तहेँ[22] वि चउग्गुणिय रवि-कन्तिऍ ससि-कन्ति व हरिय[23] ॥ ९

[ ८ ]

तं माहिन्द-विज्ज अवलोऍवि[1] भणइ[2] सुमालि मालि-मुहु[3] जोऍवि[4] ॥ १
'तइयहुँ[5] ण किउ महारउ वुत्तउ एवहिँ[6] आयउ कालु णिरुत्तउ' ॥ २
तं णिसुणेंवि पलम्ब-भुय-डालेँ अमरिस-कुद्धएण रणेँ[7] मालेँ ॥ ३
वायव-वारुण-अग्गेयत्थइँ[8] मुक्कइँ तिण्णि मि[9] गयइँ[10] णिरत्थइँ ॥ ४
जिह अण्णाण-कण्णेँ जिण-वयणइँ जिह गोट्टङ्गणेँ[11] वर-मणि-रयणइँ ॥ ५
जिह उवयार-सयइँ अकुलीणऍ[12] वयइँ[13] जेम चारित्त-विहीणऍ[14] ॥ ६
गम्पि पहञ्जणु मिलिउ पहञ्जणेँ वरुणहोँ[15] वरुणु हुँवासु[16] हुआसणेँ ॥ ७
हसिउ पुरन्दरेण 'अरेँ माणव देव-समाण होन्ति किं दाणव' ॥ ८

॥ घत्ता ॥

भणइ मालि 'को देउ[17] तुहुँ वलु पउरु सु सयलु णिरिक्खियउ ।
[18]जं वन्धहि ओहट्टहि वि इन्दयालु पेँर[19] सिक्खियउ' ॥ ९

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7\. 1 S णिसुणिवि चोयउ. 2 S उल°. 3 S °पुरंदरु. 4 A विहिंवि. 5 S जुज्झहे, A जुज्झजुज्झइं. 6 S परिचत्तइ. 7 S A पडिथिरइ. 8 S णेत्तइ. 9 S तिह. 10 S रक्खइ. 11 S °महाभीमहि. 12 S °परंपराय अवयण्णी. 13 S धणयहिं. 14 A पुत्तु. 15 A चरियहि. 16 S अप्पणयहिं. 17 S दूयहिं. 18 A मासि. 19 S तहि. 20 A पत्थावि. 21 S संभरिया. 22 P S होवि. 23 S हरिया.

8\. 1 S अवलोयवि. 2 A भणइं. 3 A मोहुं. 4 S जोयवि. 5 S तइयहो. 6 S येवहि. 7 S रण. 8 S °यत्थइ. 9 S वि. 10 S गयइ. 11 A गोट्ठंगणाए मणि°. 12 S अकुलीणइं. 13 S वयइ. 14 S विहूणइं. 15 S वरुणहु. 16 A हुयासु हुयासणे. 17 S देव तुहु. 18 S जहिं बद्धउ इट्टहि विह. 19 S परि सिक्खियउ.

[ ९ ]

तं णिसुणेवि वयणु सुरराऍं[1]　विज्जु[2] णिडालें मालि णाराऍं[3] ॥ १
लहु उप्पाडॅवि[4] घित्तु णरिन्दें[5]　णाइँ[6] वरङ्कुसु मत्त-गइन्दें[7] ॥ २
सहसा रुहिरायम्बिरु[8] दीसिउ　णं मयगलु सिन्दूरें[9]-विहूसिउ ॥ ३
वाम-पाणि वणें[10] देवि अखन्तिऍं　भिण्णु णिडालें[11] सुराहिउ सत्तिऍं ॥ ४
विहलङ्घलु ओणल्लु महीयलें　कलयलु घुट्ठु रक्ख[12]-वाणर-वलें ॥ ५
मालि सुमालिं[13] साहुक्कारिउ　'[14]पइँ होन्तऍं[15] णिय-वंसुद्धारिउ' ॥ ६
उट्ठेंवि[16] मुक्कु[17] चक्कु सहसक्खें　एन्तउ[18] धरेंवि[19] ण सक्किउ रक्खें ॥ ७
सिरु पाडेवि रसायलें[20] पडियउ　कह वि[21] ण कुम्म-वीढें[22] अब्भिडियउ[23] ॥ ८

॥ घत्ता ॥

वयणु[24] मउक्क ण वीसरिउ　धाविउ[25] कवन्धु रोसावियउ[26] ।
वे-वारउ अइरावयहों　कुम्भत्थलें असिवरु वाहियउ[27] ॥ ९

[ १० ]

जं विणिवाइउ[1] रक्खु रणङ्गणें　विजउ घुट्ठु अमराहिव-साहणें ॥ १
णट्ठु कइद्धय[2]-वलु भय-भीयउ　गलियाउहु[3] कण्ठ-ट्ठिय-जीयउ[4] ॥ २
केण वि ताम[5] कहिउ सहसक्खहों[6]　'पच्छलें[7] लग्गु देव पडिवक्खहों ॥ ३
वहुवारउ णिसियर[8]-कइचिन्धेंहिँ[9]　वेयारिय सुकेस-किक्किन्धेंहिँ ॥ ४
एय जि विजयसीह खय-गारा　तिह करें[10] जेम[11] ण जन्ति भडारा' ॥ ५
तं णिसुणेंवि गउ चोइउ जावेंहिँ[12]　ससहरु पुरउ परिट्ठिउ तावेंहिँ[13] ॥ ६
'महु आदेसु[14] देहि परमेसर　मारमि[15] हउँ जि णिसायर वाणर ॥ ७
सेण्णु वि घत्तमि जम-मुहँ[16]-कन्दरें[17]　दसण-सिलायलें[18]-जीहा-कक्करें' ॥ ८

9. 1 S सुररायं. 2 S णिड्डालें, A निडालि. 3 S णरायं, A नाराएं. 4 A उप्पाडिवि. 5 S णरेंदें, A नरिंदे. 6 S णाइ. 7 S गयंदे. 8 A °रायंबु पदीसउ. 9 S सिंदूरे, A सिंदू. 10 S वण, A रणे. 11 S णिहालि, A निडालि. 12 A रक्खस्सवाणंर°. 13 S सुमालि. 14 S पइ. 15 A नमिवि नमिवंसु उद्धारिउ. 16 S उट्ठि, A उट्ठिवि. 17 A चक्कु मुक्कु. 18 S यंतउ. 19 S A धरिवि. 20 A रसायलि. 21 A व. 22 S कुम्मवीढि. 23 P अब्भिडिअउं. 24 P S वयण. 25 A धाइउ. 26 A रोसाहियउ. 27 P S वाहिमउ.

10. 1 S विणिवायउ. 2 S कयद्धय°. 3 A गालिया°. 4 P S °जीअउ. 5 P S कहिउ ताव. 6 P S सहसक्खहो. 7 A पुच्छले. 8 P S णिसिअक्खइ°. 9 S चेंधेहिं. 10 P S A करि. 11 P जेंव, S जेव. 12 P जावहि, S A जावेहि. 13 P तावहि. 14 P S आदेसु. 15 P मारउं, S मारउ. 16 P मुहि. 17 S कंदरे. 18 P S सिलायले.

[ १० ] १ छम्रिताः.

|| घत्ता ||

इन्दें[19] हत्थुत्थल्लियउ[20] धाइउ[21] ससि सर वरिसन्तु किह ।
पच्छलें[22] पवणाहिएँ[23] घणहों[24] धाराहरु वासारॅन्तु[25] जिहँ[26] ॥ ९

[ ११ ]

5 'मरु मरु वलहों[1] वलहों किं णासहों धाराहर-मक्कडहों हयासहों ॥ १
सुरयण-णयणाणन्द-जणेरा कुद्ध पावँ[3] तं (?) वासव-केरा[4]' ॥ २
तं णिसुणेंवि[5] दूरुज्झिय-सङ्कउ अहिमुहुँ[6] मलवन्तु[7] पर थक्कउ ॥ ३
गेहकल्लोलुं[8] णाइँ[9] छण-चन्दहों णाइँ मइन्दु महग्गयँ-विन्दहों[10] ॥ ४
'अरें ससङ्क स-कलङ्क अलज्जियँ[11] महिलाणँण[12] वे-पक्ख-विवज्जिय ॥ ५
10 चन्दु भणेवि जें[13] हासउ दिज्जइ पइँ[14] वि को वि किं रणें धाइज्जइ[15]' ॥ ६
एमँ[16] चवेप्पिणु[17] चावँ[18]-सणाहउ भिण्डिवाल-पहरणेंण समाहउ ॥ ७
मुच्छ पराइयँ[19] पसरिय-वेयणु दुक्खु दुक्खु किर होइ स-चेयणु ॥ ८

|| घत्ता ||

दूरीहूया तामँ[20] रिउ मयलञ्छणु मणें अवतसइ किहँ[21] ।
15 सिरु संचालइ करु धुणइँ[22] संकन्तिहें[23] चुक्क विप्पु जिह[24] ॥ ९

[ १२ ]

तामँ महा-रहणेउर-पुरवरुँ[1] जय-जय-सद्दें पइसइ सुरवरु[2] ॥ १
पवण-कुवेर-वरुण-जमँ[3]-खन्देंहिँ णउ-फम्फाव-छत्त-कइवन्देंहिँ ॥ २
वँन्दिण-सयहिँ[4] पवड्डिय-हरिसेंहिँ[5] विज्जाहर-किण्णरँ[6]-किंपुरिसेंहिँ[7] ॥ ३
20 जोइस-जक्ख-गरुड-गन्धव्वेंहिँ[8] जय-जय-कारु करन्तेंहिँ[9] सव्वेंहिँ[10] ॥ ४
चलणेंहिँ गम्पि पडिउ सहसारहों[11] णं भरहेसरु तिहुअण-सारहों ॥ ५

19 S इंदे. 20 P हत्थुत्थल्लिउअं. 21 S धायउ वरेसांतु किहा. 22 S पत्तले, A पच्छए. 23 S पहणहए, A पवणहय. 24 PS धयहो. 25 PS वरिसंतु. 26 S जिहा.

11. 1 A वलहु २. 2 A धारायर. 3 S पाय तं, A पायवो. 4 S वाहाकेरा. 5 S णिसुणिवि. 6 A अहिमुहुं. 7 P म[illegible]वन्तु. 8 PS गहिकल्लोलु. 9 PS णाइ. 10 A घणवद्दहो. 11 S अलज्जिया. 12 S महिल्लाणण. 13 P जं. 14 PS पइ. 15 A धाइजइ. 16 PS एव. 17 A भणेप्पिणु. 18 PS चाव°. 19 S परायउ. 20 PS ताव. 21 S किहा. 22 S धुणइ, A धुणई. 23 P संकन्तिहे, S संकतिहि. 24 S जिहा.

12. 1 PS ताव. 2 A पुरवरु. 3 A जय. 4 A छिदसएहिं पवड्डिय°. 5 PA हरिसहि, S हरिसिहि. 6 P किन्नर, A missing. 7 S किंपुरिसहि. 8 S गंधव्वहि. 9 PSA करंतिहिं. 10 A सव्विहिं. 11 S सहसा.

२ पश्चिममेघः.

[ ११ ] १ राक्षस, वानर. २ गृहवैरी राहुरित्यर्थः. ३ उद्वेगं करोति.

ससिपुरि ससिहेँ[12] दिण्णे[13] विक्खायहोँ धणयहोँ[14] लङ्क किक्कु जमरायहोँ ॥ ६
मेह-णयरेँ[15] वरुणाहिउ ठवियउ कञ्चणपुरेँ[16] कुवेरु पट्ठवियउ ॥ ७

॥ घत्ता ॥

अण्णु वि को वि पुरन्दरेँण तहिँ[17] अवसरेँ जो संभावियँउ[18] ।
मण्डलु एक्केक्कउ पवरु सो सँवु[19] स इं भु ञ्जावियँउ[20] ॥ ८  5

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## [ ९. णवमो संधि ]

एत्थन्तरेँ[1] रिद्धिहेँ[2] जन्ताहोँ पायाल-लङ्क भुञ्जन्ताहोँ[3] ।
उप्पण्णु सुमालिहेँ[4] पुत्तु किहँ[5] रयणासउ रिसहहोँ भरहु जिहँ[6] ॥ १

### [ १ ]

सोलहँ[7]-आहरणालङ्करिउ सयमेव मयणु णं अवयरिउ ॥ १  10
वहु-दिवसेँहिँ आउच्छेँवि[8] जणणु गउ विज्जा-कारणेँ पुप्फवणु[9] ॥ २
थिउ अक्खसुत्तु करयलेँ करेँवि[10] जिह मह-रिसि परम-झाणु धरेँवि[11] ॥ ३
तहिँ[12] अवसरेँ गुण-अणुराइयउ सो[13] पोमविन्दु संपाइयउ ॥ ४
रयणासउ लक्खिउ तेण तहिँ 'इमु[14] पुरिस-रयणु उप्पण्णु कहिँ ॥ ५
लइ सच्चउ हूयउ[15] गुरु-वयणु ऍहु[16] सो णरु ऍउ[17] तं पुप्फवणु[18]' ॥ ६  15
कइकसि णामेण वुत्त[19] दुहियँ[20] पप्फुल्लियँ[21]-पुण्डरीय-मुहियँ[22] ॥ ७
'ऍहु[23] पुत्ति तुहारउ[24] भत्तारु माणस-सुन्दरिहेँ[25] व सहसारु[26]' ॥ ८

॥ घत्ता ॥

गउ धीय थवेवि णियासवहोँ उप्पण्ण विज्ज रयणासवहोँ ।
थिउ विहि[27]मि मज्झेँ परमेसरिहिँ[28] [29]णं विञ्झु ताविँ-णम्मयँ[30]-सरिहिँ ॥ ९  20

12 A ससिहो. 13 S दिन्नु. 14 S धणहो. 15 P A मेहणयरि, S मोहणयरि. 16 P S कंचणपुरि कुवेरु पट्ठविअउ, A कंचणपुरिहिं धणउ पट्ठवियउ. 17 P S तहि अवसरि. 18 P संभाविअउ. 19 S सच्चु. 20 P भुंजाविअउ.

1. 1 S इत्थंतरि, A एत्थंतरि. 2 P S रिद्धिहि. 3 S पइसंताहो. 4 S सुमालिहिं. 5 S किहा. 6 S जिहा. 7 P S सोलस. 8 S आउच्छिवि, A आउच्छिवि. 9 P S पुप्पवणु. 10 A करिवि. 11 A धरिवि. 12 P S A तहि. 13 P सो. 14 P S इय. 15 P हुअउं. 16 S यहु. 17 P इउ, S यउ. 18 P पुप्पवणु, S पुप्फवणु. 19 P S वुत्तु. 20 S दुहिया. 21 P पुप्फुल्लिय°. 22 S मुहिया. 23 P इहु, S यहु 24 A तुहारउं. 25 P S A सुंदरिहि. 26 S सहसारो. 27 A विहिं सि. 28 S परमेसरेहि. 29 S णा. 30 S णंमय.

[ १ ] १ विद्याधरः. २ इन्द्रस्य माता तस्यावर्षसो (?) यथा. ३ इन्द्रस्य पिता. ४ तापी-नर्मदयोर्नद्योर्मध्ये.

[ २ ]

अवलोइयं[1] वहु रयणासवेंण णं अग्ग-महिसि सइँ[2] वासवेंण ॥ १
सु-णियम्बिणि परिचक्कलिय-थणि[3] इन्दीवरच्छि पङ्कय-वयणि[4] ॥ २
'कसु केरी कहिँ अवइण्ण[5] तुहुँ तउ[6] दूरें[7] दिट्ठि जेँ[8] जणइ[9] सुहु[10]' ॥ ३
5 तं सुणेंवि[11] स-सङ्क कण्ण चवइ 'जइ जाणहों[12] पोमविन्दु णिवइ ॥ ४
हउँ[13] तासु धीय[14] केण ण वरिय[15] कइकसि णामें[16] विज्जाहरिय[17] ॥ ५
गुरु-वयणेंहिँ आणिय एउ वणु तउ दिण्णी करें[18] पाणिग्गहणु[19]' ॥ ६
तं णिसुणेंवि सुपुरिस-धवलहरु[20] उप्पाइउ[21] विज्जाहर-णयरु ॥ ७
कोकाविउ सयलु वि वन्धुजणु सइँ[22] कण्णऍ किउ पाणिग्गहणु ॥ ८

10 ॥ घत्ता ॥

वहु-कालें सुविणउ[23] लक्खियउ अत्थाणें णरिन्दहों अक्खियउ ।
'फाडेप्पिणु कुम्भइँ[24] कुञ्जरहुँ पञ्चाणणु उवरें[25] पइट्ठु महु[26] ॥ ९

[ ३ ]

उच्चोलिहें[1] चन्दाइच्च थिय[2]' तं णिसुणेवि दइएं[3] 'विहसिकिय[4] (?) ॥ १
15 अट्ठङ्ग-णिमित्तइँ[5] जाणऍण वुच्चइ रयणासव-राणऍण ॥ २
'होसन्ति पुत्त तउ तिण्णि धणें पहिलारउ ताहँ रउद्दु[6] रणें ॥ ३
जग-कण्टउ सुरवर-डमर-करु भरहद्ध-णराहिउ चक्कधरु' ॥ ४
परिओसें[7] कहि मि[8] ण मन्ताहुँ णव[9]-सुरय-सोक्खु[10] माणन्ताहुँ[11] ॥ ५
उप्पण्णु दसाणणु अतुल-वलु पारोह-पईहर-भुय-जुयलु ॥ ६
20 पञ्चल[12]-णियम्वु[3] विच्छिण्ण[13]-उरु णं सग्गहों पचविउ को वि सुरु ॥ ७
पुणु भाणुकण्णु पुणु[14] चन्दणहि[15] पुणु जाउ विहीसणु गुण-उवहि[16] ॥ ८

॥ घत्ता ॥

तो उप्पाडन्तु दन्त गयहुँ[17] करयलु छुहन्तु मुहें पण्णयहुँ[18] ।
आयऍ लीलऍ रामणु रमइ[19] णं कालु वालु[20] होएवि भमइ ॥ ९

2. 1 A अवलोविय. 2 A सइ. 3 P S °थणे. 4 P S °वयणे. 5 P अवइन्न. 6 A रउ. 7 S दूरे, A दूरिं. 8 S जं, A जि. 9 A जणइं. 10 P A सुहुं. 11 P S णिसुणिवि. 12 A जाणहुं. 13 P S हउ. 14 P धूय, S धूव. 15 S वरिया. 16 A नामे. 17 S विजाहरिया, A विजाहरिय. 18 A करि. 19 S पाणिग्गहणो. 20 S सपुरिसधवलहरो. 21 S उप्पायउ. 22 P S सहु. 23 A सिविणउं. 24 P S कुंभइ कुंजरहो. 25 P S उअरे. 26 P महुं.

3. 1 P S उच्चोलिहि. 2 S थिया. 3 S दैवें. 4 P वियसिकिय, S वियसिकिया. 5 P S °णमित्तइ. 6 S रउद्द. 7 P परिउसें. 8 A कहिंमि. 9 P णव corrected to वर. 10 A सुक्ख. 11 S माणताहो. 12 A पचल°. 13 P S विच्छिण्ण°. 14 A पुण्णु. 15 S चदणेहिं. 16 P S °उअहि. 17 P S गयहं. 18 S पण्णहु. 19 A रमइं. 20 A होवि भमइं.

[ २ ] १ निरूक्शित्वा. २ भयार्ण(न)क. ३ वडारोह (?). ४ विस्तीर्णः.

[ ४ ]

खेलन्तु पईसइ भण्डारु[1] | जहिँ[2] तोयदवाहण[3]-तणउ हारु ॥ १
णव-मुँहइँ[4] जासु मणि[5]-जडियाइँ | णव गह परियप्पेँवि[6] घडियाइँ[7] ॥ २
जो परिपालिज्जइ पण्णएँहिँ[8] | आसीविस-रोसाउण्णएँहिँ ॥ ३
सामण्णहोँ अण्णहोँ करइ वहु | सो कण्ठउ दुट्ठउ[9] दुविसहु ॥ ४
सहसत्ति लग्गु करेँ दहमुहहोँ | णं मित्तु[10] सुमित्तहोँ अहिमुहहोँ ॥ ५
परिहिउ[11] णव-मुहइँ[12] समुट्ठियइँ[13] | णं गह-बिम्बइँ सु-परिट्ठियइँ[14] ॥ ६
णं सयवत्तइँ संचारिमइँ[15] | णं कामिणि-वयणइँ कारिमइँ[16] ॥ ७
वोल्लन्ति समउ[17] वोल्लन्तएँण | स-वियारु हसन्ति हसन्तएँण ॥ ८

॥ घत्ता ॥

पेक्खेप्पिणु ताइँ[18] दहाणणइँ   थिरँ[19]-तारइँ[20] तरलइँ लोयणइँ ।
तेँ दहमुहु[21] दहसिरु जणेँण किउ[22] पञ्चाणणु जेम पसिद्धि[23] गउ ॥ ९

[ ५ ]

जं परिहिउ[1] कण्ठउ रावणेँण | किउ वद्धावणउ[2] सु-परियणेँण ॥ १
रयणासउ कइकसि धाइयइँ[3] | आणन्देँ कहि[4] मि ण माइयइँ ॥ २
णिसुणेप्पिणु आइउ[5] उच्छुरउ[6] | किक्किन्धु स-कन्तउ सूररउ[7] ॥ ३
सयलेहिँ[8] णिहालिउ साहरणु | दहँ[9]-गीउम्मीलिय-दह-वयणु ॥ ४
परिचिन्तिउ 'णाउ सामण्णु[10] णरु | एँहु[11] होइ णिरुत्तउ चक्कहरु ॥ ५
एयहोँ पासिउ रज्जु वि विउलु[12] | कइ-जाउहाणँ[13]-वलु रणेँ[14] अतुलु ॥ ६
एयहोँ पासिउ सुरवइहेँ[15] खउ[16] | जम-वरुण[17]-कुवेरहँ णाहिँ[18] जउ' ॥ ७

॥ घत्ता ॥

अण्णेक्क-दिवसेँ[१] गज्जन्तु किहँ[19]   णव-पाउसेँ[20] जलहरँ[21]-विन्दु जिहँ[22] ।
णहेँ[23] जन्तउ पेक्खेँवि[24] वइसवणु[25]   पुणु पुच्छिय जणणि 'एहु कवणु[26]' ॥ ८

4. 1 S सइ भंडारु. 2 P S जहि. 3 A तोयदवाहणहो. 4 P S मुहइ. 5 P मणे. 6 P S परिअप्पेवि. 7 P घडिआइं, S घडियाए. 8 P पण्णयहिं. 9 P परिट्ठउ 10 S मित्त. 11 S परिहउ. 12 A °मुहइ. 13 P S समुट्ठियाइं. 14 P S सुपरिट्ठियाइं. 15 P S संचारियाइ. 16 P कारिमाइं, S कारियाइ. 17 A समउं. 18 S ताए. 19 A missing. 20 S तारइं तरलइ. 21 S दहमुह. 22 P S कउ. 23 P पसिद्धे.

5. 1 S परिहउ. 2 P A वद्धावणउं. 3 S धाइयइं, A धाइयाइं. 4 A कहिं मि न माइयाइं. 5 S आयउ. 6 P S उच्छरउ. 7 A सूररउं. 8 A सयलहिं मि. 9 A दाहगीउ°. 10 S सामण्ण. 11 S यहु. 12 A विमलु. 13 S जाउहाणु. 14 P S अतुलवलु. 15 P सुरवरहि, S सुरवरहो. 16 S खओ. 17 P °धणयकुवेरहं, S धणयकुवेरहो. 18 P S णहि. 19 S किहा. 20 S °पाउस. 21 P जलयर°, S थलयर°. 22 P S जिहा. 23 P S णहि. 24 P पेक्खिवि, S पिक्खिवि. 25 S वइसवणो. 26 P कम्वणु.

[ ५ ] १ वानरराक्षसयोः.

[ ६ ]

तं णिसुणेंवि[1] मउलिय-णयणियएँ[2] वज्जरिउ स-गग्गर-वयणियएँ ॥ १
'[१]कउसिकि जणेरि एयहों तणियँ[3] पहिलारी वहिणि महु त्तणियँ[4] ॥ २
'[२]वीसावसु विज्जाहरु[5] जणणु एँहु[6] भाइ तुहारउ वइसवणु[7] ॥ ३
वइँरिहिँ[8] मिलेवि मुहु[9] मलिणु[10] कियँ[11] मायरि व कमागय लङ्क हियँ[12] ॥ ४
एयहों उद्दालेंवि[13] जेम तियँ[14] कइयहुँ[15] माणेसहुँ राय-सियँ[16]' ॥ ५
रत्तुप्पल[17]-हूआलोयणेंण णिब्भच्छिय जणणि विहीसणेंण ॥ ६
'वइसवणहों[18] केरी कवण सिय दहवयणहों णोक्खी[19] का वि[20] किय ॥ ७
पेक्खेसहि[21] दिवसहिँ थोवएँहिँ आएँहिँ[22] अम्हारिस-[३]देवएँहिँ[23] ॥ ८

॥ घत्ता ॥

जम-[४]खन्द-कुवेर-पुरन्दरेंहिँ रवि-वरुण-पवण-सिहि-ससहरेंहिँ[24] ।
अणुदिणु दणुवइ[25]-कन्दावणहों घरें सेव करेवी रावणहों' ॥ ९

[ ७ ]

एक्कहिँ दिणें आउच्छेंवि[1] जणणु गय तिण्णि वि भीसणु भीम-वणु ॥ १
जहिँ जक्ख-सहासइँ दारुणइँ जहिँ[2] सीह-पयइँ रुहिरारुणइँ ॥ २
जहिँ णीसासन्तेंहिँ अजयरेंहिँ डोल्लन्ति डाल सहुँ[3] तरुवरेंहिँ ॥ ३
जहिँ [१]साहारूढइँ विप्पयइँ[4] अन्दोलण-परम-भाव-गयइँ ॥ ४
तहिँ तेहएँ भीसणें भीम-वणें थिय विज्जहेँ[5] झाणु धरेवि मणें ॥ ५
जा अट्ठक्खरेंहिँ पसिद्धि गय णामेण [२]सव्व-कामन्न-रूयँ[6] ॥ ६
सा विहिँ पहरेंहिँ जें[7] पासु अइयँ[8] णं गाढालिङ्गण-गय दइय ॥ ७
पुणु झाइय सोलह-अक्खरिय जय(?)-कोडि-सहासँ[9]-[३]दुहुत्तरियँ[10] ॥ ८

॥ घत्ता ॥

ते[11] भायर अविचल-झाण-रुइँ[12] दहवयण-विहीसण-भाणुखुइ ।
वणें दिट्ठ जक्ख-सुन्दरिएँ[13] किह जिण-वाणिएँ तिण्णि वि लोय जिह ॥ ९

6. 1 P S णिसुणिवि. 2 P °लोयणइं, S °कोयणइ. 3 S तणिया. 4 P तणीन, S तणिया. 5 P S विज्जाहर. 6 A उहु. 7 P वइसवणु. 8 P वइरिहुं, S वइरिहु. 9 P मुहु, S A मुहु. 10 S A मलण. 11 S किया. 12 S हिया. 13 A उद्दालिवि. 14 S विया, A तिय. 15 P कईयहु, S कइयहु, A कइयहं. 16 S सिया. 17 P S रत्तुप्पल°. 18 P S वयसवणहो. 19 P केरी, S णोखी. 20 S क वि. 21 P पेक्खेसहिं. 22 S आयहि. 23 A देवयहिं. 24 A °ससहरिहिं. 25 A वइ.

7. 1 P आउच्छिवि, S आउंच्छिउवि. 2 P S A जहि. 3 P S सहु. 4 A सप्पारूढइ पिप्पयइं. 5 A विज्जहो. 6 A °भय. 7 A missing. 8 S अइय, S इय. 9 P °सहासय. 10 P. दुहुत्तरिय, S दुहोत्तरिया. 11 P S ता. 12 A °रइ. 13 P S °सुंदरिहे.

[ ६ ] १ धनदस्य पिता (पितुः) नाम. २ रावणस्य(?). ३ मनुष्यदेवैः. ४ कार्तिकेयः, षण्मुखः.
[ ७ ] १ पक्षिपुत्रकाः. २ विद्या सर्वकामरूपिणी. ३ दुःखोत्तीर्णा.

[ ८ ]

जं जक्खिएँ रावणु दिट्ठु वणेँ    तं वम्महे[1]-वाण पइट्ठ मणेँ ॥ १
'वोल्लाविउ वोल्लइ किं[2] ण तुहुँ    किं वहिरउ किं तुह[3] णाहिं[4] मुहुं[5] ॥ २
किं झायहि अक्खसुत्तु [१]घिवहि[6]    महु केरउ[7] रूव-सलिलु पिवहि[8]' ॥ ३
दहगीव[9]-पसरु अलहन्तियएँ    स-विलक्खउ खेड्डु करन्तियएँ ॥ ४
वच्छत्थलेँ[10] पहउ सुकोमलेँण    कण्णावयंस-णीलुप्पलेँण ॥ ५
अण्णेक्कएँ वुत्तु वरङ्गणएँ[11]    पप्फुल्लिय[12]-तामरसाणणएँ[13] ॥ ६
'तुहुँ जाणहि[14] एँहु णरु सच्चमउ[15]    उप्पाइउ[16] केण वि कट्ठमउ[17]' ॥ ७
पुणु गम्पिणु रण-रसे[18]-अड्डियहोँ    जक्खहोँ वज्जरिउ [२]अणाढियहोँ ॥ ८

॥ घत्ता ॥

'कञ्ची-कलाव-केऊर[19]-धर    पइँ तिण-समु मण्णेँवि तिण्णि णर ।
वणेँ[20] विज्जउ आराहन्ते[21] थिय    णावइ जग-भवणहोँ खम्भ किय[22]' ॥ ९

[ ९ ]

तं णिसुणेँवि[1] जम्बूदीव-पहु    णं जलिउ जलण-जाला-णिवहु ॥ १
'सो कवणु[2] एत्थु[3] णिक्कम्पिरउ    जगेँ जीवइ जो[4] महु वाहिरउ' ॥ २
अहिमुहु[5] पयट्टु[6] तहोँ आसवहोँ    सुय दिट्ठ ताम रयणासवहोँ ॥ ३
'अहोँ पवइयहोँ अहिणवहोँ[7]    कं[8] झायहोँ कवणु देउ थुणहोँ[9]' ॥ ४
जं एक्कु वि उत्तरु दिण्णु ण वि    तं पुणु[10] वि समुट्ठिउ कोव-हवि ॥ ५
उवसग्गु घोरु पारम्भियउ[11]    वहुरूवेँहि[12] जक्खु वियम्भियउ ॥ ६
आसीविस[13]-विसहर-अजयरेँहिं    सद्दूल-सीह[14]-कुञ्जर-वरेँहिं ॥ ७
गय-भूय-पिसाएँहिं[15] रक्खसेँहिं    गिरि-पवण[16]-हुआसण-पाउसेँहिं[17] ॥ ८

8. 1 P वम्महं. 2 P किन्न, S A किंन्न. 3 P S तव. 4 P S णाहि. 5 P A मुहुं. 6 S घिवहिं. 7 P केरउं. 8 S पिवहि. 9 P दहगीउ. 10 S किं वच्छत्थले. 11 P A वरगणाए, S वरंगणाइ. 12 *b* missing in A. 13 P °साणणाए, °साणणाइं. 14 A जाणहि. 15 P चमम्मउ. 16 S उप्पायउ. 17 S कट्ठसिउ. 18 A °रसियड्डियहो. 19 A नेउर. 20 P S वण. 21 P S आराहंति. 22 S विया.

9. 1 S णिसुवि, A निसुणिवि. 2 P S कमणु. 3 A इत्थु. 4 P जे. 5 P A अहिमुहुं. 6 P पयंट्टु. 7 P अणिणडहो, S अणिणवहो. 8 P S किं झायहु, A कं झायहु. 9 P थुणहुं, S थुणहु. 10 A पुण. 11 A आरंभियउ. 12 S वहुरूवहि. 13 A आसीसविस°. 14 P सिंह, S सेह. 15 S A पिसायहि. 16 P S °पवर°. 17 A उसेहि.

[ ८ ] १ त्यजथ. २ अनावृत्तनामा यक्षः.
पउ० चरि० 11

॥ घत्ता ॥

दस-दिसि[18]-वहु अन्धारउ करेंवि ओरुम्भेंवि[19] गज्जेंवि उत्थरेंवि[20] ।
गउ णिप्फलु सो उवसग्गु किह गिरि-मत्थएँ वासारत्तु[1] जिह ॥ ९

[ १० ]

जं चित्तु ण सक्किउ अवहरेंवि थिउ तक्खणें अण्ण माय धरेंवि ॥ १
दरिसाविउ सयलु वि वन्धुजणु कलुणउ[1] कन्दन्तु[2] विसण्ण-मणु[3] ॥ २
कस-घाएँहिँ[4] घाइज्जन्तु वणें णिवडन्तुट्ठन्तइँ[5] खणें जें[6] खणें ॥ ३
रयणासवु[7] कइकसि चन्दणहि[8] हम्मन्तइँ[9] जइ[10] ण अम्हे गणहि[11] ॥ ४
तो सरणु भणेंवि पडिव(?र)क्ख करें[12] रिउ मारइ लग्गइ[13] पुत्त धरें[14] ॥ ५
तं पुरिसयारु किं[15] वीसरिउ णव-वयणु जेण कण्ठउ धरिउ ॥ ६
अहों भाणुकण्णं[16] करें चारहडि सिरि भञ्जहि लग्गउ छार-हडि ॥ ७
अहों धरहि विहीसण जन्ताइँ वणें[17] मेच्छहिँ पिट्टिजन्ताइँ[18] ॥ ८

॥ घत्ता ॥

अरें[19] पुत्तहों णउ पडिरक्खें[20] किय जं लालिय पालिय वहुविय ।
सो[21] णिप्फलु सयलु किलेसु गउ[22] जिह पावहों धम्मु विअक्खियउ[23] ॥ ९

[ ११ ]

जं केण वि णउ साहारियउ[1] तं तिण्णि वि जक्खें मारियउ[2] ॥ १
पुणु तिहि मि जणहुँ दरिसावियउ[3] सिव-साण-सियालेंहिँ खावियउ[4] ॥ २
णवि चलिउ[5] तो वि तहों झाणु थिरु माया-रावणउ[6] करेंवि सिरु[7] ॥ ३
अग्गएँ घत्तिउ अविचल-मणहँ भाइहिँ रविकण्ण-विहीसणहँ[8] ॥ ४
तं णिएँवि सीसु रुहिरारुणउ ते झाणहों चलिय मणामणउ[10] ॥ ५
णिद्धइँ सुद्धइँ[11] थिर-जोयणइँ[12] ईसीसि पगलियइँ लोयणइँ ॥ ६

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18. P °दिसिहिं, S दिशि. 19 P S रुंजिवि. 20 S उत्तरेवि.

10. 1 P A कलुणउं. 2 S कंदंति. 3 S विसण्णु मणु. 4 S कसघायहि, A कसघाएहिं. 5 P S A °तुट्टंतें. 6 P A जि. 7 S रयणासउ. 8 P A चंदणहिं, S चंदणेहिं. 9 S हम्मतइ, A हम्मतइं. 10 S तेयं. 11 S वणहिं, A गणहिं. 12 P A करि. 13 P S लग्गउ. 14 P S A धरि. 15 S कें. 16 S भाणकण्ण. 17 S वण. 18 P A पिट्टिजंताहि, S पिट्टिजंताइ. 19 A अरि. 20 S A पडिवक्ख. 21 P S तं. 22 A किउ. 23 P विआरकउ, A विआरु किउ.

11. 1 A साहारिआउ. 2 P A मारिअउं. 3 A दरिसाविअउं. 4 A खाविअउं. 5 A चलिउं. 6 P S A °रावणउं. 7 P सिरु. 8 A °रावणहं. 9 P तं. 10 P A मणामणउं. 11 P A सुद्धए, S सुद्धइ. 12 P इसीसि.

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[ ९ ] १ मेघः.
[ ११ ] १ मनाक् मनः (?).

सिरि[13]-कमलइँ ताह [14]मि केराइँ    उवणाएँवि[15] दुक्ख-जणेराइँ ॥ ७
रावणहों गम्पि दरिसावियइँ    पउमइँ[16] व णाल-मेलावियइँ ॥ ८

॥ घत्ता ॥

जं एम वि रावणु अचलु थिउ[17]   तं देवहिं साहुकारु किउ ।
विज्जहुँ[18] सहासु उप्पण्णु किह    तित्थयरहों केवल-णाणु जिह ॥ ९

[ १२ ]

आगया कहकहन्ती महाकालिणी    गयण-संचालिणी भाणु-परिमालिणी ॥ १
कालि कोमारि वाराहि माहेसरी    घोर-वीरासणी जोगजोगेसरी ॥ २
सोमणी रयण वम्भाणि इन्दाइणी    अणिम लहिमत्ति[1] पण्णत्ति कच्चाइणी ॥ ३
डहणि उच्चाटिणी थम्भणी मोहणी वइरि-विद्धंसणी[2] भुवणं[3]-संखोहणी ॥ ४
वारुणी पावणी भूमि-गिरि-दारिणी[4] काम-सुह-दाइणी वन्ध-वह-कारिणी ॥ ५
सव-पच्छायणी[5] सव-आकरिसिणी    विजय जय जिम्भिणी[6] सव-भय-णासणी ६
सत्ति-संवाहिणी कुडिल अवलोयणी अग्गि-जल-थम्भणी छिन्दणी भिन्दणी[7] ७
आसुरी रक्खसी वारुणी वरिसणी    दारुणी दुण्णिवारा य दुद्दरिसणी ॥ ८

॥ घत्ता ॥

आएँहि[8] वर-विज्जेंहि[9] आइयँहिं[10]    रावणु[11] गुण-गण-अणुराइयँहिं[12] ।
चउदिसि परिवारिउ सहइ किह    मयलञ्छणु छणें ताराहुँ जिह ॥ ९

[ १३ ]

सव्वोसहं[1] थम्भणी मोहणिय    संविद्धिं[2] णहङ्गणं[3]-गामिणिय[4] ॥ १
आयउ पञ्च वि ववगयउ तहिं    थिउ कुम्भयण्णु चल-झाणु जहिं ॥ २
सिद्धत्थ सत्तु-विणिवारणिय[5]    णिव्विग्घ गयणं[6]-संचारिणिय[7] ॥ ३
आयउ चयारि पुणु चल-मणहों    आसण्णउ थियउ विहीसणहों ॥ ४
एत्थन्तरें पुण्ण-मणोरहेंण[8]    बहु-विज्जालङ्किय-विग्गहेंण ॥ ५

13 A सिरि°. 14 P वाहमि, A वाहिं मि. 15 P उणाएवि, S ओणाइवि. P marginally जण-मण-आणंद-जणेराइं। पाठे. 16 P S A पउमइ. 17 A ्थिउं. 18 P S A विज्जहु.

12. 1 A लहिमपण्णत्ति°. 2 P S °विद्धंसिणी. 3 S भुवणि. 4 A °दारणी. 5 A सव्वपच्छायणी. 6 P S थंभणी. 7 A भिंदणी. 8 S आयहि. 9 A वरविजेहिं. 10 A आयहिं. 11 A रावणुवणु. 12 P A °अणुरायएहिँ, S अणुरायहि.

13. 1 P सव्वासह, marginally 'सवागूह (?)' पाठे. 2 P A संविंद्धि, S संविंधि. 3 S णहंगणे, A णहंगणि. 4 P S A गामिणीय. 5 P S A °विणिवारणीय. 6 A गय°. 7 P S A संचारणीय. 8 P S A मणोहरेण.

[ १२ ] १ एताभिः.

णामेण सयंपहु णयरु किउ णं सग्ग-खण्डु अवयरेंवि[9] थिउ ॥ ६
अण्णु वि उप्पाइउँ[10] चेइहरु मणहरु णामेण सहससिहरु[11] ॥ ७
उत्तुङ्गु सिङ्गु उण्णइँ[12] करेंवि णं वञ्छइ सूर[13]-विम्बु धरेंवि ॥ ८

॥ घत्ता ॥

5 तं रिद्धि सुणेवि दसाणणहों परिओसु[14] पवड्ढिउ[15] परियणहों ।
आयइँ कइ-जाउहाण-वलइँ णं मिलेंवि परोप्परु[16] जल-थलइँ ॥ ९

[ १४ ]

जं दिट्ठु सेण्णे[1] सयणहुँ[2] तणिय परिपुच्छियं[3] पुणु अवलोयणिय ॥ १
ताँएँ[4] वि संवोहिउ दहवयणु 'एँहु देव तुहारउ[5] वन्धु-जणु' ॥ २
10 तं णिसुणेंवि णरवइ णीसरिउ णिय-विज्ज-सहाँसें[6] परियरिउ ॥ ॥ ३
णं कमलिणि-संण्डें पवरु[7] सरु णं रासि-सहाँसें[8] दिवसयरु ॥ ४
स-विहीसणु कुम्भयण्णु चलिउ णं दिवसँ[9]-तेउ सूरहों मिलिउ ॥ ५
तिण्णि मि[10] कुमार संचल्ले[11] किर उच्छलिय तामँ[12] फम्फाव-गिर ॥ ६
रेयणासवु[13] पत्तु स-वन्धुजणु तं पट्टणु तं रावण-भवणु ॥ ७
15 तं सह-मण्डउ मणि-वेयडिउ तं विज्ज[14]-सहासु समावडिउ ॥ ८

॥ घत्ता ॥

पेक्खेप्पिणु[15] परिओसियँ[16]-मणेण णिय तणय सुमालिहें[17] णन्दणेण ।
रोमञ्चाणन्द-णेह-जुएँहिं चुम्वेंवि अवगूढ सँ[18] इं भु वेंहिं[19] ॥ ९

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## [ १०. दसमो संधि ]

20 साहिउ छट्ठोववासु करेंवि णव-णीलुप्पल-णयणेंण ।
सुन्दरु सु-वंसु सु-कलत्तु जिह चन्दहासु दहवयणेंण ॥ १ ॥

[ १ ]

दससिरु विज्जा-दससय-णिवासु साहेप्पिणु दूसहु चन्दहासु ॥ १
गउ वन्दण-हत्तिएँ[1] मेरु जाम संपाइय मय-मारिच्चँ[2] ताम ॥ २

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9 P S अवयरिवि, A अवअरिवि. 10 S उप्पायउ चेयहरु. 11 S सहसकिसिहरु. 12 A उप्पण्णु. 13 S सूरु. 14 A परिउसु. 15 P A पवड्डिउ. 16 P परोप्परो.

14. 1 A सेण. 2 P सयणहु, S सयणहो, A सयणहं. 3 P S पडिपुच्छिय. 4 S ताइं. 5 A तुहारउं. 6 A सहासे. 7 P S पवर. 8 P S °सहावें. 9 A दसदिसितेउ सूरु. 10 S A वि. 11 P S संचल्लि 12 P S ताव. 13 S A रयणासउ. 14 A विज्जासहसु. 15 P पेक्खेविणु. 16 P पडिओसिय°. 17 P सुमालिहें, S सुमालिहि. 18 P S सयं. 19 S भूयहिं, A भूएहिं.

1. 1 P वंदणहत्तिहे. 2 P S °मारिचि.

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[१४] १ समूहेन. २ रत्नाश्रवेण. ३ आलिङ्गिताः.

मन्दोवरि पवर-कुमारि लेवि रावणहों जें[3] भवणु पइट्ठ वे वि ॥ ३
चन्दणहि[4] णिहालिय तेहिं तेत्थु 'परमेसरि[5] गउ दहवयणु केत्थु' ॥ ४
तं णिसुणेंवि णयणाणन्दणीएँ वुच्चइ रयणासव-णन्दणीएँ ॥ ५
'छुडु[6] छुडु साहेप्पिणु[7] चन्दहासु गउ अहिमुहुं[8] मेरु-महीहरासु ॥ ६
एँत्तिएँ[9] आवइ वइसरहु ताम' तं लेवि[10] णिमित्तु [11]णिविट्ठ जाम ॥ ७ 5
वेत्तालेँएँ[12] महि कम्पणहँ लग्ग संचलिय[13] असेस वि कउह-मग्ग ॥ ८

॥ घत्ता ॥

खणेँ अन्धारउ खणेँ चन्दिणउ[14] खणेँ धाराहरु वरिसइ ।
विज्जउ जोक्खन्तउ दहवयणु णं माहेन्दु[15] पदरिसइ[16] ॥ ९

[ २ ] 10

मम्भीसेंवि मन्दोवरि मएण चन्दणहि[1] पपुच्छिय भय-गएणं ॥ १
'एँउ[2] काइँ भडारिएँ[4] कोउहल्लु पवियम्भइ रएँ[5] पेम्मु व णवल्लु' ॥ २
स वि पचविय[6] 'किं[7] ण मुणिउ[8] पयाउ दहगीव-कुमारहों एँहु[9] पहाउ[10]' ॥ ३
तं णिसुणेंवि सयल वि पुलइयङ्ग अवरोप्परु मुहइँ[11] णिएँहुँ[12] लग्ग ॥ ४
एत्थन्तरेँ किङ्कर-सय-सहाउ मय-दूसावासु णियन्तु आउ ॥ ५ 15
'एँहु[13] को आवासिउ संभरेण[14]' पणवेवि कहिउ केण वि णरेण ॥ ६
'विज्जाहर मय-मारिच्च के वि तुम्हहँ मुहवेक्खा आय वे वि' ॥ ७
तं णिसुणेंवि जिणवर-भवणु[15] ढुक्कु परियञ्चेंवि[16] वन्देंवि ताण-मुक्कु ॥ ८

॥ घत्ता ॥

सहसत्ति दिट्ठु मन्दोवरिएँ[17] दिट्ठिएँ चल-भउँहालएँ[18] । 20
दूरहों जें[19] समाहउ वच्छयलेँ णं णीलुप्पल-मालेँएँ[20] ॥ ९

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3 A जि. 4 P चंदणवि. 5 A गम्भेसरि. 6 A छुडु छुडु जे. 7 S साहेविणु, A पसाहिय. 8 A अहिमुहुं. 9 S एत्तिय, A इंतिउ. 10 S लेविणु. 11 S मित्त णिविट्ठ, A णिविट्ठा कण्ण. 12 P वेतालए, S चेतालइ, A चेत्तालए. 13 P संचलि असेस, A संचलियासेस. 14 P A चंदिणउं 15 P माहिंदु, S महिंदु. 16 P पदरिसिइ.

2. 1 P चंदणहिं. 2 The portion from °ण up to भडारिए ( x 2 2 a ) is missing in A 3 S इउ. 4 S भडारी. 5 S रए पेमु व, A पेम्मु व रय. 6 P S चविय. 7 P S किण्ण. 8 P S मुणियउ. 9 P S एउ. 10 A पयाउ. 11 S मुहए, A मुहइ. 12 P S णिएवि. 13 P इहु, S यहु. 14 P S समहरेण. 15 P °वयणु. 16 P S परिअंचिवि. 17 A मंदोयरिए. 18 S °भउहालए, A भउंहालाए. 19 P S जि. 20 P A मालाए.

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[ १ ] १ दिग्मार्गः. २ इन्द्रजालम्.
[ २ ] १ सर्वसामग्र्या.

[ ३ ]

दीसइ तेण वि सहसत्ति वाल णं भसलें अहिणव-कुसुम-माल ॥ १
दीसन्तिं[1] चलण-णेउरं[2] रसन्त णं महुर-रांव[3] वन्दिण पढन्त[4] ॥ २
दीसइ णियम्बु[5] मेहल-समग्गु णं कामएव-अत्थाण-मग्गु[6] ॥ ३
5 दीसइ रोमावलि छुडु चडन्ति[7] णं कसण-वालें[8]-सप्पिणि ललन्ति ॥ ४
दीसन्ति सिहिणि[9] उवसोह[10] देन्त णं उरयलें[11] भिन्देंवि हत्थि-दन्त ॥ ५
दीसइ पप्फुल्लिय-वयण-कमलु णीसासामोयासत्त-भसलु ॥ ६
दीसइ सुणासु अणुहुअ-सुअन्धु[12] णं णयण-जलहों किउ सेउ-वन्धु[13] ॥ ७
दीसइ णिडालें[14] सिरि[15]-चिहुर-छण्णु ससि-विम्बु व णव[16]-जलहर-णिसण्णु[17] ॥ ८

10 ॥ घत्ता ॥

परिभमइ[18] दिट्ठि तहों तहिं जें तहिं अण्णहिं कहिं[19] मि ण थक्कइ ।
रस-लम्पड महुयर-पन्ति जिम[20] केयइ[21] मुएँवि ण सक्कइ ॥ ९

[ ४ ]

दहगीव-कुमारहों लहेंवि चित्तु एत्थन्तरें मारिच्चेण वुत्तु ॥ १
15 'वेयड्ढहों[1] दाहिण-सेढि-पवरु णामेण देवसंगीय-णयरु[2] ॥ २
तहिं अम्हइँ[3] मय-मारिच्च भाय रावण विवाह-कज्जेण आय ॥ ३
लइ तुज्झु जें जोग्गउ णारि-रयणु उट्ठहि[4] देव करें[5] पाणि-गहणु ॥ ४
एउ जें[6] मुहुत्तु णक्खत्तु[7] वारु जं[8] जिणु पच्चक्खु तिलोय-सारु ॥ ५
कल्लाण-लच्छि-मङ्गल-णिवासु सिव-सन्ति[9]-मणोरह[10]-सुह-पयासु' ॥ ६
20 तं णिसुणेंवि तुट्ठें[11] दहमुहेण किउ तक्खणें पाणिग्गहणु तेण ॥ ७
जय-तूरहिं धवलेंहिं[12] मङ्गलेहिं कञ्चण-तोरणेंहिं समुज्जलेहिं ॥ ८

॥ घत्ता ॥

तं वहु-वरु णयणाणन्दयरु विसइ[13] सयंपहु पट्टणु ।
णं[14] उत्तम-रायहंस-मिहुणु पप्फुल्लियं[15]-पङ्कय-व(य)णु[16] ॥ ९

3. 1 S दीसंत. 2 A चलणे णेर. 3 A रुवराय. 4 A पाटंति. 5 P S णियंव मेहलसमग्ग. 6 P S °मग्ग. 7 A चलति. 8 A माल. 9 S सिहिणि. 10 A उवसो दित. 11 A उरयद. 12 P S °सुगंधु. 13 P S सेयवंधु. 14 S णिड्डालु. 15 P S सिरु. 16 A सुव. 17 A निसण्णु. 18 P परिभमहि, A परिभमइं. 19 A कहिं मि. 20 A जिह. 21 P केयइ, S केअइ.

4. 1 P वेयड्ढहो, A वेयड्ढहो. 2 A नवर. 3 P अम्हहिं, S अम्हेहिं. 4 A उट्ठहि 5 P S A करि. 6 P S जि. 7 P S णक्खत्त. 8 S जि 9 S °सत्ति°. 10 P S °मणोहर°. 11 S तुट्ठि. 12 A missing. 13 A निसयइ. 14 S तं. 15 S पफुल्लिय. 16 P S A वयणु.

[ ५ ]

अवरेक्कॅ[1]-दिवसॅं दिढ-बाहु-दण्डु　विज्जउ जोक्खन्तु[2] महा-पयण्डु ॥ १
गउ तेत्थु[3] जेत्थु माणुस-वमालु　जलहरधरु णामें गिरि विसालु ॥ २
गन्धव्व-वावि जहिं जगॅ पयास　गन्धव्व-कुमारिहिं छह सहास ॥ ३
दिवॅं-दिवॅं जल-कील करन्तु जेत्थु　रयणासव-णन्दणु ढुक्कु तेत्थु ॥ ४
सहसत्ति दिट्ठु परमेसरीहिं　णं सायरु सयल-महा-सरिहिं ॥ ५
णं णव-मयलञ्छणु कुमुइणीहिं　णं बाल-दिवायरु कमलिणीहिं ॥ ६
सव्वउ रक्खणं[4]-परिवारियाउ[5]　सव्वउ सवालङ्कारियाउ[6] ॥ ७

॥ घत्ता ॥

सव्वउ भणन्ति वॅउ[7] परिहरॅवि　वम्महॅ[8]-सर-जज्जरियउ ।
'पइँ मेल्लॅवि अण्णु ण भत्तारु[9]　परिणि णाह सइँ[10] वरियउ' ॥ ८

[ ६ ]

एत्थन्तरॅ आरक्खिय[1]-भडेहिं　लहु[2] गम्पिणु गमण-वियावडेहिं[3] ॥ १
जाणाविउ सुन्दर-सुरवरासु[4]　'सव्वउ कण्णउ एक्कहों णरासु ॥ २
करॅं लग्गउ तेण वि इच्छियाउ[5]　पच्चेल्लिउ[6] सुसमाइच्छियाउ' ॥ ३
तं णिसुणॅवि सुर-सुन्दरु विरुद्धु　उद्धाइउ[7] णाइँ कियन्तु कुद्धु ॥ ४
अण्णु वि कणयाहिउ[8] बुह-समाणु　[9]तं पेक्खॅवि साहणु अप्पमाणु ॥ ५
'विट्टिऍहिं[10] वुत्तु 'णउ को वि सरणु तउ अम्हहँ-कारणॅं ढुक्कु मरणु[11]' ॥ ६
रावणेंण [12]हसिउ 'किं आयएहिं　किरॅ[13] काइँ सियालॅहिं[14] घाइएहिं' ॥ ७

॥ घत्ता ॥

ओसोवणि[15] विज्जऍ सो चवेंवि[16]　बद्धा विसहर-पासेंहिं ।
जिह दूर-भव भव-संचिऍहिं[17]　दुक्किय-कम्म-सहासेंहिं ॥ ८

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5. 1 S वरेकदिवस. 2 P S जोखंतु महापचंडु. 3 P S जेत्थु तेत्थु माणसवमालु. 4 A लंक्खण°. 5 S °परिवारिअउ, A °परिधारियाउ. 6 P °लंकारिआउ, S °लंकारियउ. 7 A तउ. 8 P वम्महं. 9 A भत्तार. 10 P S सइ.

6. 1 A आरक्खिय. 2 A लहुं. 3 S °वियावडहि, A °विआवडेहिं. 4 A सुरवरसुंदरासु. 5 P S इंच्छिआउ. 6 P पचेल्लिउ, S पचोल्लिउ. 7 S उद्धायउ. 8 S कलयाहिउ, P कलया° corrected to कणया°. 9 S तें. 10 P विट्टिएहि, S विंटिएहि. 11 S मरणु ढुक्कु. 12 A वुत्तु किं आइएहिं. 13 S सिर. 14 A सियालिहि. 15 S ऊसोवणि. 16 S चिवि. 17 S A संचियहि.

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[ ५ ] १ मेलापकः. २ सुभटैः रक्षिताः. ३ कन्याव्रतं त्यक्त्वा.

[ ६ ] १ व्याकुलचित्तैः. २ गन्धर्वविद्याधरस्य. ३ अतिशयेन. ४ स्त्रियः (?). ५ देवसंज्ञा, विद्याधरैः सह. ६ कन्याभिः. ७ रावणः. ८ नागपाशैः.

[ ७ ]

आमेल्लेँवि[1] पुज्जेँवि करेँवि[1] दासँ[2] परिणेप्पिणु[3] कण्णहँ[4] छ वि सहास ॥ १
गउ रावणु णिय पट्टणेँ[5] पविट्ठु[6] स-कियत्थु सयल-परियणेँण दिट्ठु ॥ २
बहु-कालें मन्दोयरिहेँ जाय इन्दइ-घणवाहण बे वि भाय ॥ ३
5 एत्तहेँ[7] वि कुम्भपुरेँ कुम्भयण्णु परिणाविउ सिय-संपय पवण्णु ॥ ४
रत्तिन्दिउ[8] लङ्काउरि-पएसु जगडइ वइसवणहोँ तणउँ[9] देसु ॥ ५
गय पयँ[10] कूवारेँ[11] 'कोउँ[12] हूउ पेसिउ वयणालङ्कार-दूउ ॥ ६
दहवयणट्ठाणुँ[13] पइट्ठु[14] गम्पि तेहि[15] मि किउ अब्भुत्थाणु किं पि ॥ ७
पभणिउँ[16] 'सुमालि-पहु देहि कण्णु पोत्तउ णिवारि[17] इउ कुम्भयण्णु ॥ ८

10 ॥ घत्ता ॥

अवराहँ[18]-सएहि[19] मि वइसवणुँ[20] तुम्हहिँ[21] समउ[22] ण जुज्झइ ।
उज्झन्तु वि सबर[23]-पुलिन्दएँहिँ[24] विञ्झु[25] जेम ण विरुज्झइ ॥ ९

[ ८ ]

पर आएं[1] पेक्खमि 'विपडिवण्णु[2] जें[3] णाहिँ[4] णिवारहोँ[5] कुम्भयण्णु[6] ॥ १
15 एयहोँ पासिउ तुम्हहँ[7] विणासु एयहोँ पासिउ आगमणुँ[8] तासु ॥ २
एयहोँ पासिउ पायाल-लङ्क पइसेवउँ[9] पुणुँ[10] वि करेवि सङ्क ॥ ३
मालि वि जगडन्तउ आसि एम मुउ पडेँवि [11]पईवेँ पयङ्गु[12] जेम ॥ ४
तइयहुँ[13] तुम्हहुँ[14] वित्तन्तु जो[15] जेँ एवहिँ[16] दीसइ पेँडिवउ वि सो जेँ ॥ ५
वरि एँहु[17] जें समप्पिउँ[18] कुल-कयन्तु अच्छउ तहोँ घरें[19] णियलइँ वहन्तु' ॥ ६

7. 1 P S A आमिल्लिवि, करिवि. 2 P S दासु. 3 P परणेप्पिणु. 4 P S कण्णहिँ छ वि सहासु. 5 A पट्टणे. 6 A पइट्ठु. 7 P S एत्तहि. 8 A रत्तिहिउ लकापुर°. 9 A तणउं. 10 S पाय. 11 S कूवारे. 12 P S कोव 13 P दहवयणाट्ठाणु, A दहवत्तत्थाणु. 14 S पइट्ठ. 15 S तेण वि, A तेहि मि. 16 A पभणिउं. 17 A विणिवारहि. 18 P अवराहे, S अवराहि. 19 A °सएहिं मि. 20 P वइसमणु. 21 P तुम्हइ. 22 P समणु, S समाणु. 23 A समर. 24 P S पुलिंदेहि. 25 A किं तुज्झु.

8. 1 P आयएं, S आयं. 2 P वियडिवण्णु, S वियडवण्णु. 3 P S A जे. 4 P S णाहिं. 5 A णिवारहुं. 6 A मयण्णु. 7 A सव्वहो. 8 S आगमण. 9 P पइसेवउं, S पयसेवउ. 10 A करिवि पुणो वि. 11 P पइवि, S पइंवि. 12 S यंगु. 13 P तइंयहु, S तइयहो. 14 A तुम्हहं. 15 P S जं जे. 16 A दीसइ पडिवउ एवहि. 17 S यहु. 18 A अप्पिउ. 19 S घर.

[ ७ ] १ सकोप°.
[ ८ ] १ पर्यायेण. २ विप्रतिपन्नं, विकृतिवर्णो वा. ३ धनदस्य. ४ पुनरपि. ५ शृङ्खला.

तं णिसुणेंवि रोसिउँ[20] णिसियरिन्दु   'कहों तणउ धणेउ[21] कहों तणेउ[22] इन्दु' ॥ ७
अवलोइउँ[23] भीसणु चन्दहासु   पडिवक्खँ[24]-पक्खँ[25]-खय-काल-वासु ॥ ८
'पइँ पढमु करेप्पिणु वलि-विहाणु   पुणु पच्छँएँ[26] धणयहों मलमि माणु' ॥ ९
सिरु णावेंवि[27] वुत्तु विहीसणेण   'विणिवाइएण दूवेणँ[28] एण ॥ १०

॥ घत्ता ॥

परिभमँइ[29] अयसु पर-मण्डलेँहिँ[30]   तुम्हहँ एउ ण छँज्जइ[31] ।
जुज्झन्तउ हँरिण-उलेहिँ सहुँ   किं पञ्चमुँहु[32] ण लज्जइ' ॥ ११

[ ९ ]

णीसारिउ दूउ पणट्ठु केम   केसरि-कम-चुक्कु कुरङ्गु जेम ॥ १
एत्तहें वि दसाणणु[1] विप्फुरन्तु   सण्णहेंवि विणिग्गउ जिहँ[2] कयन्तु ॥ २
णीसरिउ विहीसणु भाणुकण्णु   रयणासउ मउ मारिच्चु[3] अण्णु ॥ ३
णीसरिउ सहोवरु[4] मलवन्तु   इन्दइ घणवाहणु सिसु वि होन्तु ॥ ४
हउँ[5] तूरु पयाणउँ[6] दिण्णु जाम   दूएण वि धणयहों कहिउ ताम ॥ ५
'मालिहें पासिउ एयहों मरट्टु   उक्खन्धु देवि अण्णु[7] वि पयट्टु' ॥ ६
तं वयणु सुणेंवि सण्णहेंवि[8] जक्खु   णीसरिउ णाइँ सइँ[9] दससयक्खु[10] ॥ ७
थिउ उड्डुवि[11] गिरि-गुञ्जक्खें[12] जाम   तं जाउहाणँ[13]-बलु ढुक्कु ताम ॥ ८

॥ घत्ता ॥

हय समर-तूर कियँ[14]-कलयलइँ   अमरिसँ[15]-रहस-विसट्टइँ ।
वइसवण-दसाणण-साहणइँ   विण्णि वि[16] रणें अब्भिट्टइँ[17] ॥ ९

[ १० ]

केण वि सुन्दर सुँ-रमणें[1] सु-सेव   आलिङ्गिय गय-घड वेस जेवँ[2] ॥ १

20 A णिसिउ णिसियरिंदु. 21 P धणउं. 22 A तणउं. 23 S A अवलोयउ. 24 P पडिपक्ख. 25 S missing. 26 P S पच्छइ, A पच्छले. 27 A णावि. 28 P S दूएण. 29 A परिभमइं. 30 A परमंडलहि. 31 A जुज्जइ. 32 P A पंचमुहुं.

9. 1 A दसासणु. 2 S जहि. 3 P S मारिच, A मारिचि. 4 A महोयरु. 5 P S हय तूर. 6 A पयाणउं. 7 S अणु. 8 P संणहेंवि, S संणहिवि. 9 S णाइ सइ. 10 P सहस्सयक्खु, S सहसयक्खु. 11 P S उड्डिवि, A जड्डिवि. 12 P गुंजखे, A कुंजक्खि. 13 P जाउहाण°. 14 A कय. 15 S अमरिसु. 16 A च. 17 P आभिट्टइ, S अब्भिमट्टइ.

10. 1 P S सुरमणु, A सुगमण. 2 P S जेम.

६ रे दूत. ७ न शोभते. ८ मृगकुलैः सह.
[ ९ ] १ वैरम्.
[ १० ] १ सुरतव्यापारचित्तः.

स वि कासु वि उरयलें[3] वेज्झु देइ णं विवरियँ[5]-सुरएं[6] हियउ लेइ[7] ॥ २
केण वि आवाहिउ मण्डलग्गु करि-सिरु णिवट्टेंवि[8] महिहिँ लग्गु ॥ ३
केण वि कासु वि गय-घाउ दिण्णु[9] किउ स-रहु स-सारहि[10] चुण्णु चुण्णु ॥ ४
केण वि कासु वि उरु[11] सरहिँ[12] भरिउ लक्खिज्जइ णं रोमञ्चु धरिउ ॥ ५
5 केण वि कासु वि रणें[13] मुक्कु चक्कु[14] थिउ हियएँ धरेंवि[15] णं पिसुण-वक्कु[16] ॥ ६
एत्थन्तरें[17] धणएं[18] ण किउ खेउ हक्कारिउ आहवें कइकसेउ ॥ ७
'लइ तुज्झु[19] जुज्झु एत्तडउ कालु ढुक्को सि सीह-दन्तन्तरालु' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि रावणु कुइय-मणु वइसवणहों आलग्गउ ।
10 करु[20] उब्भेंवि गज्जेंवि[21] गुलगुलेंवि णं गयवरहों महग्गउ ॥ ९

[ ११ ]

अम्बुहर-लील-संदरिसणेण सर-मण्डउ किउ तहिँ दस-सिरेण ॥ १
विणिवारिउ दिणयर-कर-णिहाउ णिसि दिवसु किं[2] ति सन्देहु जाउ ॥ २
सन्दणें हएँ गएँ धय-चिन्धें छत्तें जम्पाणें विमाणें णरिन्द-गत्तें ॥ ३
15 थरथरहरन्त[3] सर लग्ग केम[4] धणवन्तएँ[5] माणुसें पिसुण[6] जेम[7] ॥ ४
जक्खेण वि हय वाणेहिँ वाण मुणिवरेण कसाय व ढुक्कमाण[8] ॥ ५
धणु पाडिउ पाडिउ छत्त-दण्डु दहमुह-रहु किउ सय-खण्ड-खण्डु ॥ ६
अण्णेण[9] चडेप्पिणु भिडिउ राउ णं गिरि-संघायहों[10] कुलिस-घाउ[11] ॥ ७
हउ धणउ भिण्डिवालेण[12] उरसें ओणल्लु[13] भाणु व्हसिएँ[14] व दिवसें ॥ ८

20 ॥ घत्ता ॥

[15]णिउ णिय-सामन्तेंहिँ वइसवणु विजउ[16] दसाणणें घुट्ठउ ।
'कहिँ जाहि[17] पावँ[18] जीवन्तु महु[19]' कुम्भयण्णु आरुट्ठउ ॥ ९

3 S उरयलु, A उरपडे. 4 P वेज्ज, S विज्जु, A विज्झु. 5 P S विवरिउ. 6 P सुरएहिं, S सुरयं. 7 P आउंलेइ. 8 P णिवट्टइ, S णिव्वट्टइ, A णिव्वट्टिवि. 9 S दिंण्णु. 10 P S ससारहु. 11 P उर. 12 P S सरहु. 13 P S णरे, A रेण. 14 A चक्कु मुक्कु. 15 P S धरेप्पिणु. 16 A चक्क. 17 P इत्थंतरे, S इत्थंतरि, A एत्थंतरि. 18 P S धणयं. 19 A तुज्झु तुज्झ. 20 P S करे. 21 P S गज्जिवि, A missing.

**11.** 1 A रणे. 2 P S किंत्ति, A किंत. 3 P S सर थरहरन्त सय. 4 P S केव. 5 P धणवन्तए, S धणवन्तए. 6 S पिसुणु. 7 P जेव, S जेम्व. 8 P S ढुकुमाण. 9 A अवर. 10 S °सिरघायहो. 11 A कुलिसंघाउ. 12 P S हिंभिवालेण. 13 P उणलु. 14 S व्हसिसिय. 15 A नियनियसामतेहिं. 16 A विजउ व. 17 P जाइ corrected to जाहि, A जाइ. 18 A पाउ. 19 P मुहुं.

२ खड्गः. ३ वाक्यः (?). ४ रावणः.
[ ११ ] १ मेघ.. २ अवष्टम्भितो भूमौ.

[ १२ ]

‘आएं[1] समाणु किर कवणु खत्तु   घाइज्जइ णासन्तो वि[2] सत्तु ॥ १
जं[3] फिट्टइ जम्म-सयाहँ[4] काणि’   किर जाम[5] पधावइ[6] सूल-पाणि ॥ २
अवरुण्डेंवि धरिउ विहीसणेण   ‘किं कायर-णर-विद्धंसणेण ॥ ३
सो हम्मइ[7] जो पहणइ[8] पुणो वि   किं उरउ म जीवउ[9] णिव्विसो वि ॥ ४
णासउ वराउ[10] णिय-पाण लेवि’   थिउ भाणुकण्णु मच्छरु मुऍवि[11] ॥ ५
एत्थन्तरें[12] वइसवणहों मणिट्ठु   सु-कलत्तु व पुप्फ-विमाणु[13] दिट्ठु ॥ ६
तहिँ चडिउ णराहिउ[14] मुऍवि सङ्क   पट्ठविय पसाहा के वि लङ्क ॥ ७
अप्पुणु पुणु जो जो को[15] वि चण्डु[16]   तहों तहों ढुकइ जिह काल-दण्डु ॥ ८

॥ घत्ता ॥

णिय-बन्धव-सयणेंहिँ[17] परियरिउ   दणुवइ दुदम-दमन्तउ[18] ।
आहिण्डइ लीलऍ इन्दु[19] जिह   देस-सयं[20] भुञ्जन्तउ ॥ ९

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## [ ११. एगारहमो संधि ]

पुप्फ-विमाणारूढऍण   दहवयणें धवल-विसालाइँ[1] ।
णं घण-विन्दइँ[2] अ-सलिलइँ   दिट्ठइँ हरिसेण-जिणालाइँ[3] ॥ १ ॥

[ १ ]

तोयदवाहण[4]-वंस[5]-पईवें[6]   पुच्छिउ पुणु सुमालि दहगीवें ॥ १
‘अहों अहों ताय ताय ससि-धवलइँ   एयइँ किं[7] ण जलुग्गय[8]-कमलइँ ॥ २
किं हिम-सिहरइँ साडेंवि[9] मुक्कइँ   किं णक्खत्तइँ[10] थाणहों चुक्कइँ ॥ ३
दण्डुद्दण्डइँ[11]-धवल-पुण्डरियइँ   किं काह[12]मि सिसुप्परि धरियइँ[13] ॥ ४
अब्भारम्भ-विवज्जिय-गब्भइँ   किं[14] भूमियलें गयइँ[15] सुब्भब्भइँ[16] ॥ ५
किय-मङ्गल-सिङ्गार-सहासइँ   किं[17] आवासियाइँ कलहंसइँ ॥ ६

12. 1 S आयं. 2 P adds ण above the line. 3 P S जं, A जे. 4 A सयहो वि. 5 P S जाव. 6 P S एधावइ. 7 P हम्मइं. 8 P A पहणइं. 9 P जीवउ, S जीवइ. 10 A वगउ. 11 A सुएवि. 12 S इत्थंतरि. 13 P S पुप्फविमाणु. 14 A राहिउ. 15 A missing. 16 P चंदु. 17 A सयणहं. 18 P S दुद्दमदंतउ. 19 P S चंदु. 20 P सइ, A सइं.

1. 1 P °विसालएं, S °विसालइं. 2 A °वंदइ. 3 P S °जिणालइं. 4 P S तोयदवाहणु. 5 P वंसि, S वंसु. 6 A पईवे. 7 P S तु. 8 A जलग्गय°. 9 S सण्डेवि, A साडिवि. 10 P णक्खत्तइं,° S णक्खत्तइ. 11 P चंदुद्दंडु, S चंडुद्दंडु. 12 P कहिमि, S कहंमि, A काहवि. 13 A यइं. 14 A कियभूमियभूमियलि. 15 S गयंदु. 16 P सुभब्भइं, S सुसुब्भइं, A सुब्भब्भइ. 17 A किय.

[ १२ ] १ धनदेन सह. २ कुम्भकर्णः त्रिशूल-करे कृतः (?). ३ सर्पः.
[ १ ] १ छत्राणि.

जसु[18] सवङ्गइँ[19] खण्डेंवि खण्डेंवि [1]किय गउ को[20] वि पँडीवउ[3] छण्डेंवि[21] ॥ ७
कामिणि-वयणोहामिय-छायइँ किय सि-सयइँ मिलेप्पिणु[22] आयइँ' ॥ ८

॥ घत्ता ॥

कहइ सुमालि दसाणणहों 'जण-णयणाणन्द-जणेराइँ ।
5 जिण-भवणइँ छुह-पङ्कियइँ[23] एयइँ हरिसेणहों केराइँ[24] ॥ ९

[ २ ]

अट्ठाहियँहें[1] मज्झें महि सिद्धी णव-णिहि-चउदहँ[2]-रयण-समिद्धी ॥ १
पहिलऍ[3] दिवसें महारह-कारणें जाणेंवि जणणि-दुक्खु[4] गउ तक्खणें ॥ २
वीयऍ[5] तावस-भवणु पराइउ[6] मयणावलिहें मयणु[7]-जरु लाइउ[8] ॥ ३
10 तइयऍ सिन्धुणयरें सुपसण्णउ[9] हत्थि जिणेप्पिणु[10] लइयउ कण्णउ[11] ॥ ४
[1]वेयमईऍ[12] चउत्थऍ हारिउ[2] जयचन्दहें हियवऍ पइसारिउ[13] ॥ ५
पञ्चमें गङ्गाहर-महिहर-रणु तहिँ उप्पण्णु चक्कु तेहों[14] स-रयणु ॥ ६
छट्ठऍ पिहिमि हूअ आवग्गी[3] अण्णु वि मयणावलि करें लग्गी ॥ ७
सत्तमें गम्पि[15] जणणि जोकारिय[16] अट्ठमें दिवसें पुज्ज णीसारिय ॥ ८

15 ॥ घत्ता ॥

एँयइँ[4] तेण[17] वि णिम्मियइँ ससि-सङ्ख-खीर-कुन्दुज्जलइँ[18] ।
आहरणाइँ व[19] वसुन्धरिहें सिव-सासय-सुहइँ व अविचलइँ' ॥ ९

[ ३ ]

गउ सुणन्तु हरिसेण-कहाणउ[1] सम्मेय-इरिहिँ मुक्कु[2] पयाणउ[3] ॥ १
20 ताम[4] णिणाउ समुट्ठिउ भीसणु जाउहाण[1]-साहणु[5]-संतासणु ॥ २
पेसिय हत्थ-पहत्थ पधाइय वण-करि णिऍवि[6] पडीवा आइय ॥ ३
'देव देव किउ जेण महारउ अच्छइ मत्त-हत्थि अइरावउ[7] ॥ ४

18 A जजस. 19 P सव्वंगएं. 20 P S कोवि. 21 A छिंडेवि. 22 P मिलेप्पणु. 23 A पंकयइं. 24 A कैराइ.

2. 1 A अट्ठादियहे. 2 P °चउद्दह.° 3 P S पहिलहि. 4 S °दुक्ख. 5 P वीअएं, S वीयय्. 6 S परायउ. 7 P मायणु. 8 S लायउ. 9 P A सुपसण्णउं, S संपण्णउ. 10 A जिणेविणु. 11 A कण्णउं. 12 A वेयवईए. 13 S पइसारियउ. 14 A सहसारणु. 15 A जणणि गंपि. 16 P जोकारिय corrected to जयकारिय. 17 S तिण्ण. 18 S °कंदु.° 19 P S वाल.

3. 1 A °कहाणउं. 2 S मुक. 3 A पयाणउं. 4 P S ताव- 5 A missing 6 S णियवि. 7 A अइरउरउ.

२ कृत (?). ३ पुनः. ४ कृता (?).
[ २ ] १ वेगमला. २ चौरितः. ३ स्वाधीना. ४-एतानि.
[ ३ ] १ राक्षसानाम्.

गज्जणाएँ[8] अणुहरइ समुद्दहों  सीयरेण जलहरहों रउद्दहों ॥ ५
कद्दमेण णव-पाउस-कालहों  णिज्झरेण महिहरहों विसालहों ॥ ६
रुक्खुम्मूलणेण[9] दुवायहों  सुहड[10]-विणासणेण जमरायहों ॥ ७
दंसणेण आसीविस-सप्पहों  विविह-मयावत्थएँ कन्दप्पहों ॥ ८

॥ घत्ता ॥

इन्दु वि चडेंवि ण सक्कियउ  खन्धासणें एयहों वारणहों ।
गउ चउपासिउ[11] परिभमेंवि  जिम[12] अत्थ-हीणु कामिणि-जणहों ॥ ९

[४]

अण्णुप्पण्णु दसण्णय[1]-काणणें[2]  [1]माहव-मासें देसें साहारणें[3] ॥ १
उभय[2]-चारि सव्वङ्गिय[4]-सुन्दरु[5]  भद्द-हत्थि णामेण मणोहरु ॥ २
सत्त समुत्तुङ्गउ णव दीहरु  दह परिणाहु[6] तिण्णि करे[7] वित्थरु ॥ ३
णिद्ध[8]-दन्तु महु-पिङ्गल-लोयणु  अयसि[3]-कुसुम-णिहु रत्त-कराणणु ॥ ४
पञ्च[4]-मङ्गलावत्तु मयालउ[9]  चक्क-कुम्भ[10]-धय-छत्त-रिहालउ ॥ ५
वट्ट-तरङ्गि-थणय-कुम्भत्थलु  पुलय-सरीरु गलिय-गण्डत्थलु ॥ ६
उण्णय[11]-कन्धरु सूयर-पच्छलु  वीस-णहरु सुअन्ध[12]-मय-परिमलु ॥ ७
चाव-वंसु थिर-मंसु[13] थिरोयरु  गत्त-दन्त-कर-पुच्छ[14]-पईहरु[5] ॥ ८

॥ घत्ता ॥

एम[6][15] अणेयइँ लक्खणइँ  किं गणियइँ णाम-विहूणाइँ ।
हत्थि-पएसहुँ[16] सव्वहु[17] मि  चउदहँ[18]-सयइँ[19] चउरूणाइँ[7]' ॥ ९

[५]

तं णिसुणेवि दसाणणु हरिसिउ  उरें ण मन्तु रोमञ्चु[1] व दरिसिउ ॥ १
'जइ तं भद्द-हत्थि णउ साहमि  तो जणणोवरि असि वरु वाहमि' ॥ २
एउ भणेवि स-सेण्णु[2] पधाइउ  तं पएसु सहसत्ति पराइउ[3] ॥ ३

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8 P गज्जणाएं, S गज्जणाइ. 9 A रक्खुमूलणेण. 10 A सुहहं. 11 A चउपासिहिं. 12 P जिम्व, S जिम, A जिह.

4. 1 P S दसाणण. 2 A काणणेण. 3 S साहरणे. 4 A सव्वंगिउ, S सत्तुंगिय. 5 S मंदिरु. 6 P परिणाहुं. 7 A करि. 8 P णिद्ददन्तु, S णिंचमंतु. 9 A सयावत्तुं सथालउ. 10 A कुम. 11 A उणय. 12 P सुअंधय. 13 P थिरवंसु, S थिरथमंसु. 14 S °पुंच्छः. 15 P S एयाणेयइं. 16 P पएसइं, S °पयेसह. 17 P सव्वहं मि, S सव्वह मि, A सव्वहुं मि. 18 P S चउदह, A चउ-रद्धु. 19 S °सइ.

5. 1 A पदरिसिउ, S व हरिसिउ. 2 P ससेणु, S पधायउ. 3 S परायउ, A पराहइउ.

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[४] १ चैत्रमासे. २ गिरिचारी समभूमिचारी वा. ३ अलसीपुष्पसदृशः. ४ मस्तक-तालु-हृदय लिङ्ग-त्रिकेषु पञ्च-दक्षिणावर्तः. ५ दीर्घतरः. ६ एतानि. ७ लक्षण १३९६.

गयवइ[1] णिऍवि[4] [2]विरोलिय[5]-णयणें हसिउ पहत्थु णवर[6] दह-वयणें ॥ ४
'हउँ जाणमि पचण्डु तम्बेरमु णवरँ विलासिणि-रूउँ[7] व मणोरमु ॥ ५
[8]हउँ[9] जाणमि गइन्द[10]-कुम्भत्थलु णवर विलासिणि घण-थण-मण्डलु ॥ ६
जाणमि[11] सु-विसाणइँ[3] अ-कलङ्कइँ णवर पसण्ण-कण्ण-ताडङ्कइँ[12] ॥ ७
५ हउँ जाणमि भमन्ति भमर-उलइँ णवर[13] णिरन्तर-पेल्लिय-कुरुलइँ[4][14] ॥ ८

॥ घत्ता ॥

जाणमि करि-खन्धारुहणु अच्चन्तु[15] होइ भय-भासुरउँ[16] ।
णवर पहत्थ[5] मज्झु[17] मणहों उव्वहइ[6][18] णवल्लु णाइँ सुरउ[19]' ॥ ९

[ ६ ]

१० पुप्फ[1]-विमाणहों लीणु[2] दसाणणु दिट्ठु[3] णियत्थुं[4] किउ केस-णिबन्धणु ॥ १
लइय लट्ठि उग्घोसिउ कलयलु तूरइँ हयइँ पधाइउ मयगलु ॥ २
अहिमुहु[1][5] धणय-पुरन्दर-वइरिहें[2][6] वासारत्तु जेम विञ्झइरिहें[7] ॥ ३
पुक्खरें[8] ताडिउ लकुडि-घाएँ[9] णावइ काल-मेहु[3][10] दुवाएं ॥ ४
देइ ण देइ वेज्झु[11] उरें जावेंहिँ[12] विज्जुल-विलसिय-करणें[13] तावेंहिँ[14] ॥ ५
१५ पच्छलें चडिउ धुणेंवि भुवँ[15]-डालिउ 'वुंदवुद'[16] भणेंवि खन्धें अप्फालिउ ॥ ६
जङ्घिउ[17] पुणु वि करेणालिङ्गेंवि सुविणा(?)दइउ[18] जेम गउ लङ्घेंवि[19] ॥ ७
खणें गण्डयलें ठाइ खणें कन्धरें खणें चउहुँ[20] मि चलणहुँ[21] अब्भन्तरें ॥ ८

॥ घत्ता ॥

दीसइ णासइ विप्फुरइ[22] [23]परिभमइ चउद्दिसु कुञ्जरहों ।
२० चलु लक्खिज्जइ गयण-यलें णं विज्जु-पुञ्जु णव-जलहरहों ॥ ९

4 S णियवि. 5 P विरोल्लेलिय°, S विरिल्लियं°, A विरल्लिय°. 6 A नवरि. 7 P रयउ, S रंउ व, A रूउ. 8 This and the next line missing in A. 9 P S हउ. 10 P S गयंद°. 11 P S जाणवि. 12 P S ताडकइ. 13 A णवरि. 14 P S कुरलइं. 15 P S A अच्चंत. 16 P °भासुरउं. 17 P S मझु. 18 A उच्छहइ. 19 P A सुरउं.

6. 1 P पुप्प°, S पुष्फ°. 2 A लीणु. 3 S दिट. 4 P marginally 'णियंधु' पाठे, A णियंधु. 5 P A अहिमुहुं. 6 P S वइरिहें. 7 P विञ्झइरिहें, S विंझइरिहि. 8 P S A पुक्खरि. 9 P लकडि, A लकडे. 10 P कालु मेहु. 11 S विंझु. 12 A जावहिं. 13 A °करणे. 14 A तावहिं. 15 A भुअ°. 16 A भुदभुद. 17 S जं थिउ, A जेंभिउ. 18 P सुइणादइउ, S सुयणादयउ. 19 P S लंघिवि, A निग्गेवि. 20 S चउसुहु मि, A चउहुं मि. 21 P S चलणहु, चलणहं. 22 P विफुरइ. 23 A चउदिसु लक्खिज्जइ मणो( ह deleted )रहहो.

[ ५ ] १ गजपति. २ विस्फारित. ३ दन्ता. ४ केशानि. ५ प्रहस्तु सेनापतिः. ६ प्रतिभासते.
[ ६ ] १ सन्मुखम्. २ रावणस्य. ३ मेघः. ४ सुण्डि. ५ हस्ति-चालण-भाषा. ६ गले रागैः कृत्वा पीडितः. ७ वल्लभः.

[ ७ ]

हत्थि-वियारणाउ एयारहें[1] अण्णउ किरियउ वीस दु-वारहँ[2] ॥ १
दरिसेंवि[3] किउ णिप्फन्दु[4] महा-गउ[5] धुत्तें[6] वेस-मरट्टु[7] व भग्गउ ॥ २
साहिउ मोक्खु[8] व परम[9]-जिणिन्दें[10] 'होउ' होउ' णं रडिउ गइन्दें[11] ॥ ३
'भलें[12] भलें' पभणिउ चलणु[13] समप्पिउ 'तेण वि वामङ्गुट्ठें[14] चप्पिउ[15] ॥ ४
कण्णें धरेंवि आरूढु[16] महाइउ[17] करेंवि वियारणें[18] अङ्कुसु लाइउ[19] ॥ ५
तेण विमाण-जाणें[20]-आणन्दें मेल्लिउ कुसुम-वासु सुर-विन्दें[21] ॥ ६
णच्चिउ कुम्भयण्णु स-विहीसणु हत्थु पहत्थु वि मॅउ[22] सुँयसारणु[3] ॥ ७
मल्लवन्तु मारिच्चु[23] महोयरु रयणासउ सुमालि वज्जोयरु ॥ ८

॥ घत्ता ॥

हरिस-रसेंण[24] करम्बियउ वीर-रसु जेण मणें भावियउ ।
तहिँ रावण-णट्टावऍण सो णाहिँ[25] जो ण णच्चावियउ[26] ॥ ९

[ ८ ]

तिजगविहूसणु णामु पगासिउ णिउ तहिँ 'सिमिरु[1] जेत्थु[2] आवासिउ ॥ १
थिउ सहसा करि-कह-अणुराइउ[3] तहिँ अवसरें भडु एक्कु[4] पराइउ[5] ॥ २
पहर-विहुरु रुहिरोल्लिय[6]-गत्तउ णरवइ तेण णवेंवि[7] विण्णत्तउ ॥ ३
'देव देव किक्किन्धहों[8] तणऍहिँ[9] सबल-फलिह-सूल-हल-कणऍहिँ[2, 10] ॥ ४
असिवर-झस-मुसुण्ढि[11]-णाराऍहिँ[12] चक्क[13]-कोन्त-गय-मोग्गर-घाऍहिँ[14] ॥ ५
जमु आरोडिउ[15] भग्गा तेण वि धरेंवि ण सक्किउ विहि[16] एक्कें[17] वि ॥ ६
पच्चेल्लिउ[18] णिठ्ठुरिय वाणेंहिँ कह वि कह वि णउ मेल्लिउ पाणेंहिँ[19]' ॥ ७
तं णिसुणेवि कुइउ[20] रक्खद्धउ[3] हय संगाम-भेरि सण्णद्धउ ॥ ८

7. 1 P पायारहं. 2 P दुवारहं. 3 P S दरिसवि. 4 P णिप्पंदु, णिप्फंदु. 5 A माहागउ. 6 A धुत्ते. 7 P °मरडु. 8 S मोषु. 9 P परमु. 10 P S जिणेदे, A जिणिंदे. 11 A गइंदे. 12 A भलि २ पभणिउं. 13 A चलण. 14 S वामगुंट्ठें, A वामंगुट्ठे. 15 S चंप्पिउ. 16 A आरुढ. 17 S महायउ. 18 A वियारणु. 19 P लाविउ, S लायउ. 20 A वाण. 21 P वेंदें, A विंदे. 22 A मभो सु वि सारणु. 23 P S मारिच्चमहोयरु. 24 A °रसेणि. 25 P S णाहि. 26 P णच्चाइअउ.

8. 1 P S णाउ. 2 P जेत्थु सिमिरे, S जेत्थु समरे. 3 S °अणुरायउ. 4 A इक्कु. 5 S परायउ 6 P °रोलिय. 7 P S णवेविणु वुत्तउ. 8 P किकिंधहो, A किक्किधेहिं. 9 S तणयहिं. 10 S कणयहिं. 11 A मुसुंढि. 12 S °णारायहिं. 13 S चक्क°. 14 P S °घायहिं. 15 P S आरोडिवि. 16 A विहिं. 17 S A इक्केण. 18 P पचेल्लिय, S पचलिय. 19 P पाणिहि, S पाणेहि. 20 S कुयउ.

[ ७ ] १ पूर्यतां पूर्यताम्. २ रावणेण. ३ शुकसारणमन्त्री.
[ ८ ] १ कटके. २ बाणः. ३ रावणः.

॥ घत्ता ॥

चन्दहासु करयलें करेंवि स-विमाणु[21] स-वलु संचल्लियउ[22] ।
महि लङ्घेप्पिणु मयरहरु आयासहों णं उत्थल्लियउ[23] ॥ ९

[९]

5 कोव[1]-दवग्गि-पलित्तु पधाइउ[2] [3]णिविसें तं जम-णयरु पराइउ[4] ॥ १
पेक्खइ[5] सत्त णरय अइ-रउरव उट्ठिय-वारवार-हाहारव ॥ २
पेक्खइ णइ वइतरणि[6] वहन्ती[7] रस-वस-सोणिय-सलिलु वहन्ती ॥ ३
पेक्खइ गय-पय-पेल्लिज्जन्तइँ[8] सुहड-सिरइँ[9] टसत्ति भिज्जन्तइँ[10] ॥ ४
पेक्खइ णर-मिहुणइँ कन्दन्तइँ सम्बलि-रुक्ख धराविज्जन्तइँ[11] ॥ ५
10 पेक्खइ अण्ण-जीव छिज्जन्तइँ छणछण-सद्दें पउलिज्जन्तइँ ॥ ६
कुम्भीपाकें के वि[12] पच्चन्ता[13] एव[14] विविह-दुक्खइँ पावन्ता ॥ ७
सयल वि मम्भीसेंवि मेलाविय[15] जमउरि[16]-रक्खवाल घल्लाविय[17] ॥ ८

॥ घत्ता ॥

कहिउ कियन्तहों[18] किङ्करेंहिँ[19] 'वइतरणि भग्ग णासिय णरय ।
15 विद्धंसिउ असिपत्त-वणु[20] छोडाविय णरवर-वन्दि-सय ॥ ९

[१०]

अच्छइ एउ देव पारकउ मत्त-गइन्द-विन्दु[1] णं थक्कउ' ॥ १
तं णिसुणेवि कुविउ जमराणउ[2] 'केण जियन्तु चत्तु अप्पाणउ[3] ॥ २
कासु कियन्त[4]-मित्तु सणि रुट्ठिउ[5] कासु कालु आसण्णु परिट्ठिउ ॥ ३
20 जें[6] णर[7]-वन्दि-विन्दु छोडाविउ असिपत्त[8]-वणु अण्णु[9] मोडाविउ ॥ ४
सत्त वि णरय जेण विद्धंसिय जें[6] वइतरणि वहंति विणासिय ॥ ५
तहों दरिसावमि अज्जु जमत्तणु' एम[10] भणेवि[11] णीसरिउ स-साहणु ॥ ६
महिसासणु[12] दण्डुग्गय-पहरणु कसण[13]-देहु गुञ्जाहल-लोयणु ॥ ७
केत्तिउ भीसणत्तु वण्णिज्जइ [1]मिच्चु[14] वुत्तु पुणु कहों उवमिज्जइ ॥ ८

21 P S सविवाणु. 22 A संचल्लउ. 23 A उत्थल्लिउ.

9. 1 P S कोह°. 2 S पधायउ, A पधाविउ. 3 P णिवसं, A णिविसिं. 4 S परायउ. 5 S पेषइ. 6 A तरणि. 7 A वीसढवंती. 1 P पेल्लिज्जंतए, S A पेल्लिज्जंतइ. 9 S सत्तिहि. 10 P भिज्जंतए, A भेज्जंत्तइं. 11 P धराविज्जत्तइं, S धराविज्जत्तइ. 12 P णयरि, S णयरे. 13 S मच्चंता. 14 P S एवविहइं. 15 A मेलाविय. 16 A जमपरि. 17 A पेल्लाविय. 18 A कयंतहो. 19 S कॅंकरेहिं, A किंकारिहि. 20 P °यणु corrected to चणु, S °यणु

10. 1 S गयंविंदु. 2 A जमराणउं. 3 P A अप्पाणउं. 4 P कयंत°. 5 S रुट्ठउ, A रुद्दउ. 6 A जे. 7 P S णरवंदिवंदु, A नरविंदवंदि. 8 S असिपवणु. 9 A जेण. 10 S एव. 11 P S A भणिवि. 12 A महिसारूढुदंडगय°. 13 S कसणु देहु गुजाहलु लोयणु. 14 A मित्तु.

[१०] १ मृत्युः.

॥ घत्ता ॥

जमु जम-सासणु जम-करणु   जम-उरि जम-दण्डु समोत्थरइ ।
एक्कु जि[15] तिहुअणेँ[16] पलय-करु   पुणु पञ्च वि रणमुहेँ[17] को धरइ ॥ ९

[ ११ ]

जं जम-करणु दिट्ठु भय-भीसणु   धाइउ[1] तं असहन्तु विहीसणु ॥ १
णवर दसाणणेण[2] ओसारिउ[3]   अप्पुणु पुणु कियन्तु हक्कारिउ ॥ २
'अरेँ माणव वलु[4] वलु विण्णासँहि[5]   मुहियएँ[1] जं[6] जमु[7] णामु पयासँहि[8] ॥ ३
इन्दहोँ पाव तुज्झु[9] णिक्करुणहोँ   ससिहेँ[2] पयङ्गहोँ धणयहोँ वरुणहोँ[10] ॥ ४
सँवहुँ[11] कुल-कियन्तु[12] हउँ आइउ[13]   थाहि थाहि[14] कहिँ[15] जाहि अघाइउ[16]' ॥ ५
तं णिसुणेविणु[17] वइरि-खयंकरु   जमेण मुक्कु[18] रणेँ दण्डु भयंकरु ॥ ६
धाइउ धगधगन्तु आयासेँ[19]   एन्तु[20] खुरुप्पेँ[21] छिण्णु दसासेँ[22] ॥ ७
सयँ[23]-सय-खण्डु करेप्पिणु पाडिउ   णाइँ[24] कियन्त[25]-मडप्फरु[26] साडिउ ॥ ८

॥ घत्ता ॥

धणुहरु[27] लेवि तुरन्तएँण   सर-जालु विसज्जिउ[28] भासुरउ ।
तं पि[29] णिवारिउ रावणेँण   जामाएं[30] जिम[31] खलु सासुरउ ॥ ९

[ १२ ]

पुणु वि पुणु वि विणिवारिय[1]-धणयहोँ विद्धन्तहोँ[1] रयणासव-तणयहोँ ॥ १
दिट्ठि-मुट्ठि-संधाणु ण णावइ   णवर सिलीमुहँ[2]-धोरणि धावइ ॥ २
जाणेँ जाणेँ हुएँ[3] हएँ गय-गयवरे[4]   छत्तेँ छत्तेँ[5] धएँ धएँ[5] रहेँ[6] रहवरेँ[7] ॥ ३
भडेँ भडेँ मउडेँ मउडेँ करेँ करयलेँ चलणेँ चलणेँ सिरेँ सिरेँ उरेँ उरयलेँ ॥ ४
भरिय वाण कडुआविय-साहणु   णट्ठु जमो वि विहुरु[8] णिप्पहरणु[9] ॥ ५
सरहहोँ[10] हरिणु[11] जेम उद्धाइउ[12]   [13]णिविसेँ दाहिण-सेढि[14] पराइउ ॥ ६

15 A वि. 16 S तिहुभण, A तिहुयणे. 17 P S रणउहे.

11. 1 S धायउ. 2 S दसाणणे, A दसाणेण. 3 S ओसरिउ. 4 S वलु. 5 विण्णासहिं. 6 A जि. 7 A जमनाउं. 8 S पयासहिं, A पगासहिं. 9 P S तुज्झु पाव. 10 A missing. 11 P S सव्वहो. 12 P कियंत corrected to क°, A कयंत. 13 S आयउ. 14 S थाहिं. 15 A जाहिं. 16 S अघायउ. 17 A णिसुणेवि अराइ भयंकरु. 18 P मुंक. 19 S आयासेँ हें. 20 यंतु. 21 A खुरुप्पेँ. 22 S दसासे. 23 P सइं. 24 S णांइं. 25 S A कयंत. 26 P मडुप्फरु. 27 P S धणहरु. 28 P विसज्जउ. 29 A तं विणिवारिउ. 30 S जामायं, A जामएं. 31 A जिह.

12. 1 A विधंतहो. 2 P सिलीलुमुह°. 3 S हय हय. 4 P S °गयवर. 5 S धय धय. 6 P S रह°. 7 S °रहवर. 8 P S विरहु. 9 P णिप्पहरणु. 10 P S सरहउ. 11 S हरिण. 12 S उद्धायउ. 13 A णिविसे. 14 P S °सेढि.

[ ११ ] १ एवमेव वृथा. २ अग्नेः.

[१२] १ रावणस्य—विनिवारितो धनदो येन. २ ( P.'s reading ) रथरहितः.

तहिँ रहणेउर-पुरवर-सारहों इन्दहों कहिउ अण्णु सहसारहों ॥ ७
'सुरवइ लइ अप्पणउ पहुत्तणु अण्णहों कहों[15] वि समप्पि जमत्तणु ॥ ८

॥ घत्ता ॥

मालि-सुमालिहिँ[16] पोत्तऍहिँ[17] दरिसाविउ[18] कह[19]-वि ण महु मरणु ।
5 लज्जऍ[20] तुज्झु सुराहिवइ धणएण वि लइयउ तव-चरणु' ॥ ९

[ १३ ]

तं णिसुणेंवि जम-वयणु असुन्दरु किर णिग्गइ सण्णहेंवि पुरन्दरु ॥ १
अग्गऍ ताम[1] मन्ति थिउ 'भेसई[2] 'जो पहु सो सयलाइँ[3] गवेसइ ॥ २
तुहुँ पुणु धावइ णाइँ[4] अयाणउ[5] सो जें कमागउ लङ्कहें राणउ[6] ॥ ३
10 तुम्हेंहिँ[7] मालिहें कालें[8] भुत्ती भण्डु मण्डु[9] जिह पर-कुलउत्ती ॥ ४
ताहँ[10] जें पढमु जुत्तु[11] पहरेवउ णउ उक्खन्धें[12] पइँ जाएवउ ॥ ५
देहि[13] ताम ओहामिय-छायहों सुरसंगीय-णयरु जमरायहों ॥ ६
भुत्तु आसि जं मय-मारिच्चेंहिँ एमें[14] भणेवि णियत्तिउ भिच्चेंहिँ ॥ ७
दहमुहो वि जमउरि उच्छुरयहों[15] किक्किन्धउरि देवि सूररयहों ॥ ८

15 ॥ घत्ता ॥

गउ[16] लङ्कहें सवडंमुहउ[17] णहें लग्गु[18] विमाणु मणोहरउ[19] ।
तोयदवाहण-वंस-दलु णं कालें वड्ढिउ[20] दीहरउ ॥ ९

[ १४ ]

भीसण-मयरहरोवरि[1] जन्तें उद्धसिहामणि-छाया-भन्तें[2] ॥ १
20 परिपुच्छिउ सुमालि दिण्णुत्तरु 'किं णहयलु' 'णं णं रयणायरु' ॥ २
'किं तमु किं तमालतरु-पन्तिउ' 'णं[3] णं इन्दणील-मणि-कन्तिउ' ॥ ३
'किं एयाउ कीर-रिञ्छोलिउ[4]' 'णं णं मरगय-पवणालोलिउ[5]' ॥ ४
'किं महियलें पडियइँ रवि-किरणइँ' 'णं णं सूरकन्ति[6]-मणि-रयणइँ' ॥ ५

15 S कहि. 16 P °सुमालिहि, A °सुमालिहे. 17 S पोत्तयहिं. 18 A दरिसावि. 19 S कहि वि, A wanting. 20 P S लज्जइ.

13. 1 P S ताव. 2 A भेस. 3 P S सयलो इ, A सयलाइ. 4 P S काइं. 5 A अयाणउं. 6 S A राणउं. 7 P S तुम्हइं. 8 A मरणे. 9 A मंड मंढ. 10 P S जि. 11 P S दुत्तु. 12 P S उक्खंधइ. 13 S देह. 14 P एवं, S एव. 15 P S उच्छरयहो. 16 P गय. 17 P A सवडं-मुहउं. 18 P S लग्ग विमाणि. 19 P मणोहरउं. 20 P S वड्ढिउ.

14. 1 P S °रोपरि. 2 A °भंते. 3 A णं ण. 4 P S रिञ्छोलिउ. 5 P पावा°, S पावण°. 6 A सूरकंत°.

[ १३ ] १ बृहस्पतिनामा मन्त्री २ मरणे.
[ १४ ] १ मरगज (?)-मणि-प्रवाल-पङ्क्तिः.

'किं गय-घडउ गिल्ल-गिल्लोलउ' 'णं णं जलणिहि-जल-कल्लोलउ' ॥ ६
'स-ववसाय जाय किं महिहर[7]' 'णं णं परिभमन्ति जलें जलयर[8]' ॥ ७
एम[9] चवन्त पत्त[10] लंकाउरि जा तिकूड-महिहर-सिहरोवरि ॥ ८
जणु णीसरिउ सव्वु परिओसें[11] दियवर-पणइ[12]-तूर-णिग्घोसें ॥ ९
णन्द-वद्ध-जय-सद्द-पउत्तिहिं[13] सेसा[२]-अग्घपत्त[14]-जल-जुत्तिहिँ ॥ १०

॥ घत्ता ॥

लङ्काहिवइ पइट्ठु पुरें परिवड्ढु पट्टु अहिसेउ किउ ।
जिह सुरवइ सुरवर-पुरिहिँ[15] तिहँ[16] रज्जु स[17] इं भु ञ्जन्तु थिउ ॥ ११

*

# [ १२. वारहमो संधि ]*

पभणइ[1] दहवयणु दीहर-णयणु णिय-अत्थाणें णिविट्ठउ ।
'कहहों कहहों णरहों विज्जाहरहों अज्ज वि कवणु अणिट्ठउ[2]' ॥ १

[ १ ]

तं णिसुणेंवि जम्पइ को वि णरु सिर-सिहर[3]-चडाविय-उभय-करु ॥ १
'परमेसर दुज्जउ दुट्ठु खलु चन्दोवरु[4] णामें अतुल-वलु ॥ २
सो इन्दहों तणिय केर करेंवि पायाल-लङ्क थिउ पइसरेंवि' ॥ ३
अवरेक्कें[5] दोच्छिउ णरवरेंण 'किं सक्कें किं चन्दोयरेंण ॥ ४
सुवन्ति कुमार अण्ण पवल उच्छुरयहों णन्दण णील-णल' ॥ ५
अण्णेक्कें[6] वुच्चइ 'हउँ कहमि दो-पासिउ जइ ण घाय लहमि ॥ ६
किक्किंधपुरिहिँ[7] करि-पवर[8]-भुउ णामेण वालि सूररय-सुउ[9] ॥ ७
जा पारिहच्छि[10] मइँ दिट्ठ तहों सा तिहुयणें णउ अण्णहों णरहों ॥ ८

7 S महिहरा. 8 S जलयरा. 9 P एय, S एव. 10 A पुत्त. 11 A परिओसे. 12 P A पणय. 13 P पउत्तिहिं. 14 P °अग्घवत्त°. 15 P S °पुरिहे. 16 S तिहं. 17 P S सयं.

* Henceforth only those variant readings are recorded which are significant from the point of view of grammar, metre or sense. Obviously corrupt or mere orthographic variants, if not otherwise significant, are mostly ignored. The Instr. Sin. forms in *ĕṁ* are given in A mostly without the Anusvāra. These also are not recorded.

1. 1 A पभणइं. 2 P अणिट्ठिउ. 3 P S सिहरे. 4 A चंदोयरु. 5 P अवरेक्कें. 6 S जहि. 7 P S किक्किंधतणउ, P. marginally, 'किक्किंधउरिहिँ' पाठे. 8 A °भयर°. 9 P S सुउ. 10 A पाडिहत्थि.

२ आशिषा (?).

[ १ ] १ शत्रु. २ वेगः.

॥ घत्ता ॥

रहु वाहेँवि अरुणु हय हणेँवि पुणु जा जोयणु विण पावइ ।
ता मेरुहेँ भमेँवि जिणवरु णवेँवि तहिँ[11] जेँ[12] पडीवउ आवइ ॥ ९

[ २ ]

तहोँ जं वलु तं ण पुरन्दरहोँ ण कुवेरहोँ वरुणहोँ ससहरहोँ ॥ १
मेरु वि टालइ वज्जामरिसु तहोँ अण्णु णराहिउ तिण-सरिसु ॥ २
कइलास-महीहरु कहि मि गउ तहिँ सम्मउ णामेँ लइउ वउ ॥ ३
णिग्गन्थु मुएवि विसुद्ध-मइ अण्णहोँ इन्दहोँ वि[1] णाहिँ[2] णमइ[3] ॥ ४
तं तेहउ पेक्खेवि गीढ-भउ[4] पवज्ज लेवि गउ सूररउ ॥ ५
'महु होसइ केण वि कारणेँण समरङ्गणु समउ दसाणणेँण' ॥ ६
अवरेक्केँ वुत्तु 'ण इमु[5] घडइ कइवंसिउ किं[6] अम्हहुँ भिडइ[7] ॥ ७
सिरिकण्ठहोँ लग्गेँवि मित्तइय अण्णु वि उवयारेँ[8]-सएहिँ लइय ॥ ८

॥ घत्ता ॥

अहवइ वाणर वि सुरवर-णर[9] वि रत्तुप्पल-दल-णयणहोँ ।
ता सयल वि सुहड जा समर-ज्झडेँ[10] णउ णिएन्ति दहवयणहोँ ॥ ९

[ ३ ]

तं वालि-सल्लु[1] हियवएँ[2] धरेँवि तो[3] रावणु अण्ण[4] वोल्ल[5] करेँवि ॥ १
गउ एक्क-दिवसेँ सुर-सुन्दरिहेँ जा अवहरणेण तणूयरिहेँ ॥ २
ता हरेँवि णीय कुल-भूसणेँहिँ चन्दणहि[6] ह(व?)रिय खर-दूसणेँहिँ ॥ ३
णासन्त णिएवि सहोयरेँण[7] णयरेणालङ्कारोदएण[8] ॥ ४
णं उवरेँ[9] छुहेँवि रक्खिय-सरणु किय(?) तेहि मि चन्दोवरेँ[10]-सरणु ॥ ५
विणिवाइउ अत्थाणेँ जेँ थिउ जो ढुक्किउ सो तं वीरु णिउ ॥ ६
कुढेँ लग्गउ जं रयणियर-वलु रह-तुरय-णाय-णरवर-पवलु[11] ॥ ७

11 P A तहि, S wanting. 12 S wanting.

2. 1 The middle portion of the folio in P giving the rest of this Kadavaka and the next Kadavaka is repaired and rewritten in a clumsy hand. Therein initially only न appears. 2 P S णाहि. 3 S A णवइ. 4 P S गीढवउ. 5 P न इउ, S ण येउ. 6 P S किह अहहं. 7 S भिडइं. 8 P उअयार°. 9 S सुरवर वि. 10 P °झ्भड, A °झडाणउ.

3. 1 S °सल्ल. 2 P S A हियवइ. 3 P S सो. 4 P S अण्णु, A अन्न. 5 P marginally adds णु to वोल्ल. 6 S चंदणवि. 7 P महोदएण, A सहोयरिण. 8 P S °रोदणेण. 9 A उयरि. 10 A चंदोयर°. 11 P S °णरपवरपवलु.

[ २ ] १ सम्यक्त्व-नामा व्रतं गृहीतम्. २ ( P's reading ) संवरितं शरीरम्.
[ ३ ] १ ( P's reading ) महोद्यतवन्तः (?). २ पातालङ्कया. ३ कृत. ४ विनाशं नीतः

अलहन्तु वारु तं णिप्पसरु    गउ वलेँवि पडीवउ णियँ[12]-णयँरु[13] ॥ ८

॥ घत्ता ॥

छुड्डु छुड्डु दहवयणु    परितुट्ठ-मणु    किर स-कलत्तउ आवइ ।
उम्मण-दुम्मणउँ[14]    असुहावणँउ[15]    णिय-घरु ताम विहावइ ॥ ९

[ ४ ]

तुरमाणें केण वि वज्जरिउ    खर-दूसण-कण्णा-दुच्चरिउ ॥ १
अत्थक्कएँ आयम्बिर-णयणु    कुंढेँ लग्गइ स-रहसु दहवयणु ॥ २
करेँ धरिउ ताम मन्दोवरिएँ[1]    णं गङ्गा-वाहु जउण-सरिएँ ॥ ३
'परमेसर कहोँ वि ण अप्पणिय    जिह कण्ण तेम[2] पर-भायणियँ[3] ॥ ४
एक्कु[4] इ करवाल-भयङ्करहुँ    चउदह सहास विज्जाहरहुँ ॥ ५
जइ आण-वडीवा होन्ति पुणु    तो घरेँ अच्छन्तिएँ कवणु गुणु[5] ॥ ६
पट्ठवहि महन्ता मुएँवि रणु    कण्णहेँ करन्तु पाणिग्गहणु' ॥ ७
तं वयणु सुणेँवि मारिच्च-मय    पेसिय दहँवत्तें[6] तुरिअ[7] गय ॥ ८

॥ घत्ता ॥

तेहिँ[8] विवाहु किउ    खरु[9] रज्जेँ थिउ    अणुराहहेँ विज्ज-सँहिउ[10] ।
वणेँ णिवसन्तियहेँ    वय-वेन्तियहेँ[11]    सुउ उप्पण्णु विराहिउ ॥ ९

[ ५ ]

एत्थन्तरेँ जमे[1]-जूरावणेँण    तं सल्लु धरेप्पिणु रावणेँण ॥ १
पट्ठविउ महामइ दूउ तहिँ    सुग्गीव-सहोयरु वालि जहिँ ॥ २
वोल्लाविउ थाएँवि अहिमुहेँण    'हउँ[2] एम विसज्जिउ दहमुहेँण ॥ ३
एक्कूणवीस-रज्जन्तरइँ[3]    मित्तइयँएँ[4] गयइँ णिरन्तरइँ[5] ॥ ४
कोँ वि कित्तिधवलु णामेण चिरु    सिरिकण्ठ[6]-कज्जेँ थिउ देवि सिरु ॥ ५
णवमउ परिणाविउ अमरपहु    जें धएँहिँ[7] लिहाविउ कइ-णिवहु ॥ ६

12 A तं. 13 Hereafter P marignally adds the following lines: अणुराहा चंदोयरहो पिया परिपुण्णगब्भ वणे कहिम्मि गया । They were originally written in the beginning of the next Kadavaka. But there they are deleted. S also reads these lines at the beginning of the next Kaḍavaka. They do not occur in A. 14 P S दुम्मणदुम्मणउं. 15 P S A असुहावणउं.

4. 1 A मंदोयरिए. 2 P S तेव. 3 P S °भायणीय. 4 P S तिक्खइ. 5 A गणु. 6 P दहवयणइं, S दहवयण व. 7 P S णवर, P marginally, 'तुरिय' पाठे. 8 P S तेहिं, तहिं. 9 P S खर. 10 A वि जमाहिउ. 11 P वयवंतियहु, S वयवंतियहो, A चुयवंतियहे.

5. 1 A जग°. 2 P S A हउ. 3 P S °रज्जंतराइं. 4 P S मित्तइए. 5 P S णिरंतराइं. 6 P सिरिकंठे. 7 A धयह.

दहमउ कइ-केयणु सिरि-सहिउ एयारहमउँ पडिवलु कहिउ ॥ ७
वारहमउ णयणाणन्दयरु तेरहमउ खयराणन्दु वरु ॥ ८
चउदहमउ गिरि-किंवेरवलु ( ? ) पण्णारहमउ णन्दणु अजउ ॥ ९
सोलहमउँ पुणु कों वि उवहिरउ तडिकेस-विगमे किउ तेण तउ ॥ १०
5 सत्तारहमउ किक्किन्धु पुणु तहों कवणु सुकेसें ण किउ गुणु ॥ ११
अट्ठारहमउ पुणु सूररउ जमु भञ्जेंवि तहों पइसारु कउँ ॥ १२
तुहुँ एवंहिं एक्कुणवीसमउ अणुहुञ्जें रज्जु मणें मुएवि मउ ॥ १३

॥ घत्ता ॥

आउ णिहालें मुहुँ तं णमहि तहुं गम्पि दसाणण-राणउ ।
10 जेण देइ पवलु चउरङ्ग-वलु इन्दहों उवँरि पयाणउ' ॥ १४

[ ६ ]

जं किउ जयकारु णाम-गहणु तं णवर वलेंवि थिउ 'अण्ण-मणु ॥ १
ण करेइ कण्णें वयणाइँ पहुं जिह पर-पुरिसहों सु-कुलीण-वहु ॥ २
एत्थन्तरें दहमुह-दूअऍण अच्चन्त-विलक्खीहूअऍण ॥ ३
15 णिब्भच्छिउ मेल्लेंवि 'सयण-किय 'जो को वि णमेसइ तासु सिय ॥ ४
णीसरु तुहुँ आयहों पट्टणहों णं तो भिंडु परॅएँ दसाणणहों' ॥ ५
तं णिसुणेंवि कोव-करम्विऍण पडिदोच्छिउ सीहविलम्विऍण ॥ ६
'अरें वालि देउ किं पइँ ण सुउ महु महिहरु जेण भुअहिँ विहुउ ॥ ७
जो णिविसद्धेण पिहिवि कमइ चत्तारि वि सायर परिभमइ ॥ ८

20 ॥ घत्ता ॥

जासु महाजसेंण रणें अणवसेंण धवलीहूअउ तिहुवणु ।
तासु वियट्टाहों अब्भिट्टाहों कवणु गहणु किर रावणु' ॥ ९

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8 This and the next two distichs wanting in A. 9 S एयारहमउं. 10 P गयणा°. 11 A पण्णारहमउं. 12 P क वि, S कुवि. 13 P अट्ठारहमउं. 14 P S किउ. 15 P S एमहि. 16 A रज्ज. 17 P A मुहुं. 18 A °राणउं. 19 P उमरि. 20 A पयाणउं.

6. 1 A लेवि. 2 A पहुं. 3 A °पुरिसहुं. 4 A °वहुं. 5 P मेल्लवि, S सेलवि, A मेल्लिवि. 6 P भिड. 7 P भुए विहओ, S भुयेहि हउ. 8 P पिहिमि. 9 P A कमइं. 10 A चेयारि. 11 S A परिभमइं. 12 S अण्ण°. 13 P S वियट्टहो. 14 P अभिट्टहो, S अब्भिट्टहो.

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[ ५ ] १ वियोगे. २ मदः.

[ ६ ] १ पराङ्मुखः. २ सज्जनक्रिया. ३ प्रभाते. ४ मन्त्रिनामेदम्. ५ भूमौ कृतः (?). ६ अ-परवशीकृतेन.

[ ७ ]

सो दूउ कडुय-वयणासि-हउं[1] सामरिसु दसासहोँ पासु गउ ॥ १
'किं वहुएं एत्तिउ कहिउ मइँ तिण-समउ वि ण गणइ वालि पइँ' ॥ २
तं वयणु सुणेप्पिणु दससिरेँण वुच्चइ रयणायर-रव-गिरेँण ॥ ३
'जइ रण-मुहेँ[2] माणु ण मलमि तहोँ तो छिक्त पायँ[3] रयणासवहोँ' ॥ ४
आरुहेँवि पइज्ज पयट्टु पहु णं कहोँ वि विरुद्धउ कूर-गहु ॥ ५
थिउ पुप्फविमाणेँ[4] मणोहरएँ णं सिद्धु सिवालएँ सुन्दरएँ[5] ॥ ६
करेँ णिम्मलुं[6] चन्दहासु धरिउ णं घण-णिसण्णु तडि-विप्फुरिउ ॥ ७
णीसरिएं पुर-परमेसरेँण णीसरिय वीर णिमिसन्तरेँण[7] ॥ ८

॥ घत्ता ॥

'अम्हहुँ[8] पय-भरेँण णिरु णिट्ठुरेँण[9] मं मरउ धरणि वराइय' ।
एत्तिय-कारणेँण गयणङ्गणेँण णावइ सुहड पराइयँ[10] ॥ ९

[ ८ ]

एत्तहेँ वि समर-दुज्जोहणिहिँ[1] चउदहहिँ णरिन्दें[2]-अखोहणिहिँ[3] ॥ १
सण्णहेँवि वालि णीसरिउ किह मज्जाय-विवज्जिउ जलहि जिह ॥ २
पणवेप्पिणु विण्णि वि अतुल-वल [4]थिय[5] अग्गिम-खन्धेँहिँ णील-णल ॥ ३
विरइउ आरायणु[1] रणेँ अचलु पहिलउ जेँ णिविडु[6] पायाल-वलु[2] ॥ ४
पुणु पच्छएँ[7] हिलिहिलन्त स-भय खर-खुरेँहिँ खणन्तें[8] खोणि तुरय[9] ॥ ५
पुणु सइलें[10]-सिहरें[11]-सण्णिह सयड[3][12] पुणु भय-विहलङ्घल हत्थि-हड ॥ ६
पुणु णरवइ वर-करवाल-धर आसण्ण ढुक्क तो रयणियर[4] ॥ ७
फिर समरेँ भिडन्ति भिडन्ति णइ थिय अन्तरेँ मन्ति[13] सु-विउल-मइ ॥ ८

॥ घत्ता ॥

'वालि-दसाणणहोँ जुज्झण-मणहोँ एउ काइँ ण गवेसहोँ ।
किएँ[14] खएँ वन्धवहुँ[15] पुणु केण सहुँ पच्छएँ रज्जु करेसहोँ[16] ॥ ९

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7. 1 P °हउं. 2 S रणउहे. 3 S पाय. 4 P °विमाणें. 5 S सुंदराइं. 6 P णिम्मले. 7 S A णिविसं°. 8 P S अम्हहु, A अम्हहं. 9 S wanting. 10 P पघाइय, S पधाइया.

8. 1 P °दुज्जोहणीहि, S °दुज्जोहणीहिं. 2 S णरेंदें. 3 P °अखोहणीहिं, S खोहणीहिं. 4 This pāda is missing in A. 5 P S थिअ. 6 P णिविड, S णिविडू. 7 A पच्छलि. 8 P S खणंतु. 9 A तुरिय. 10 S सयल. 11 P S सिहरि. 12 S सुहडा, A सुहड. 13 A ताम मन्ति सुचवि. 14 S किय, A किं. 15 P S A वंधवहु. 16 A करेसहुं.

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[ ८ ] १ युद्धरचना. २ पादूक (?). ३ रथाः. ४ राक्षसाः.

[ ९ ]

जो कित्तिधवलं-सिरिकण्ठ-किउ किक्किन्ध-सुकेसहिँ विद्धि णिउ ॥ १
तं खयहो णेहु मा णेहँ-तरु जइ धरेंवि ण सक्कहों रोस-भरु ॥ २
तो वे वि परोप्परु उत्थरहों जो को वि जिणई जयकारु तहों' ॥ ३
५ तं णिसुणेंवि वालि-देउ चवइ 'सुन्दरु भणन्ति लङ्काहिवइ ॥ ४
खउ तुज्झु वं मज्झु वं णिवडउ जिम धुंव जिम मन्दोवरि रडउ ॥ ५
किं वहवेंहिँ जीवेंहिँ घाइएँहिँ वन्धव-सयणेंहिँ विणिवाइएँहिँ ॥ ६
लइ पहरु पहरु जइ अत्थि छलु पेक्खहुँ तुह विज्जहुँ तणउ वलु' ॥ ७
तं णिसुणेंवि समर-सएहिँ थिरु वावरेंवि लग्गु वीसद्ध-सिरु ॥ ८
१० आमेल्लिय विज्ज महोयरिय (?) फणि-फण-फुक्कार दिन्ति गइय ॥ ९

॥ घत्ता ॥

वालिं भीसणिय अहि-णासणिय गारुड-विज्ज विसज्जिय ।
उत्त-पडुत्तियएँ कुल-उत्तियएँ णं पुण्णालि परज्जिय ॥ १०

[ १० ]

१५ दहवयणें गरुड-परायणिय पम्मुक्क विज्ज णारायणिय ॥ १
गय-सङ्ख-चक्क-सारङ्ग-धरि चउ-भुअ गरुडासण-गमणें-करि ॥ २
सुररय-सुएण वि संभरिय णामेण विज्ज माहेसरिय ॥ ३
कङ्काल-कराल तिसूल-करि ससि-गउरि-गङ्ग-खट्टङ्ग-धरि ॥ ४
किर अवर विसज्जइ दहवयणु सय-वारउ परिअञ्चेवि रणु ॥ ५
२० स-विमाणु स-खग्गु महावलेंण उच्चाइउ दाहिण-करयलेंण ॥ ६
णं कुञ्जर-करेंण कवलु पवरु णं वाहुवलीसें चक्कहरु ॥ ७
णहें दुन्दुहि ताडिय सुरयणेंण किउ कलयलु कइधयं-साहणेंण ॥ ८

॥ घत्ता ॥

माणु मलेवि तहाँ लङ्काहिवहों वद्धु पट्टु सुग्गीवहों ।
"करि जयकारु तुहुँ अणुभुञ्ज सुहुँ भिच्चु होहि दहगीवहों ॥ ९

9. 1 S कित्तिधवलु. 2 P S णेहु . 3 P धरवि, S धरणि. 4 P A जिणइं. 5 S भणेइ. 6 P S वि. 7 A णिव्वडइ. 8 A रडइ. 9 P पेक्ख corrected to पेक्खउ, S पेक्खहुं. 10 S विज्जहे, A विज्जहु. 11 P S फणफणि°. 12 P S °पउत्तियए.

10. 1 P S दहगीवें. 2 P पमुक्क. 3 P S °गमणु. 4 S विज्ज. 5 P S °करी, A °धरि. 6 P S गोरि. 7 A करे. 8 P S सुखग्गु. 9 A °वरेण. 10 A कमलु. 11 P S सुरवरेण. 12 P S कइद्धयं. 13 S सहुं.

[ ९ ] १ ध्रुवा, वालि-स्त्री. २ सर्पिणीविद्या.

[ ११ ]

महु तणउ[1] सीसु पुणु दुण्णमउ[2] जिह मोक्ख[3]-सिहरु सव्वुत्तमउ ॥ १
पणवेप्पिणु तिल्लोक्काहिवइ सामण्णहों अण्णहों णउ णवइ[4] ॥ २
महु तणिय पिहिवि[5] तुहुँ भुञ्जि पहुँ[6] रिज्झउ कइ-जाउहाण-णिवहु ॥ ३
अण्णु मि[7] जो पइँ उवयारु[8] किउ तायहों कारणें जमराउ जिउ ॥ ४
तहों मइँ किय पडिउवयार[9]-किय आवग्गी भुञ्जहि राय-सिय' ॥ ५
गउ एम भणेप्पिणु तुरिउ तहिँ गुरु गयणचन्दु णामेण जहिँ ॥ ६
तवचरणु लइउ तग्गय-मणेंण उप्पण्णउ[10] रिद्धिउ तक्खणेंण ॥ ॥ ७
अणुदिणु जिणन्तु[11] इन्दिय-वइरि गउ तित्थु[12] जेत्थु कइलास-गिरि ॥ ८

॥ घत्ता ॥

उप्परि[13] चडिउ तहों अट्ठावयहों पञ्च-महावय[14]-धारउ ।
अत्तावणे[15]-सिलहँ सासय-इलहँ णं थिउ वालि[16] भडारउ ॥ ९

[ १२ ]

एत्तहें सिरिप्पह[1] भइणि तहों सुग्गीवें दिण्ण दसाणणहों ॥ १
वोलाविउ[2] गउ लङ्का-णयरें[3] णल-णील विसज्जिय किक्क-पुरें ॥ २
सुउ धुव-महएविहें संथविउ ससिकिरणु णियद्ध-रज्जें थविउ ॥ ३
तहिँ अवसरें उत्तर-सेढि-विहु विज्जाहरु णामें जलणसिहु ॥ ४
तहों धीय[4] सुतार-णाम णरेंण मग्गिज्जइ[5] दससयगइ-वरेंण ॥ ५
गुरु-वयणें तासु ण पट्ठविय[6] सुग्गीवहों णवर परिट्ठविय ॥ ६
परिणेवि कण्ण णिय णियय-पुरु[7] दससयगइहें[8] वि[9] विरहग्गि गुरु ॥ ७
पजलइ उप्पायइ कलमलउ[10] उण्हउ ण सुहाइ ण सीयलउ ॥ ८
उब्भन्तउ[11] कहि मि पइट्ठु वणु[12] साहन्तु विज्ज थिउ एक्क-मणु[13] ॥ ९

॥ घत्ता ॥

ताइ[14] मि धण[15]-पउरें किक्किन्ध[16]-पुरें अङ्गङ्गय वड्ढन्तइँ[17] ।
थियइ रयण[18][इँ] णइँ[19] वेण्णि वि जणइँ रज्जु सइँ[20] भुञ्जन्तइँ[21] ॥ १०

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11. 1 P तणउं. 2 P S दुण्णमउं, A दुव्वमउं. 3 Folio no. 34 containing the text from मोक्खसिहरु upto दुक्कियभरेणति° (XIII 4,4) is missing in P. 4 S णमइ. 5 S पिहिमि. 6 A पहु. 7 A वि. 8 S उपगारु. 9 S पडिउअयार°. 10 A उप्पण्णउं. 11 A हणंतु. 12 S जेत्थ तेत्थ. 13 A उप्परे. 14 S °महव्वय°. 15 S आतावणे 16 वाहुवली°.

12. 1 A सिरिप्पहं. 2 S A वोल्लाविउ. 3 S A °णयरि. 4 A धुअ. 5 S मंगिज्जइ. 6 S परट्ठविय. 7 A तेण वि परिणियं णिययपुरु. 8 S °गईहे. 9 S wanting. 10 A कलकमलउ. 11 S भस्मंतउ. 12 S वणे. 13 S एक्कमणे. 14 A ताए वि. 15 S वण°. 16 S किकिंधु. 17 A विउवंताइ, S वड्ढंताइ. 18 S रयाग, A रयण. 19 A णइ. 20 S सयं. 21 S भुंजंताए, A भुंजंताइ.

## [ १३. तेरहमो संधि ]

पेक्खेप्पिणु वालि-भडारउ रावणु रोसाऊरियउ।
पभणइ 'किं मइँ जीवन्तेंण जाम ण रिउ मुसुमूरियउ' ॥ १ ॥

### [ १ ]

॥ दुवई[3] ॥

विज्जाहर-कुमारि रयणावलि णिच्चालोय-पुरवरे।
परिणेंवि वलइ जाम ता थम्भिउ पुप्फविमाणु अम्बरे ॥ १

महरिसि-तव-तेएं थिउ विमाणु णं दुक्किय-कम्म-वसेण दाणु ॥ २
णं सुँकें खीलिउ मेह-जालु णं पाउसेण कोइल-वमालु ॥ ३
णं दूसामिएँण कुडुम्ब-वित्तु णं मच्छें धरिउ महायवत्तु (?) ॥ ४
णं कञ्चण-सेलें पवण-गमणु णं दाण-पहावें णीय-भवणु ॥ ५
णीसद्दउ हूयउ किङ्किणीउ णं सुरएँ समत्तएँ कामिणीउ ॥ ६
घंग्घरेंहि मि घवघव-घोसु चत्तु णं गिम्भयालें दद्दुरेंहुँ पत्तु ॥ ७
णरवरेंहुँ परोप्परु हूउ चप्पु अहों धरणि एजेविणु धरणि-कम्पु ॥ ८
पडिपेल्लियँउ वि ण वहइ विमाणु णं महरिसि भइयएँ मुअइ पाणु ॥ ९

॥ घत्ता ॥

विहडइ थरहरइ ण ढुकइ उप्परि वालि-भडाराहों।
छुड्डु छुड्डु परिणियँउ कलत्तु वँ रइ-दइयँहों वड्डारांहों ॥ १०

### [ २ ]

॥ दुवई ॥

तो एत्थन्तरेंण कयं पहुणा सव-दिसावलोयणं।
सव-दिसावलोयणेण वि रत्तुप्पलमिव णहङ्गणं ॥ १
'मरु कहों अथक[एँ] कालु कुद्धु करु केण भुयङ्गम-वयणें छुद्धु ॥ २

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1. 1 A °भडारउ. 2 A पभणइं. 3 Throughout, this designation occurs only in A. 4 S A परिणिवि. 5 S सुकिं, A सकें. 6 S पुच्छिउ, A मच्छे. 7 S महावयत्तु, A महाइवत्तु. 8 S घग्घरयहि. 9 S wanting. 10 S °घोस. 11 S गिम्हयालु. 12 S दद्दुरहु, A दद्दुरहं. 13 S णरवरहु, A णरवरहं. 14 A अह धरणिएं. 15 S पडिपेल्लिओ, A पडिपेल्लियउ. 16 S थरथहरइं. 17 S ढुकइं. 18 A परिणियउं. 19 S वर. 20 S वंदइ पेयहो. 21 S वडाराहो, A वड्डावहो.

2. 1 S A कय. 2 S कहे. The rest of the line is illegible in S. A कहं अथक.

कें[3] सिरेंण पडिच्छिउ कुलिस-घाउ　को णिग्गउ पञ्चाणण-मुहाउ ॥ ३
कों पइट्ठु जलन्तएँ जलणं-जालें　को ठिउ कियन्तं-दन्तन्तरालें' ॥ ४
मारिचें वुच्चइ 'देव देव　स-भुअङ्गमु चन्दण-रुक्खु जेमं ॥ ५
लम्बिय-थिर-थोर-पलम्ब-वाहु　अच्छइ कइलासहों उवरि साहु ॥ ६
मेरु व अकम्पु उवहि व अखोहु　महियलु व वहु-क्खमु चत्त-मोहु ॥ ७
मज्झण्हें-पयङ्गु व उग्ग-तेउ　तहों तव-सत्तिएँ पडिखलिउ वेउं ॥ ८
ओसारि विमाणु दवत्ति देव　फुट्टइ ण जाम खलु हियउ जेमं' ॥ ९

॥ घत्ता ॥

तं माम-वयणु णिसुणेप्पिणु　दहमुहु हेट्ठामुहु वलिउ ।
गयणङ्गणे-लच्छिहें केरउ　जोव्वण-भारु णाइँ गलिउ ॥ १०

[ ३ ]

॥ दुवई ॥

तो गज्जन्त-मत्त-मायङ्ग-तुङ्ग-सिर-घट्ट-कन्धरो ।
उक्खय-मणि-सिलायलुच्छालिय-हल्लाविय-वसुन्धरो ॥ १

वहु-सूरकन्त-हुयवह-पलित्तु　ससिकन्त-णीर-णिज्झर-किलित्तु ॥ २
मरगय-मऊर-संदेह-वन्तु　णील-मणि-पहन्धारिय-दियन्तु ॥ ३
वर-पउमराय-कर-णियर-तम्बु　गय-मय-णइ-पक्खालिय-णियम्बु ॥ ४
तरु-पडिय-पुप्फ-पङ्कुत्त-सिहरु　मयरन्द-सुरा-रस-मत्त-भमरु ॥ ५
अहि-गिलिय-गइन्द-पमुत्त-सासु　सासुग्गय-मोत्तिय-धवलियासु ॥ ६
सो तेहउ गिरि-कइलासु दिट्ठु　अण्णु वि मुणिवरु मुणिवर-वरिट्ठु ॥ ७
पच्चारिउ 'लइ मुणिओ सि मित्त　स-कसाय-कोव-हुववह-पलित्त ॥ ८
अज्जु वि रणु इच्छहि मइँ समाणु　जइ रिसि तो किं थम्भिउ विमाणु ॥ ९

॥ घत्ता ॥

जं पइँ परिहव-रिणु दिण्णउ　तं स-कलन्तरु अल्लवमि ।
पाहाणु जेम उम्मूलेंवि　कइलासु जें सायरें घिवमि' ॥ १०

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3 S किं सिरिण, A किं सरेण. 4 S जलणे. 5 A कयंत°. 6 S जेव. 7 S मज्झण्ण, A मज्झ्ण. 8 S वेवु. 9 A दहमुहुं हेट्ठामुहुं. 10 A चलिउ. 11 S गयणंगणि.

3. 1 S °तुरंग°, A °तुंग°. 2 A °लुच्छलियपहल्लाविय°. 3 S °सूरकंति°. 4 S °पलित्त. 5 S °किलित्त. 6 S °मओह°. 7 S °पोमराय°. 8 S °वडिय°. 9 A °सुरा°. 10 S अइ. 11 S A °गयंदपसुत्त°. 12 S मुणिवर. 13 S ईसाइकोवहुववहु. 14 A अज्ज. 15 S जो. 16 A दिण्णउं.

[ ४ ]

॥ दुवई ॥

एम भणेवि झत्ति पडिउ[1] इव वालिहेँ तणेँण साचेणं[2] ।
तलु[3] भिन्देँवि पइट्ठु[4] महिदारणियहेँ विज्जहेँ पहावेणं[5] ॥ १

चिन्तेप्पिणु विज्ज-सहासु तेण उम्मूलिउ महिहरु दहमुहेण ॥ २
सु-पसिद्धउ सिद्धउ लद्धु[6]-संसु णावइ दुप्पुत्तें णियय-वंसु ॥ ३
अहवइ णवन्तु दुक्किय-भरेण तइलोक्कु[7] वखित्तुं[8] (?) व जिणवरेण ॥ ४
अहवइ भुवइन्द[9]-ललन्त-णालु णीसारिउ महि-उवॅरहोँ[10] वॅ[11] वालु ॥ ५
अहवइ णं वसुह महीहराहँ छोडाविय वालालुञ्चियराहँ[12] ॥ ६
अहवइ चलवलइ भुअङ्ग-थट्टु णं धरणि-अन्त[13]-पोट्टलु विसट्टु ॥ ७
खोलुक्खउ[14] खोणि-खयालु भाइ पायालहोँ फाडिउ उअरु णाइँ ॥ ८
गिरिवरेँण चलन्तें चउ-समुद्द अहिमुह उत्थल्लाविय[15] रउद्द ॥ ९

॥ घत्ता ॥

जं गयउ आसि णासेप्पिणु सायर-जारें माणियउँ[16] ।
तं मण्ड हरेवि पडीवउ जलु कु-कलत्तु व आणियउ[17] ॥ १०

[ ५ ]

॥ दुवई ॥

सुरवर-पवरकरि-कराकार-करग्गुग्गामिएँ[1] धरे ।
भग्ग-भुयङ्ग-उग्ग-णिग्गय-विसग्गि[2]-लग्गन्त-कन्दरे ॥ १

कत्थइ[3] विहडियइँ सिलायलाइँ सइलग्गइँ[4] कियइँ व खलहलाइँ ॥ २
कत्थइ गय णिग्गय उद्ध-सुण्ड[5] णं धरॅएँ[6] पसारिय बाहु-दण्ड ॥ ३
कत्थइ सुअ-पन्तिउ[7] उड्डियाउ णं तुट्टउ[8] मरगय-कण्ठियाउ ॥ ४
कत्थइ भमरोलिउ धावडाउ उड्डुन्ति व कइलासहोँ जडाउ ॥ ५
कत्थइ वणयर णिग्गय गुहेहिँ णं वमइँ[9] महागिरि बहु-मुहेहिँ ॥ ६

4. 1 A पडिअ. 2 S साविणं, A साविणा. 3 S तणु. 4 S पइट्ठ. 5 S पहाविणा. 6 S लद्धु. 7 P तिलोकु, S तिल्लोकु, A तइलोक. 8 P A खित्तु. 9 A सुभइंद°. 10 P °उयरहो, S °ओयरहो, A °ऊवरहो वालु. 11 S य. 12 P S A °लुंचिताइं. 13 A °पत्तु वे दल°. 14 P S खोलुखउ खोणिउ खयाल माइं. 15 P S उच्छल्लाविअ रउद्दु, A °त्थल्लावियसमुद्द. 16 P माणिअउं, S माणउं, A माणियउं. 17 P आणिउं, S आणिउ, A आणियउं.

5. 1 P S °करुग्गामिए धराधरे. 2 A °विसग्ग°. 3 P S कत्थवि. 4 A सइलंगइ. 5 P S °सोंड. 6 A धरणि. 7 P °पंतिउं. 8 P तुट्टेवि. 9 A वमइं.

[४] १ नाभिनालम्. २ शिशु. ३ अतीवगाढम्. ४ पर्वतगर्ता. ५ समुद्र, लक्ष्म्याकरम् (?).
[५] १ शैल, पर्वत.

उच्छलिउ कहि मि जलु[10] धवल-धारु णं तुट्टेंवि गउ गिरिवरहों हारु ॥ ७
कत्थइ उट्ठियइँ वलाय-सयइँ णं तुट्टेंवि[11] गिरि-अट्ठियइँ गयइँ ॥ ८
कत्थइ उच्छलियइँ विद्दुमाइँ णं रुहिर-फुलिङ्गइँ[12] अहिणवाइँ ॥ ९

॥ घत्ता ॥

अण्णु वि जो अण्णहों[13] हत्थेंण णिय-थाणहों[14] मेल्लावियउ ।
णिच्चलु ववसाय-विहूणउ कवणु ण आवइ पावियउ ॥ १०

[ ६ ]

॥ दुवई ॥

ताम फडा[1]-कडप्प-विप्फुरिय-परिप्फुडं[2]-मणि-णिहायहो ।
आसण-कम्पु जाउ पायालयले[3] धरणिन्द-रायहो ॥ १
अहि अवहि पउञ्जेंवि आउ तेत्थु रावणु [4]केलासुद्धरणु जेत्थु ॥ २
जहिँ[5] मणि-सिलायलुप्पीलु[6] फुट्टु गिरि-डिम्भहों[7] णं कडिसरउ तुट्टु ॥ ३
जहिँ[5] वणयर-थट्ट-मरट्टु[8] भग्गु जहिँ[5] वालि महारिसि सोवसग्गु ॥ ४
जल्ल-मल-पसाहिय[9]-सयल-गत्तु विज्जा-जोगेसरु रिद्धि-पत्तु[10] ॥ ५
तिण-कणयकोडि-सामण्ण-भाउ सुहि-सत्तु-एक्क[11]-कारण-सहाउ ॥ ६
सो जइवरु कुञ्चिय-कर-कमेंणं[12] परिअञ्चिउ णमिउ[13] भुअङ्गमेण ॥ ७
महियल-गय-सीसावलि विहाइ[14] किय अहिणव-कमलच्चणिय णाइँ ॥ ८
रेहइ फणालि मणि-विप्फुरन्ति[15] णं वोहिय पुरउ पईव[16]-पन्ति ॥ ९

॥ घत्ता ॥

पणवन्तें दससयलोयणेंण हेट्ठामुहुँ[17] कइलासु णिउ ।
सोणिउ[18] दह-मुहेंहिँ वहन्तउ[19] दहमुहु कुम्मागारु[20] किउ ॥ १०

[ ७ ]

॥ दुवई ॥

जं अहिपवर-राय-गुरुभारकन्त-धरेण पेल्लिओ ।
दस-दिसिवह-भरन्तु दहवयणें घोराराउ [1]मेल्लिओ ॥ १

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10 P S जल. 11 P S A तुट्टिवि. 12 S °फुडिंगइं. 13 P S अण्ण सहत्थेण, A अण्णहो सहत्थेण. 14 A °ठाणहो.

6. 1 P फड्ढा°. 2 P S °परिफुड°. 3 P पायालए ता, S पायालहो ता. 4 A रावण केलास°. 5 P S A जहि. 6 S सिलायले पीढु. 7 P S °डिंभु कडय. 8 P S °मरट्ट. 9 P °पहासिय°. 10 S °जुत्तु. 11 P एक्कु, S एक्कु. 12 S °करेण. 13 A परिअंचेवि णविउ. 14 S विहाइं. 15 P °विप्फुरंतु. 16 P पइव°. 17 S हेट्ठामुह, A हेट्ठामुहुं. 18 A सोणिउं. 19 A मुयंतउ. 20 A कुम्मायारु.

7. 1 P S A मेल्लिउ.

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[ ६ ] १ धरणेंद्रेण.
[ ७ ] १ धरणेन्द्र°.

तं सद्दु सुणेवि मणोहरेण  सुरवर-करि-कुम्भ-पयोधरेण ॥ २
केऊर-हार-णेउर-धरेण  खणखणखणन्तँ[2]-कङ्कण-करेण ॥ ३
कञ्ची-कलाव-रङ्खोलिरेणँ[3]  मुहँ[4]-कमलासँ[5]त्तिन्दिन्दिरेण ॥ ४
विब्भम-विलास-भूभङ्गुरेण  हाहारउ किउ अन्तेउरेणँ[6] ॥ ५
5 'हा हा दहमुह जय-सिरि-णिवास  दहवयण दसाणणँ[7] हा दसास ॥ ६
वीसद्ध-गीव वीसद्ध-जीह  दससिर सुरवरँ[8]-सारङ्ग-सीह' ॥ ७
मन्दोवरि पभणइ 'चारु-चित्त[9]  अहों वालि-भडारा करें परित्त[10] ॥ ८
लङ्केसहों जाइ ण जीउ जाम  भत्तार-भिक्खँ[11] महुँ[12] देहि ताम' ॥ ९

॥ घत्ता ॥

10 तं कलुण-वयणु णिसुणेप्पिणु  धरणिन्दें उँद्धरिउँ[13] धरु ।
मघ-रोहिणि-उत्तर-पत्तेंण  अङ्गारेण वँ[14] अम्बुहरु ॥ १०

[८]

॥ दुवई ॥

सेल-विसाल-मूल-तल-तोलिउ लङ्काहिउ विणिग्गओ ।
15 केसरि-पहर-णहर-खर-चवढणँ[2]-चुक्को इव महग्गँओ[3] ॥ १

लुअ-केसर-उक्खय-णह-णिहाँउ[4]  णं गिरि-गुह मुएँवि मइन्दु आउ ॥ २
कुण्डलिय-सीसँ[5]-कर-चरण-जुम्मु  णं पायालहों णीसरिउँ[6] कुम्मु ॥ ३
कॅक्खड-झड-णिसुढिय-फडँ[7]-कडप्पु णं गरुड-मुहहों णीसरिउ सप्पु ॥ ४
मयलञ्छणु दूसिउँ[8] तेय-मन्दु  णं राहु-मुहहों णीसरिउ चन्दु ॥ ५
20 गउ तेत्तहें [9]जेत्तहें गुण-गणालि  अच्छइ अत्तावणँ[10]-सिलँहिँ[11] वालि ॥ ६
परिअँञ्चेवि[12] वन्दिउ दससिरेण  पुणु किय गरहण गग्गर-गिरेण ॥ ७
'मइँ सरिसउ अण्णु ण जगें अयाणु जो[13] करमि केलि[14] सीहें समाणु ॥ ८
मइँ सरिसउ अण्णु ण मन्द-भग्गु  जो[15] गुँरुहु[16] मि करमि महोवसग्गु ॥ ९

॥ घत्ता ॥

25 [17]जं तिहुवण-णाहु मुएप्पिणुँ[18]  अण्णँहों[19] णमिउ ण सिर-कमलु ।
तं सम्मत्तँ[20]-महद्दुमहों[21]  लद्धु देव पइँ परम-फलु' ॥ १०

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2 P °करंत°, S °करंतु. 3 P S °रंखोलिएण. 4 A सुह°. 5 P S °सत्ती°. 6 A अंतरेण. 7 A दसासणं. 8 A सुरवइ°. 9 P S °चित्त. 10 P परित्तु. 11 P °भिक्खु. 12 P S तुहु. 13 P S पच्चुद्धरिउ. 14 P wanting, A वि.

8. 1 S wanting. 2 P A °चवडण°. 3 P महग्गउ, A महागओ. 4 P S °णहंणियाउ. 5 P °सीसु. 6 P S णीसरिय. 7 P S °फण°. 8 A दूसिय. 9 P S जेत्तहे तेत्तहे. 10 P S अत्ता-वणि. 11 A °सिलह. 12 P S परिअंचिवि, A परियंचिव. 13 P जं, S जं. 14 P S कील. 15 A जं. 16 S करइ गुरुहु मि महोवसग्गु. 17 S जु. 18 A णिएप्पिणु. 19 P S णमिउं ण अण्णहो. 20 S A सम्मत्तु. 21 This pāda is defective by one mora.

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२ पर्वतं (?) प्रत्युद्धरितम् ( P's reading ).

[८] १ प्रहतः. २ कर्कश. ३ भग्न.

[ ९ ]

॥ दुवई ॥

पुणरवि वारवार [1]पोमाएँवि दसविहँ[1]-धम्मवालयं ।
गउ तेत्तहें तुरन्तु तं जेत्तहें भरहाहिव-जिणालयं ॥ १

कइलासँ[2]-कोडि-कम्पावणेण किय पुज्ज जिणिन्दहों रावणेण ॥ २
फल-फुल्लँ[3]-समिद्ध-वणासई[4] व सावय-परियरिय महाडइ[5] व ॥ ३
अहिणव-उल्लाव विलासिणि व णर-दट्ठ-धूवँ[6] खल-कुट्टणि व ॥ ४
वहु-दीव समुदन्तर-महि व पेल्लिय-वलि णारायण-मइ व ॥ ५
घण्टारव-मुहलिय गय-घड व मणि-रयण-समुज्जल अहि-फड व ॥ ६
ण्हाणइँ[7] वेस-केसावलि व गन्धुक्कड कुसुमिय पाडलि व ॥ ७
तं पुज्ज करेंवि आढत्तु गेउ मुच्छण-कम-कम्प-[8]तिगाम-भेउ ॥ ८
सर-सज्ज-रिसह-गन्धार-वाहु मज्झिम-पञ्चम-धइवय-णिसाहु ॥ ९

॥ घत्ता ॥

महुरेण थिरेण पलोट्टेंण[9] जण-वसियरण-समत्थएँण ।
गायँइ[10] गन्धव्वु मणोहरु रावणु रावणहत्थएँण ॥ १०

[ १० ]

॥ दुवई ॥

सालङ्कारु सु-सरु सु-वियेड्ढु[1] सुहावउ पिय-कलत्तु वँ[2] ।
आरोहि-अँध(व?)रोहि[3]-थाइय[4]-संचारिहिँ सुरय-तन्तु [5]वँ ॥ १

णव-वहुअ-णिडालु व तिलय-चारु णिग्घण-गयणयलु व मन्द-तारु ॥ २
सण्णद्ध-वलं पिव लइय-ताणु धणुरिव सज्जीउ पसण्ण-वाणु[6] ॥ ३
तं गेउ सुणेप्पिणु दिण्ण णियय धरणिन्दें सत्ति अमोहविजय ॥ ४
[1]तियसाहँ[7] णवेप्पिणु रिसह-देउ पुणु गउ णिय-णयरहों कइकसेउ ॥ ५
एत्थन्तरें सुग्गीउत्तमासु[8] उप्पण्णउ[9] केवलु[10] णाणु तासु ॥ ६
वाहुवलि जेम थिउ सुद्ध-गत्तु उप्पण्णु अण्णु धवलायवत्तु ॥ ७

9. 1 P S दसविहु. 2 P कइलासे. 3 P S °पुप्प.° 4 A वणासई व. 5 A महाडई व. 6 P °धूम. 7 P S णाणट्ठ. 8 S °पंतिपगाम°. 9 P S पलोट्टएण. 10 A गायइं.

10. 1 S सुवियड्डउ. 2 P S व. 3 P S °यधरेहिँ, A °यधरोहि°. 4 P S °थाहि°. 5 P °वत्तु, A °वंतु. 6 S °चाणु. 7 P तियसाहं, marginally, 'तीसाहइं' पाठे, S तियसाह, A तियसाहि. 8 P S सुग्गीवसहोयरासु. 9 A उप्पण्णउं. 10 P केचल.

[ ९ ] १ श्लाघां कृत्वा. २ प्रवृत्तेन.
[ १० ] १ त्रिंशद्दिनानि.

भामण्डलु कमलासण-समाणु वहु-दिवसेंहिँ गउ णिव्वाण-थाणु[11] ॥ ८
दससिरु वि सुरासुर-डमर-भेरि उव्वहइ पुरन्दर-वइर-खेरि ॥ ९

॥ घत्ता ॥

'पईसेंरेवि[12] जेण रण-सरवरें मालिहेँ खुडियउ[13] सिर-कमलु ।
तहों खलहों पुरन्दर-हंसहों पाडमि पाण-पक्खं[14]-जुअलु' ॥ १०

[ ११ ]

॥ दुवई ॥[1]

एम भणेवि देवि रण-भेरि पयट्टु[2] तुरन्तु रावणो
जो जम-धणय-कणय[3]-वुह-अट्ठावय-धरं[4]-थरहरावणो ॥ १
णीसरिएँ दसाणणें[5] णिसियरिन्द[6] णं मुक्कङ्कुस णिग्गय गइन्द[7] ॥ २
माणुण्णय णिय-णिय-वाहणत्थ दणु-दारण पहरण-पवर-हत्थ ॥ ३
समुहं[8] वड णिविड गय-घड घरट्ट(?) णन्दीसर-दीवुं[9] व सुर पयट्ट ॥ ४
पायालङ्क पावन्तएण दहगीवें वइरु वहन्तएण ॥ ५
पज्जलिउ जलणु जालासएण(?) ॥ ६
वुच्चइ 'खर-दूसण लेहु ताव खल खुद्द पिसुण परिघिट्ठ पाव' ॥ ७
तं वयणु सुणेप्पिणु मामएण लङ्काहिउ वुज्झाविउ मएण ॥ ८
'सहुँ सालएहिँ किर कवण काणि जइ धाइय तो तुम्हँहुँ[10] जि हाणि ॥ ९
लहु वहिणि-सहोवरं[12]-णिलएँ जाहुँ आरूसेंवि किज्जइं[13] काइँ ताहुँ' ॥ १०

॥ घत्ता ॥

तं वयणु सुणेंवि दहवयणेंण मच्छरुं[14] मणें परिसेसियउं[15] ।
चूडामणि-पाहुड-हत्थउ इन्दइ कोकउ पेसियउं[16] ॥ ११

[ १२ ]

॥ दुवई[1] ॥

आइय तेत्थु ते वि पिय-वयणेंहिँ जोक्कारिउ दसाणणो ।
गउ किक्किन्ध-णयरु सुग्गीउ वि मिलिउ सं-मन्ति[2]-साहणो ॥ १

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11 A णिव्वाणु ठाणु. 12 P S पइसारेवि, A पइसरिवि. 13 A खुंटिउ. 14 A °पंक्ख°.

11. 1 wanting in P S A. 2 P S पइय. 3 P °वुहय°. 4 P °वयधर°, S °वयधर°. 5 S दसाणण. 6 P णिसियरिंदें, S णिसियरेंदे. 7 P गइंदें, S गइंदे. 8 P S सम्मुह, 9 S A दीउ. 10 S A तुम्हहं. 11 A भइणि. 12 P S °सहोयर°. 13 A कीरइ. 14 A मच्छर. 15 P S आमेल्लियउ. 16 A पेसिउ.

12. 1 wanting in P S A. 2 P S समग्गु.

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२ विड्वरम्. ३ कलुषता.

[१२] १ (P's reading) समस्त.

सा[3]हिउ अरि-अक्खोहणि-सहासु एत्तडिय सङ्ख णरवर-बलासु ॥ २
रह-तुरय-गइन्द[4]हुँ णाहिँ छेउ उ[2]व्वहइ पयाणउ पवण-वेउ ॥ ३
थिय अँ[3]ग्गिम-वेल्लि-महाविसालेँ रेवा-विञ्झइ[5]रिहिँ अन्तरालेँ ॥ ४
अत्थव[6]णहोँ ढुक्कु पयङ्गु ताम अल्लीण पासु णिसि[7]अडें य (?) णाव ॥ ५
वँ[4]रि-सग्ग-वत्थँ [5]सीमन्त-वाह णक्खत्त-कुसुम-सेहर-सणाह ॥ ६
[6]कित्तिय-चच्चक्कि[9]य-गण्डवास भग्गँव-मेसइ-कण्णावयं[10]सँ ॥ ७
[8]वेहुलञ्छण ससहर-तिलय-तार जोण्हा-रङ्खोलिर-हार-भार ॥ ८
णं व[11]ञ्चेंवि [12]दिट्ठि दिवायरासु णिसि-वहु अल्लीण णिसा[13]यरासु ॥ ९

॥ घत्ता ॥

विण्णि वि दुस्सील[14]-सहावइँ सुरउ[15] स इं भु ञ्जन्ताइँ ।
'मा दिणयरु कहि मि णिएसउ[16]' णाइँ स-सङ्कइँ सुत्ता[17]इँ ॥ १०

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[18]इय इत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
कइलासुद्धरणमिणं तेरसमं साहियं पर्व ॥[19]

॥ प्रथमं प[20]र्व ॥

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## [ १४. चउदहमो संधि ]

विमलें विहाणएँ कियएँ पयाणएँ उययइरि-सिहरेँ रवि दीसइ[1] ।
'मइँ मेल्लेप्पिणु णिसियरु लेप्पिणु कहिँ गय णिसि' णाइँ गवेसइ[2] ॥१॥

[ १ ]

सुप्पहाय[3]-दहि-अंस-रवण्णउ[4] कोमल-कमल-किरण-दल-छण्णउ[5] ॥ १
जे[2]य-हँरेँ[6] पइसारिउ पइसन्तें णावइ मङ्गल-कलसु वसन्तें ॥ २

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3 P S साहिअ. 4 A °गयंदहं, S °गाइं. दहु. 5 P A °विंझइरिहे, °विंझइरिहि. 6 S अत्थवणह. 7 P S णिसियडेण. 8 A घरमग्गवच्छ. 9 P S °चक्कंकिय.°. 10 P S °वतंस. 11 P S A वंचिवि. 12 P दिट्ठ. 13 P S णं ससहरासु. 14 P दुसील°. 15 P S सरहसइं. 16 A णिएसइ. 17 S भुत्ताइ. 18 This Gātha is wanting in P. 19 S सर्व्वं. 20 S प्रथमपर्व्वः.

1. 1 S दीसइं. 2 A गवेसइं. 3 A सुप्पहाउ दहिं फस°. 4 P A °रवण्णउं. 5 P A °छण्णउं. 6 S A जयहरु.

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२ आकाशे गच्छति. ३ अभिनव-वल्ली. ४ उपरि-स्वर्गोऽश्वाः (?). ५ दिगन्तर एव हस्तौ यस्याः, ६ कृत्तिका. ७ शुक्र . ८ बृहस्पति . ९ तिमिरम्.

[ १ ] १ शोभनप्रभात°, सैवातिशयेन दधि-अंशकः, आदित्यः [illegible]भूत्. २ जगद्गृहे.

फग्गुण-खलहों दूवें णीसारिउ जेण विरहि-जणु कह व ण मारिउ ॥ ३
जेण वणप्फइ-पय विब्भाडिय फल-दल-रिद्धि-मडप्फर साडिय ॥ ४
गिरिवर गाम जेण धूमाविय वण-पट्टण-णिहाय संताविय ॥ ५
सरि-पवाह-मिहुणइँ णासन्तइँ जेण वरुण-घण-णियलेंहिँ घित्तइँ ॥ ६
जेण उच्छु-विड जन्तेंहिँ पीलिय पव-मण्डव-णिरिक्क आवीलियं ॥ ७
जासु रंजें[10] पर रिद्धि पलासहों तहों मुंहु[11] मइलेंवि[12] फग्गुण-मासहों ॥ ८

॥ घत्ता ॥

पङ्कय-वयणउ[13] कुवलय-णयणउ[14] केयइ-केसर[15]-सिर-सेहरु[16] ।
पल्लव-करयलु कुसुम-णहुज्जलु पइसरइ वसन्त[17]-णरेसरु ॥ ९

[ २ ]

डोला-तोरण-वारें पईहरें पइट्ठु वसन्तु वसन्त-सिरी-हरें ॥ १
सररुह-वासहरेंहिँ रव-णेउरु आवासिउ महुअरि-अन्तेउरु ॥ २
कोइल-कामिणीउ उज्जाणेंहिँ सुय-सामन्त लयाहर-थाणेंहिँ ॥ ३
पङ्कय-छत्त-दण्ड सर-णियरेंहिँ सिहि-साहुलउ महीहर-सिहरेंहिँ ॥ ४
कुसुमा-मञ्जरि-धय साहारेंहिँ दवणा-गण्ठिवाल केयारेंहिँ ॥ ५
वाणर-मालिय साहा-वन्देंहिँ महुअर-मत्तवाल (?) मयरन्देंहिँ ॥ ६
मंजु-ताल कल्लोलावासेंहिँ भुञ्जा अहिणव-फल-मंहणासेंहिँ ॥ ७
एम पइट्ठु विरहि[10] विद्धन्तउ गयवइ-वम्मेंहिँ अन्दोलन्तउ ॥ ८

॥ घत्ता ॥

पेक्खेंवि एन्तहों रिद्धि वसन्तहों महु-इंक्खु-सुरासव-मत्ती[11] [12] ।
णम्मय-वाली भुंम्भल[13]-भोली णं भमइ[14] सलोणहों रत्ती ॥ ९

7 A होइ. 8 P S जेम. 9 P आचेलिय, S आवेलिय. 10 P S रंजुं. 11 P A मुहुं. 12 P S मइलवि, A मइलिवि. 13 A °वयणउं. 14 S A णयणउं. 15 S °केसररय°, A °केमरु. 16 A °सिहरु. 17 S वसंतु.

2. 1 S जोलोतोरणपास. 2 P पइहुं. 3 A वसंतु. 4 P °मासंव. 5 P S A केयारिहिं. 6 P marginally, 'वंदरसाहिय मालावदेहि' पाठे. 7 P °माल°. 8 A मंज°. 9 A भुञ्जा. 10 A विरहिं. S विरहु. 11 P S °इंखुसुरारस°. 12 A °मत्ती. 13 S भंभक°, A भुंभर°. 14 A भमइं.

३ पालयः (?). ४ समुदायः. ५ नदी (?). ६ मेघः (?). ७ जलबन्धः. ८ चौरः.

[ २ ] १ सिगिरिका. २ भण्डार-प(पा)लकाः. ३ अग्रे भोजकाः. ४ स्तितिपु (?). ५ अभिनवा, अकुटिला.

[ ३ ]

णम्मयाएँ मयरहरहोँ जन्तिएँ    णाइँ पसाहणु लइउ तुरन्तिएँ ॥ १
घवघवन्ति जे जल-पब्भारा    ते जि णाइँ णेउर-झङ्कारा ॥ २
पुलिणइँ जाइँ[1] वे वि सच्छायइँ    ताइँ जेँ उड्डणाइँ[2] णं जायइँ ॥ ३
जं जलु खलइ वलइ उल्लोलइ    रसणा-दामु तं जि णं घोलइ ॥ ४
जे आवत्त समुट्ठिय चङ्गा    ते जि णाइँ तणु-तिवलि-तरङ्गा ॥ ५
जे जल-हत्थि-कुम्भ[3] सोहिल्ला    ते जि णाइँ थण अब्भुम्भिल्ला ॥ ६
जो डिण्डीरँ[4]-णियरु अन्दोलइ[5]    णावइ सो जेँ[6] हारु रङ्गोलइ[7] ॥ ७
जं जलयर-रण-रङ्गिउँ पाणिउँ[8]    तं जि णाइँ तम्बोलु समाणिउँ[9] ॥ ८
मत्त-हत्थि-मय-मइलिउ[10] जं जलु    तं जि णाइँ किउ अक्खिहिँ[11] कज्जलु ॥ ९
जाउ तरङ्गिणिउँ[12] अवर-ओहउँ[13]    ताउ जि भङ्गराउ णं भउहउँ[14] ॥ १०
जाउ भमर-पन्तिउ अल्लीणउँ[15]    केसावलिउ[16] ताउ णं दिण्णउ ॥ ११

॥ घत्ता ॥

मज्झेँ जन्तिएँ    मुहुँ[17] दरसन्तिएँ    माहेसर-लङ्क-पईवहुँ[18] ।
मोहुप्पाइउँ[19]    णं[20] जरु लाइउ    तहुँ सहसकिरण-दहगीवहुँ ॥ १२

[ ४ ]

सो वसन्तु सा रेवा[1] तं जलु    सो दाहिण-मारुउ सिय-सीयलु ॥ १
ताइँ असोय-णाय-चूय-वणइँ    महुअरि-महुर-सरइँ लय-भवणइँ ॥ २
ते धुयगाय ताउ कीरोलिउ    ताउँ कुसुम-मञ्जरि-रिञ्छोलिउ ॥ ३
ते पल्लव सो कोइल-कलयलु    सो केयइ-केसर-रय-परिमलु ॥ ४
ताउ[2] णवल्लउ मल्लिय-कलियउ    दवणा-मञ्जरियउ णवँ[3]-फलियउ ॥ ५
ते अन्दोला तं जुवईयणु    पेक्खेँवि सहसकिरणु हरिसिय-मणु ॥ ६
सहुँ अन्तेउरेण गउ तेत्तहेँ    णम्मय पवर महाणइ जेत्तहेँ ॥ ७
दूरेँ[4] थिउ आरक्खिय-णिय-बलु    जलु जन्तिएँहिँ[5] णिरुद्धउँ[6] णिम्मलु ॥ ८

3. 1 P S वे वि जासु. 2 P उढणाइ, A ओढणाइं. 3 P S सयलकुंभिल्ला. 4 P S डिंडीरु. 5 S अंदोलइं. 6 A जि. 7 S °रंगीउ. 8 P A पाणिउं. 9 P सचाणिउ, A °समाणिउं. 10 P °मइलिउं. 11 P अक्खिहुं, S अक्खिहु. 12 A तरंगिल्लिउ. 13 P °उहउ, A उहउं. 14 P A भउहउं, S भउहओ. 15 S अल्लीणी, A अल्लीणउ. 16 A ताउ जि अलयालिउ अल्लीणउं. 17 S A महु, मुहुं. 18 P °पईयहु, S °पईयहु. 19 P उप्पाइउ, S उपायउ. 20 P S मणे.

4. 1 A रेवय. 2 S ताव. 3 A णवहलियउं. 4 P S दूरे (S दूरिं) थिय, A दूरथेँ थिउ आरक्खियवलु. 5 P S जंतिअए. 6 P णिरुद्धउं.

[ ३ ] १ विलासति.

॥ घत्ता ॥

वड्ढिय-हरिसउ भुवइहिँ सरिसउ माहेसरपुर-परमेसरु ।
सलिलब्भन्तरेँ माणस-सरवरेँ णं पइट्ठु सुरिन्दु स-अच्छरु ॥ ९

[५]

सहसकिरणु सहसत्ति णिउड्डेंवि आउ णाइँ महि-वहु अवरुण्डेंवि ॥ १
दिट्ठु मउडु छुडु अद्धुम्मिल्लिउ रवि व देरुग्गमन्तु सोहिल्लउ ॥ २
दिट्ठु णिडालु वयणु वच्छत्थलु णं चन्दक्कु कमलु णह-मण्डलु ॥ ३
पभणइ सहसरासि 'लइ ढुक्कहों जुज्झहों रमहों ण्हाहों उलुक्कहों' ॥ ४
तं णिसुणेंवि कडक्ख-विक्खेविउ वुड्डउ उक्कराउ महएविउ ॥ ५
उप्परि-करयल-णियरु परिट्ठिउ णं रत्तुप्पल-सण्डु समुट्ठिउ ॥ ६
णं केयइ-आरामु मणोहरु णक्ख-सूइ कडउल्ला केसरु ॥ ७
महुयर सरेँ-भरेण अल्लीणा कामिणि-मिसिणि भणेंवि णं लीणा ॥ ८

॥ घत्ता ॥

सलीलेँ-तरन्तहुँ उम्मीलन्तहुँ मुह-कमलहुँ केइ पधाइय ।
आयइँ सरसइँ किय(र?)तामरसइँ णरवइहेँ भन्ति उप्पाइय ॥ ९

[६]

अवरोप्परु जल-कील करन्तहुँ घण-पाणोलि-पहर मेल्लन्तहुँ ॥ १
कहि मि चन्द-कुन्दुज्जल-तारेंहिँ धवलिउ जलु तुट्टन्तेंहिँ हारेंहिँ ॥ २
कहि मि रसिउ णेउरेंहिँ रसन्तेंहिँ कहि मि फुरिउ कुण्डलेंहिँ फुरन्तेंहिँ ॥ ३
कहि मि सरस-तम्बोलारत्तउ कहि मि वउल-कायम्बरि-मत्तउ ॥ ४
कहि मि फलिह कप्पूरेंहिँ वासिउ कहि मि सुरहि मिगमय-वामीसिउ ॥ ५
कहि मि विविह-मणि-रयणुज्जलियउ कहि मि धोअ-कज्जल-संवलियउ ॥ ६
कहि मि वहल-कुङ्कुम-पिञ्जरियउ कहि मि मलय-चन्दण-रस-भरियउ ॥ ७
कहि मि जक्खकद्दमेण करम्बिउ कहि मि भमर-रिञ्छोलिहि चुम्बिउ ॥ ८

7 वड्ढियहरिसिउ. 8 P S पइट्ठु.

5. 1 S महियलु. 2 P S अद्धुम्मीलिउ, A अद्धुंमिल्लउ. 3 S णिलाडु. 4 A पभणइ. 5 P S A ण्हाहु. 6 A अलुक्कहो. 7 P S °विक्खेवउ. 8 P उप्परे. 9 P marginally, A °सेहरु. 10 A °सम°. 11 A पोमिणि मिसिणइं निलीणा. 12 A सलिलु. 13 S णवरुहे.

6. 1 S °पाळाणि°. 2 P तुट्टंतिहे, S A तुट्टतिहि. 3 P S कुंडलहिं, A कुंडलिहिं. 4 A °रत्तउ. 5 S °वोय°, A चोअ°. 6 A अद्द°. 7 S चुंविउ.

[५] १ जले वुड्डयित्वा. २ ईषत्. ३ रश्मयः (?). ४ आमस्तक-समस्ताः.
[६] १ जलच्छटा. २ शुभैः. ३ शब्दं कृतं जलेन. ४ मदिरा. ५ कस्तूरी.

|| घत्ता ||

विद्दुम-मरगयँ[8] इन्दणील-सयँ[9] चामियरँ[10]-हार-संघाएँहिँ ।
बहु-वण्णुज्जलु णावइ णहयलु सुरधणु-घणँ[11]-विज्जु-वलायहिँ ॥ ९

[ ७ ]

का वि करन्ति केलि सहुँ राएं[1] पहणइँ[2] कोमल-कुवलय-घाएं[3] ॥ १
का वि मुद्ध दिट्ठिएँ सुविसालएँ[4] का वि णवलएँ मल्लियँ[5]-मालएँ ॥ २
का वि सुयन्धेंहिँ[6] पाडलि[7]-हुलेंहिँ का वि सु-पूयफलेंहिँ वउलेंहिँ ॥ ३
का वि जुण्ण-पण्णेंहिँ पट्टणिएँहिँ का वि रयण-मणि-अवलम्बणिएँहिँ ॥ ४
का वि विलेवणेहिँ उवरियहिँ का वि सुरहि-दवणा-मञ्जरियहिँ ॥ ५
कहें वि गुज्झु जलें अद्धुम्मिल्लउ[8] णं मयरहर-सिहरु सोहिल्लउ ॥ ६
कहें वि कसण रोमावलि दिट्ठी काम-वेणि णं गलेंवि पइट्ठी ॥ ७
कहें वि थणोवरि ललइ अहोरणु णाइँ अणङ्गहों केरउ तोरणु ॥ ८

|| घत्ता ||

कहें वि स-रुहिरइँ दिट्ठइँ णहरइँ थण-सिहरोवरि सु-पहुत्तइँ ।
वेगेंण[9] वलग्गहों मयण-तुरङ्गहों णं पायइँ[10] छुडु छुडु खुत्तइँ ॥ ९

[ ८ ]

तं जल-कील णिएवि पहाणहुँ[1] जाँय[2] वोल्ल णहयलें गिव्वाणहुँ[3] ॥ १
पभणइ[4] एक्कु[5] हरिस-संपण्णउ[6] 'तिहुअणें सहसकिरणु पर धण्णउ[7] ॥ २
जुवइ[8]-सहासु जासु स-वियारउ[9] विब्भम-हाव-भाव-वावारउ ॥ ३
णलिणि-वणु व दिणयर-कर-इच्छउ[10] कुमुय-वणु व ससहर तणिच्छउ(?)[11] ॥ ४
कालु जाइ जसु मयण-विलासें माणिणि-पत्तिज्जवणायासें ॥ ५
अच्छउ सुरउ जेण जगु मत्तउ जल-कीलएँ जि[12] किण्ण पज्जत्तउ' ॥ ६
तं णिसुणेंवि अवरेक्कु पवोल्लिउ 'सहसकिरणु केवल सलिलोल्लिउ ॥ ७

8 P S °मरगयइं. 9 P S °सयइं. 10 P S चामीयर°. 11 P S घणु, A wanting.

7. 1 P S राएहिं. 2 A पहणइं. 3 P S °घाएहिं. 4 P S सुविसालइं. 5 P S मालइ°. 6 A णवलेहिं. 7 P S पाडल°. 8 P S अद्धमिल्लउ, A अद्धुम्मिल्लिउ. 9 P S वेग्गेण. 10 P S पयइं.

8. 1 A पहाणहं. 2 A णहयलि जाय वोल्ल. 3 P A गिव्वाणहं, S गिव्वाणहु. 4 A पभणइं. 5 S इक्क. 6 P A °संपण्णउ. 7 S धण्णओ, A धण्णउं. 8 S जुवइं. 9 P सविआरउं. 10 P °इच्छउं, S °इच्छिउ. 11 P तणिच्छउं, S °तणणिच्छउ, A तणिच्छउ. 12 P S जलकीलाए.

[७] १ कामस्य. २ उपरितनवस्त्रम्.

इत्थु पवाहुँ[13] मणोहर-वत्तउँ[14] जो जुवइहिँ गुञ्जन्तु[15] वि पत्तउ ॥ ८

॥ घत्ता ॥

जेण खणन्तरेँ सलिलब्भन्तरेँ गलियंसु-धरण-वावारएँ ।
सरहसुँ[16] ढुक्कउ माणेंवि मुक्कउ अन्तेउरु एक्कएँ वारएँ ॥ ९

[ ९ ]

रावणो वि[1] जल-कील करेप्पिणु सुन्दर सियय-वेइ विरएप्पिणु ॥ १
उप्परि जिणवर-पडिम चडावेंवि विविह-वितवाण-णिवहु वन्धावेंवि ॥ २
दुप्प-खीर-सिसिरेंहिँ अहिसिञ्चेंवि[2] णाणाविह-मणि-रयणेहिँ अच्चेंवि ॥ ३
णाणाविहहिँ विलेवण-भेएँहिँ दीव-धूव-वलि-पुप्फ-णिवेएँहिँ ॥ ४
[10] पुज्ज करेंवि किर गायइँ[3] जावेंहिँ जन्तिएहिँ जलु मेल्लिउ तावेंहिँ ॥ ५
पर-कलत्तु संकेयहों ढुक्कउँ[4] णाइँ वियड्ढहिँ[5] माणेंवि मुक्कउँ[6] ॥ ६
धाइउ उहय[7]-तडइँ पेल्लन्तउँ[8] जिणवर-पवर-पुज्ज रेल्लन्तउ ॥ ७
दहमुहुँ[9] पडिम लेवि विहडप्फडु कह वि कह वि णीसरिउ वियावडुँ[10] ॥ ८

॥ घत्ता ॥

[15] भणेइ[11] 'णरेसहों तुरिउँ[12] गवेसहों किउ जेण एउ पिसुणत्तणु ।
किं वहु-वुत्तेण तासु णिरुत्तेण दक्खवमि अज्जु जम-सासणु' ॥ ९

[ १० ]

तो एत्थन्तरेँ लद्धाएसा गय मण-गमणाऽणेय गवेसा ॥ १
रावणेण सरि दिट्ठ वहन्ती सुय-महुयर-दुक्खेण व जन्ती (?) ॥ २
[20] चन्दण-रसेंण व वहल-विलित्ती जल-रिद्धिएँ ण[1] जोव्वणइत्ती ॥ ३
मन्थर-वाहेंणें[2] व वीसत्थी जच्च-पट्टवत्थइँ[3] व [1]णियत्थी ॥ ४
[2]वीणाहोरणइँ[4] व पङ्गुत्ती वालाहिय-णिद्दाएँ व सुत्ती ॥ ५
मल्लिवं[5]-दन्तेहिँ वँ[6] विहसन्ती [7]णीलुप्पल-णयणेंहिँ व णिएन्ती ॥ ६
वउल-सुरा-गन्धेण वँ मत्ती केयइ हत्थेंहिँ व णच्चन्ती ॥ ७
[25] महुअरि[9]-महुर-सरु व गायन्ती उज्झर-मुरवाइँ व वायन्ती ॥ ८

13 P S पहाउ. 14 P °वत्तउ, S °मत्तउ. 15 A गुज्झंतु. 16 S सरहसे.

9. 1 S रावणेण. 2 P S A अहिसिंचिवि. 3 S गायइं. 4 P S ढुक्कउं. 5 A वियड्ढे. 6 P मुक्कउं. 7 P S उभय°. 8 P धोवंतउं, S धोवंतउ. 9 P A दहमुहुं. 10 P S विवावडु. 11 P A भणइं. 12 P S तुरिय.

10. 1 S ण, A णव. 2 A °वाहेणि व्व. 3 P S जंचपट्ट°, A दडपट्ट°. 4 P A वीणाहोरणइ, S वीणाहोरणा. 5 A मल्लिय°. 6 A स. 7 This and the next Pāda transposed in A. 8 S चमन्ती. 9 P S महुयर°.

[ ८ ] १ प्रवाहः. २ शिथिलित-वस्त्राणाम्.
[ ९ ] १ वालुकावेदी. २ दधिभिः. ३ जलप्रवाहेण व्याकुलीकृतचित्तः.
[ १० ] १ साटिका युक्ता. २ उपरितनवस्त्रेण.

॥ घत्ता ॥

अँरमिय-रामहों[3] णिरु णिक्कामहों आरूसेँवि परम-जिणिन्दहों ।
पुज्ज हरेप्पिणु पाहुडु लेप्पिणु गय णावइ पासु समुद्दहों ॥ ९

[ ११ ]

तहिँ अवसरेँ जे किङ्कर धाइय ते पडिवत्त लएप्पिणु आइय ॥ १
कहिय सुणन्तहों[1] खन्धावारहों 'लइ एत्तडउ सारु संसारहों ॥ २
माहेसरवइ णर-परमेसरु सहसकिरणु णामेण णरेसरु ॥ ३
जा जल-कील तेण उप्पाइय सा अमरेहि मि रमेँवि ण णाइय ॥ ४
सुवइ कांमु[2] को वि किर सुन्दरु सुरवइ भरहु सयरॅ[3]-चक्केसरु ॥ ५
महवा[4] सणक्कुमारु ते सयल वि णउ पावन्ति तासु एक्क-यल वि ॥ ६
का वि अउव्व लील विम्माणियँ[5] धम्मु अत्थु विण्णि वि परियाणियँ[6] ॥ ७
काम-तत्तु पुणु तेण जेँ णिम्मिउ अण्ण रमन्ति पसव-कोदूमिउ[7] ॥ ८

॥ घत्ता ॥

मईं[8] पहवन्तेंण[9] भुयणेँ तवन्तेंण गयॅणत्थु[10] पयङ्गु णॅ णा(भा?)वइ ।
एण पयारेंण पिय-वावारेंण थिउ सलिलेँ पईसेंवि णावइ' ॥ ९

[ १२ ]

अवरेक्केण वुत्तु 'मईं लक्खिउ[1] सच्चउ सव्वु एण जं अक्खिउ ॥ १
जं पुणु तहों केरउ अन्तेउरु णं पच्चक्खु जेँ मयरद्धय-पुरु ॥ २
णेउर-सुरयहुँ पेक्खणया-हरु लायण्णम्भ-तलाउ मणोहरु ॥ ३
सिरॅ[2]-मुह-कर-कम-कमल-महासरु मेहल-तोरणाहँ[3] छण-वासरु ॥ ४
थण-हत्थिहिँ साहारण-काणणु हार-सग्ग-वच्छहों गयणङ्गणु ॥ ५
अहर-पवाल-पवालायायरु दन्त-पन्ति-मोत्तिय-सहणयरु ॥ ६
जीहा-कलयण्ठिहिँ णन्दणवणु कण्णन्दोलयाहँ वेत्तत्तणु[4] ॥ ७
लोयण-भमरहुँ केसर-सेहरु भमुहा-भङ्गहुँ णट्टावय-घरु ॥ ८

॥ घत्ता ॥

कांइँ[5] वहुत्तेंण [ पुण ]पुणरुत्तेंण मयणग्गि-डमरुँ[6] संपण्णउ[7] ।
णरहुँ अणन्तहुँ मण-धण-वन्तहुँ धुउ चोरुँ[8] चण्डु उप्पण्णउँ[9]' ॥ ९

11. 1 P सुणंतह. 2 P S कासु. 3 P सयरु, S सरु. 4 P S मघउ. 5 A णिम्माणिय. 6 P परिमाणिय. 7 S °कोदमिउ, A °कोदूसिउं. 8 A नइं. 9 P पवहंतएण, S पुव-हंतएण. 10 P S गवणत्थ.

12. 1 P अक्खिउं. 2 P सिरि corrected to सिर, S सिरि. 3 S °तोरणाइं. 4 P S चित्तत्तणु. 5 P S कांइ. 6 A °डमर. 7 P S A संपण्णउं. 8 A चोरवंडु. 9 P A उप्पण्णउं.

३ न रमिता रामाः स्त्रियो येन परमेश्वरेण.

[ ११ ] १ खण्डमेकम्. २ सुरतम्. ३ न शोभते.
[ १२ ] १ साधारण-नाम-देशः.

[ १३ ]

अवरेक्केण वुत्तु 'मइँ जन्तइँ दिट्ठइँ णिम्मलेँ सलिलेँ तरन्तइँ ॥ १
अइ सुन्दरइँ सुकिय-कम्माइँ व सुघडियाइँ अहिणव-पेम्माइँ व ॥ २
णिग्गलाइँ सु-किविण-हिययाइँ व [1]णिउण-समासिय सुकइ-पयाइँ व ॥ ३
संचारिमइँ कु-पुरिस-धणाइँ व कारिमाइँ कुट्टणि-वयणाइँ व ॥ ४
पेइरिकइँ सज्जण-चित्ताइँ व वड्ढइँ अत्थइत्त-वित्ताइँ व ॥ ५
दुलक्खणियइँ सुकलत्ताइँ व चेट्ठ-विहूणइँ वुड्ढत्ताइँ व ॥ ६
वारि वमन्ति ताइँ सिरि-णासेँहिँ उरँ-कर-चरणँ-कण्ण-णँयणासेँहिँ ॥ ७
तेहिँ एउ जलु थम्भेँवि मुक्कउ तेण पुज्ज रेल्लन्तु पढुक्कउ ॥ ८

॥ घत्ता ॥

तं णिसुणेप्पिणु 'लेहु' भणेप्पिणु असिवरु सँइँ भुवेँणे पकड्ढिउ ।
सहइ समुज्जलु ससि-कर-णिम्मलु णं पत्त-दाणे-फलु वड्ढिउ ॥ ९

* *

जल-कीलाएँ सयम्भू चउमुहएवं च गोग्गह-कहाएँ ।
भद्दं(ट्टं) च मच्छवेहे अज्ज वि कइणो ण पावन्ति ॥

*

[ १५. पण्णरहमो संधि ]

दाण-मयन्धेँण गय-गन्धेँण जेम महन्दु वियट्टउ ।
जग-कम्पावणु रणेँ रावणु सहसकिरणेँ अब्भिट्टउ ॥ १ ॥

[ १ ]

आएसु दिण्णु [1]णिय-किङ्करहुँ वज्जोयर-मयर-महोयरहुँ ॥ १
मारिच्च-मयहुँ सुय-सारणहुँ इन्दइकुमार-घणवाहणहुँ ॥ २
हय-हत्थ-पहत्थ-विहीसणहुँ विहि-कुम्भयण्ण-खर-दूसणहुँ ॥ ३
ससिकर-सुग्गीव-णील-णलहुँ अवरहु मि अणिट्ठिय-भुयवलहुँ ॥ ४

13. 1 P S जंतइ, A जवए. 2 P S णिम्मल°. 3 P S रवंतइ. 4 P अच्छइत्ति, S अत्थइत्ति. 5 P S ताहि. 6 P S उरु°. 7 P A करण, S missing. 8 P S लोट्टंतु. 9 P S सयं. 10 S सुवे, A भुएण. 11 P एकड्ढियउ, S कड्ढियउ, A पकड्ढियउ. 12 P S °किरणुजलु. 13 A जं. 14 P S °दाणु. 15 P S वड्ढियउ.

1. 1 S °वयंधेण. 2 P S वियड्डउ, A वियट्टउ. 3 P S सहसकिरणहो. 4 P अभिट्टउ, 5 P S रणे.

[ १३ ] १ काष्ठाना परस्परकलानिका, अन्यत्र श्लिष्टपदन्यासः. २ प्रगुणानि. ३ लोचनमुखैः.
[ १ ] १ अश्ववाहनस्य (?)

उद्धाइय मच्छर-मलिय-कर   भीसावण-पहरण-णियर-धर ॥ ५
सहसयरु वि जुवइहिँ परियरिउ   छुडु जे छुडु सलिलहोँ णीसरिउँ ॥ ६
ताणन्तरेँ तूरइँ णिसुणियइँ   पणवेप्पिणु भिच्चहिँ पिसुणियइँ ॥ ७
'परमेसर पारक्कउ पडिउँ   लइ पहरणु समरु समावडिउ' ॥ ८

॥ घत्ता ॥

तं णिसुणेप्पिणु   धणु करेँ लेप्पिणु   णिसियर-पवर-समूहहोँ ।
थिउ समुहाणणु   णं पञ्चाणणु   णाइँ महा-गय-जूहहोँ ॥ ९

[ २ ]

जं जुज्झ-सज्जु थिउ लेवि धणु   तं डरिउ असेसु वि जुवइयणु ॥ १
मम्भीसिउ राएं वुण्ण-मणु   'किं अण्णहोँ णाउँ सहसकिरणु ॥ २
एक्केक्कहोँ एक्केक्कउ जेँ करु   परिरक्खइ जइ तो कवणु डरु ॥ ३
अच्छहोँ भुव-मण्डवेँ वइसरेँवि   जिह करिणिउ गिरि-गुहेँ पइसरेँवि ॥ ४
जा दलमि कुम्भि-कुम्भत्थलइँ   होसन्ति कुडुम्विहिँ उक्खलइँ ॥ ५
जा खणमि विसाणइँ पवराइँ   होसन्ति पयहोँ पञ्चवराइँ ॥ ६
जा कड्ढमि करि-सिर-मोत्तियइँ   होसन्ति तुम्ह हारत्तियइँ ॥ ७
जा फाडमि फरहरन्त-धयइँ   होसन्ति वेणि-बन्धण-सयइँ ॥ ८

॥ घत्ता ॥

एम भणेप्पिणु   तं धीरेप्पिणु   णरवइ रहवरेँ चडियउ ।
जुवइहुँ कारणेंण(?)   ××विणु अरुणेंण   णाइँ दिवायरु पडियउ ॥ ९

[ ३ ]

एत्थन्तरेँ आरोडिउ भडेँहिँ   णं केसरि मत्त-हत्थि-हडेँहिँ ॥ १
सो एक्कु अणन्तउ जइ वि वलु   पप्फुल्लु तो वि तहोँ मुह-कमलु ॥ २
जं लइउ अखत्तेँ सहसयरु   तं चविउ परोप्परु सुर-पवरु ॥ ३
'अहोँ अहोँ अणीइँ रक्खेहिँ किय   एक्कु एँ वहु अण्णु वि गयणेँ थिय ॥ ४
पहरणइँ पवण-गिरि-वारि-हेवि   आएहिँ सरिस जणेँ भीरु ण वि' ॥ ५

6 P णीसरिअउं, S णीसरिअउ. 7 P पडिअउं, S पडिअउ. 8 A तें धणु.

2. 1 P °समु, S A °सज्जु. 2 P S °मंडप. 3 P °गुहे. 4 P S पयहुं. 5 P S A पञ्चाव राइं. 6 P S °मोत्तियाइं. 7 P S हारत्तियाइं. 8 S जिं. 9 P S फाडमि. 10 P जुवईहिं, S जुव इहिं. 11 P S कारणेण.

3. 1 P S अणित्ति. 2 P रक्खेसहिं. 3 P एक्कुहे, S येक्कुहे. 4 A अण्णए. 5 P S जण.

[ २ ] १ सोजली. २ दन्तूसल. ३ मुसल. ४ हारघटना. ५ अन्तःपुरम्. ६ विना सारथि.
[ ३ ] १ राक्षसैः. २ अग्निरायुध ( ? ).

तं णिसुणेंवि णिसियर लज्जियइँ थिय महियलें विज्ज-विवज्जियइँ ॥ ६
तो सहसकिरणु सहसहिँ करेंहिँ णं विद्धइँ सहस-सहस-सरेंहिँ ॥ ७
दूरहों जि णिरुद्धउ वइरि-वलु णं जम्बूदीवें उवहि-जलु ॥ ८

॥ घत्ता ॥

अमुणिय-थाणहों किय-संधाणहों दिट्ठि-मुट्ठि-सर-पयरहों ।
पासु ण ढुकइ ते वलुकइँ तिमिरु जेम दिवसयरहों ॥ ९

[ ४ ]

अट्ठावय-गिरि-कम्पावणहों पडिहारें अक्खिउ रावणहों ॥ १
'परमेसर एक्कें होन्तएँण वलु सयलु धरिउ पहरन्तएँण ॥ २
रणें रहवरु एक्कु जें परिभमइ सन्दण-सहासु णं परिभमइ ॥ ३
धणु एक्कु एक्कु णरु दुइ जें कर चउदिसहिँ णवर णिवडन्ति सर ॥ ४
करु कंहों वि कंहों वि उरु कप्परिउ करि कंहों वि कंहों वि रहु जज्जरिउ' ॥ ५
तं णिसुणेंवि उवहि जेम खुहिउ लहु तिजगविहूसणें आरुहिउ ॥ ६
गउ तेत्तहें जेत्तहें सहसकरु कोक्किउ 'मरु पाव पहरु पहरु ॥ ७
हउँ रावणु दुज्जउ केण जिउ जें पाराउट्ठउ धणउ किउ' ॥ ८

॥ घत्ता ॥

एम भणन्तेंण विद्धन्तेंण स-रेंहि महारहु छिण्णउ ।
पणइ-सहासेंहिँ चउ-पासेंहिँ जसु चउदिसु विक्खिण्णउ ॥ ९

[ ५ ]

माहेसरपुर-वइ विरहु किउ णिविसद्धें मत्त-गइन्दें थिउ ॥ १
णं अञ्जण-महिहरें सरय-घणु उत्थरिउ स-मच्छरु गीढ-धणुं ॥ २
सण्णाहु खुरुप्पें कप्परिउ लङ्काहिउ कह वं समुव्वरिउ ॥ ३
जें सवायामें मुअइ सर लुअ-पक्ख पक्खि णं जन्ति धर ॥ ४
दससयकिरणेण णिरिक्खियउ पच्चारिउ 'कहिँ धणु सिक्खियउ ॥ ५
जज्जाहि ताम अब्भासु करें पच्छलें जुज्झेज्जहि पुणु समरें' ॥ ६

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6 A सो. 7 P S विंधइ. 8 A भलुकइं.

4. 1 A धरिउ सयलु. 2 P S एक्कं वि. 3 A संदणहं सहसु. 4 P S कइ. 5 A पाव. 6 P S भणंतएण. 7 P S विद्धंतएण, A विंधंतेण. 8 A सरिहि. 9 P S पणय°, A पणइ°. 10 P S णं जसु. 11 P विखिण्णउं, S विखिण्णउ.

5. 1 P S A णिवसद्धें. 2 S सिहरे. 3 P °वणु. 4 P S कहि मि. 5 P णिरिखिअउं, S णिरक्खियउं. 6 S अज्झासु.

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[ ५ ] १ रथरहितः

तं णिसुणेंवि जमेंण व जोइयउ    कुञ्जरु कुञ्जरहों पचोइयउ ॥ ७
आसण्णें चोऍवि विणय-भउ[7]    णरवइ णिडालें कोन्तेण हउ ॥ ८

॥ घत्ता ॥

जामं भयङ्करु    असिवर-करु[8]    पहरइ मच्छर-भरियउ ।
ताम दसासेंण[9]    आयासेंण    उप्पएवि पहु धरियउ ॥ ९    5

[ ६ ]

णिउ[1] णिय-णिलयहों मय-वियलियउ णं मत्त-महागउ णियलियउ ॥ १
'मा मइ मि धरेसइ दहवयणु'    णं भइयऍ रवि[2] गउ अत्थवणु ॥ २
पसरिउ अन्धारु पमोक्कलउ    णं णिसिऍ[3] घित्त मसि-पोट्टलउ ॥ ३
ससि उग्गउ सुट्ठु सुसोहियउ    णं जग-हरें दीवउ वोहियउ ॥ ४    10
सुविहाणेँ दिवायरु उग्गमिउ    णं रयणिहिँ मइयवट्टु[4] भमिउ ॥ ५
तो णवर जङ्घचारण-रिसिहें    सयकरहों[5] विणासिय-भव-णिसिहें ॥ ६
गय वत्त 'सहासकिरणु धरिउ'    चउविह-रिसि-सङ्घें परियरिउ ॥ ७

॥ घत्ता ॥

रावणु जेत्तहें    गउ[6] (सो) तेत्तहें    पञ्च-महावय-धारउ ।    15
दिट्ठु दसासेंण[7]    सेयंसेंण    णावइ रिसहु भडारउ ॥ ८

[ ७ ]

गुरु वन्दिय दिण्णइँ आसणइँ[1]    मणि-वेयडियइँ सुह-दंसणइँ[2] ॥ १
मुणि-पुङ्गउ चवइ विसुद्धमइ    'मुऍ सहसकिरणु लङ्काहिवइ ॥ २
ऍहु चरिमदेहु[3] सामण्णु ण वि    महु तणउ भव-राईव[4]-रवि' ॥ ३    20
तं णिसुणेंवि जम-कम्पावणेंण    पणवेप्पिणु वुच्चइ रावणेंण ॥ ४
'महु एण समाणु कोउ कवणु    पर पुञ्जहें[5] कारणें जाउँ रणु ॥ ५
अज्जु वि एहु जें पहु सा [7]जि सिय    अणुहुञ्जउ मेइणि जेम तिय' ॥ ६
तं णिसुणेंवि सहसकिरणु चवइ    'उत्तमहों एउ किं संभवइ ॥ ७
तं मणहर सलिल-कील करेंवि    पइँ समउ महाहवें[8] उत्थरेंवि ॥ ८    25

॥ घत्ता ॥

एवहिँ आयऍ    विच्छायऍ    राय-सियऍ किं किज्जइ ।
वँरि[9] थिर-कुलहरँ[10]    अजरामर    सिद्धि-वहुवँ[11] परिणिज्जइ' ॥ ९

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7 S A गयघडउ; also noted marginally in P. 8 A °वरु. 9 P S दसाणणेण.

6. 1 S जिउ. 2 P S गउ रवि. 3 P णिसिपघित्तु. 4 A मइयवट्टु. 5 A सहसकरणहो णासिय°. 6 This pāda missing in A. 7 P S दसाणणेण.

7. 1 P S A आसणाइं. 2 °दंसणाइं. 3 P S चरम°. 4 P S °राजीव°. 5 P A पुजए, S पुजइ. 6 A हूउ. 7 A सो जि. 8 P S महाहउ. 9 P S वर. 10 S °कुलयर. 11 P S °वहुय.

[ ८ ]

तें वयणें मुक्कु विसुद्ध-मइ माहेसर-पवर-पुराहिवइ ॥ १
णिय-णन्दणु णियय-थाणें थवेंवि परियणु पट्टणु पय संथवेंवि ॥ २
णिक्खन्तु खणद्धें विगय-भउ रावणु वि पयाणउ देवि गउ ॥ ३
परिपेसिउ लेहु पहाणाहों अणरण्णहों उज्झहें राणाहों ॥ ४
मुह-वत्त कहिय 'दहमुहेंण जिउ लइ सहसकिरणु तव-चरणें थिउ' ॥ ५
तं णिसुणेंवि णरवइ हरिसियउ ईसीसि विसाउ पदरिसियउ ॥ ६
संगाम-सहासेंहिँ दूसहहों सिय सयल समप्पेंवि दसरहहों ॥ ७
सहसत्ति सो वि णिक्खन्तु पहु अण्णु वि तहों तणउ अणन्तरहु ॥ ८

॥ घत्ता ॥

ताम सुकेसेंण लङ्केसेंण जमहर-अणुहरमाणउ ।
'जाणुं पणासेंवि' रिउ तासेंवि मगहहँ मुक्कु पयाणउ ॥ ९

[ ९ ]

णारउ धीरेंवि मरु वसिकरेंवि तहों तणिय तणय करयलें धरेंवि ॥ १
णव णव संवच्छर तेत्थु थिउ पुणु दिण्णु पयाणउ मगहु गउ ॥ २
'पेक्खेंवि रावणु आसङ्कियउ महु महुरपुराहिउ वसिकियउ ॥ ३
जसु चमरें अमरें दिण्णु वरु सूलाउहु सयलाउहँ-पवरु ॥ ४
णियं तणय तासु लाएवि करें थिउ णवर गम्पि कइलास-धरें ॥ ५
मन्दाइणि दिट्ठ मणोहरियं ससिकन्त-णीर-णिज्झर-भरियं ॥ ६
गय-मय णइँ मइलिय-उभय-तड स-तुरङ्गम-कुञ्जर ण्हाय भड ॥ ७
वन्देप्पिणु जिणवर-भवणाइँ दहमुहु दक्खवइ णिवाणाइँ ॥ ८
'इह सिद्धु सिद्धि-मुहकमल-अलि जिणवरु भरहेसरु बाहुवलि ॥ ९

॥ घत्ता ॥

एत्थु सिलासणें अत्तावणें अच्छिउ वालि-भडारउ ।
जसु पय-भारेंण गरुयारेंण हउँ किउ कुम्मायारउ' ॥ १०

8. 1 A °ठाणे ठेवेवि. 2 P विसाउ वि. 3 S A जगु. 4 A णासेवि. 5 A विद्धंसेवि. 6 S गंगह.

9. 1 P S धीय. 2 A ठिउ. 3 A पुणु विण्ण पत्त नउ तहो रमिउं. 4 A transposes the Pādas of this line. 5 A समरे. 6 P S A सुलाउहु. 7 S पिय. 8 P S मणोहरिए. 9 P S °भरिए. 10 P S आतावणे.

[ ८ ] १ यशें विध्वंस.
[ ९ ] १ गङ्गा.

[ १० ]

जम-धणय-सहासकिरण-दमणु    जं थिउ अट्ठावएँ दहवयणु ॥ १
तं पत्त वत्त णलकुब्बरहों[2]    दुलङ्घ[3]-णयर-परमेसरहों ॥ २
परिचिन्तिउ 'हय-गय-रह-पवलें    आसण्णें परिट्ठिएँ वइरि-वलें ॥ ३
एत्थु वि अमराहिवें रणें अजएँ    जिण[4]-वन्दणहत्तिएँ मेरु गएँ ॥ ४
एहएँ अवसरें उवाउ कवणु'    तो मन्ति पवोल्लिउ हरिदवणु ॥ ५
'वलवन्तइँ जन्तइँ उड्डवहों[5]    चउदिसु आसाल-विज्ज ठवहों[6] ॥ ६
जं होइ अछेउ अभेउ पुरु    ता रक्खहुँ पावइ जा[7] ण सुरु' ॥ ७
तं णिसुणेंवि तेहिँ[8] सि तेम किउ    सइ-चित्तु व णयरु दुलङ्घु[9] थिउ ॥ ८

॥ घत्ता ॥

ताव विरुद्धेंहिँ    जस-लुद्धेंहिँ    रावण-भिच्च-सहासेंहिँ ।
वेढ्ढिउँ[10] पुरवरु    संवच्छरु    णावइ वारह-मासेंहिँ ॥ ९

[ ११ ]

जन्तहँ[1] भइयएँ विहडप्फडेंहिँ    दहमुहहों कहिउ केहि मि भडेंहिँ ॥ १
'दुग्गेज्झु भडारा तं णयरु    दूसिद्धहुँ[2] जिह तिहुअण-सिहरु ॥ २
तहिँ जन्त-सयइँ समुड्डियइँ[3]    जम-करइँ जमेण व छड्डियइँ ॥ ३
जोयणहों मज्झें जो संचरइ    सो पडिजीवन्तु ण णीसरइ' ॥ ४
तं णिसुणेंवि चिन्तावण्णु पहु    थिउ ताम जाम उवरम्भ[4] वहुँ[5] ॥ ५
अणुरत्त परोक्खए[6] जें[7] जसेंण    जिह महुअरि कुसुम-गन्ध-वसेंण ॥ ६
ण गणइ कप्पूरु ण चन्दमसु    ण जलहुँ[8] ण चन्दणु तामरसु ॥ ७
तहें दसमी कामावत्थ हुय    विसग्गिँ[10]-दड्ढ णउ[11] कह सि मुय ॥ ८

॥ घत्ता ॥

'इमुँ[12] महु जोव्वणु    एँहु (सो) रावणु    एह रिद्धि परिवारहों ।
जइ मेलावहि[13]    तो हलें सहि    एत्तिउ फलु संसारहों' ॥ ९

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10. 1 A ठिउ. 2 P णरकुव्वर. 3 P S दुलंघणणयर°. 4 P marginally जिणवंदणाए कइलासि गए' पाठे. 5 P S उट्टवहु, A अट्टवहु. 6 P A ठवहु, A उवहु. 7 A जाम. 8 A तेण वि. 9 P S दुलंघु. 10 S A वेढिउ.

11. 1 P जंतुहं, S जंतुहु. 2 P S दुसिद्धहुं. 3 P S समोड्डियाइं. 4 P उलंभ, S उवलंभ. 5 P S विरहु. 6 P परोक्खए, S परोक्खे. 7 S जय°, A जि. 8 A जलह. 9 P S-गय. 10 A विरहग्गें. 11 S ण. 12 P S इउ. 13 P S मिलावहि.

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[ ११ ] १ ( P's reading ) उवरम्भा राज्ञी विरहं गता.

[ १२ ]

तं णिसुणेंवि [1]चित्तमाल चवइ 'महँ होन्तिएँ काइँ ण संभवइ ॥ १
आएसु देहि छुडु एत्तडउ एँउ सुन्दरि कारणु केत्तडउ ॥ २
तुहुँ [2]रूवहोँ रावणु होइ जइ लइ वट्टइ तो एत्तडिय गइ' ॥ ३
5 तं णिसुणेंवि मणहर[3]-अहरयलु उवरम्भऍं[4] विहसिउ मुह-कमलु ॥ ४
'हलें हलें सहि ससिमुहि हंस-गइ सो सुहउ ण इच्छइ कह वि जइ ॥ ५
आसाल-विज्ज तो देहि तहोँ अण्णु वि वज्जरहि दसाणणहोँ ॥ ६
वुच्चइ रहङ्ग [1]भंड-लिह-लुहणु इन्दाउहु अच्छइ सुअरिसणु' ॥ ७
तं णिसुणेंवि दूई णिग्गइय लङ्केसावासु णवर गइय ॥ ८

10 ॥ घत्ता ॥

कहिउ दसासहोँ सुर-तासहोँ जं उवरम्भएँ वुत्तउ ।
'एत्तिउ दाहेँण तुह विरहेँण सामिणि मरइ णिरुत्तउ ॥ ९

[ १३ ]

उवरम्भ समिच्छहि अज्जु जइ तो जं चिन्तहि तं संभवइ ॥ १
15 आसाली सिज्झइ पुरवरु वि सुअरिसणु चक्कु णलकुव्वरु वि' ॥ २
तं णिसुणेंवि सुट्ठु वियक्खणहोँ [1]अवलोइउ वयणु विहीसणहोँ ॥ ३
पइसारिय दूई मज्जणऍं थिय वे वि सहोयर मन्तणऍं ॥ ४
'अहोँ साहसु [2]पभणइ पहु सुयवि जं महिल करइ तं पुरिसु ण वि ॥ ५
दुम्महिल जि भीसण जम-णयरि दुम्महिल जि असणि जगन्त-यरि ॥ ६
20 दुम्महिल जि स-विस भुयङ्ग-फड दुम्महिल जि वइवस-महिस-झड ॥ ७
दुम्महिल जि गरुय वाहि णरहोँ दुम्महिल जि वग्घ मज्झेँ घरहोँ' ॥ ८

॥ घत्ता ॥

भणइ विहीसणु सुह-दंसणु '[3]एत्थु एउ ण घट्टइ ।
सामि णिसण्णहोँ णउ अण्णहोँ भेयहोँ अवसरु वट्टइ ॥ ९

12. 1 P S सुणेवि विचित्तमाल. 2 P S तुव. 3 P S A मणहरु. 4 A उवरंभए वियसिउ. 5 P S लंकेसहो पासु. 6 P S सुरसंतासहो. 7 P S डाहेण.
13. 1 P S सुट्ठु जोइउ पहुहे ( P पहुहं ) विहीसणहो. 2 A पभणइं महिसुव वि. 3 P °फड्ड. 4 A °विसम°. 5 P °झड्ड.

[१२] १ भटाना रेखा.
[१३] १ ( P's reading ) रावणेन. २ विद्युत्. ३ अत्र प्रस्तावे एतद् वचनं न वक्तुं घटते.

[ १४ ]

जइ कारणु वइरिं[1] सिद्धएँण[2]  णयरें धण-कणय-समिद्धएँण ॥ १
तो कवडेण वि "इच्छामि" भणु  पुण्णालि असच्चि दोसु कवणु ॥ २
छुडु केम वि विज्ज समावडउ  उवरम्भ तुज्झु पुणु मा वडउ' ॥ ३
तं णिसुणेंवि गउ दहगीउ तहिँ  मज्जणयहों णिग्गय दूइ जहिँ ॥ ४
देवङ्गइँ वत्थइँ ढोइयइँ  आहरणइँ रयणुज्जोइयइँ ॥ ५
केऊर-हार-कडिसुत्ताइँ  णेउरइँ कडय-संजुत्ताइँ ॥ ६
अवरइ मि देवि तोसिय-मणेंण  आसालि[3]-विज्ज मग्गिय खणेंण ॥ ७
ताएँ वि दिण्ण परितुट्ठियाएँ  णिय हाणि ण जाणिय मुद्धियाएँ ॥ ८

॥ घत्ता ॥

ताव विसालिय  आसालिय  णहें गज्जन्ति पराइय ।
तं विज्जाहरु  णलकुव्वरु[4]  मुएँवि णाइँ सिय आइय ॥ ९

[ १५ ]

गय दूई किउ कलयलु भडेंहिँ  परिवेढिउ पुरवरु गय-घडेंहिँ ॥ १
सण्णहेंवि समरें णिच्छिय-मणहों  [1]णलकुव्वरु[2] भिडिउ विहीसणहों ॥ २
बलु बलहों महाहवें दुज्जयहों  रहु रहहों गइन्दु महागयहों ॥ ३
हउ हयहों णराहिवु णरवरहों  पहरण-धरु वर-पहरण-धरहों ॥ ४
चिन्धिउ चिन्धियहों समावडिउ  [1]वइमाणिउ वइमाणिहिँ भिडिउ ॥ ५
तहिँ तुमुलें[3] जुज्झें भीसावणेंण  जिह[4] सहसकिरणु रणें रावणेंण ॥ ६
तिह [3]विरहु करेविणु[5] तक्खणेंण  णलकुव्वरु धरिउ[6] विहीसणेंण ॥ ७
सहुँ पुरेंण सिद्धु तं सुअरिसणु  उवरम्भ ण इच्छइ दहवयणु ॥ ८

॥ घत्ता ॥

सो जें पुरेसरु  णलकुव्वरु  णियय केर लेवाविउ[7] ।
समउ सरम्भएँ  उवरम्भएँ  रज्जु स[8] इं भु ञ्जाविउ[9] ॥ ९

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14. 1 S वइरिहि. 2 P S सिद्धिएण. 3 P S आसालि. 4 A णलकूवरु.

15. 1 This pāda is missing in P. 2 A णलकूवरु. 3 P S तुम्बले. 4 P जह. 5 A करेवि पहरेवि खणेण. 6 S भिडिउ. 7 P S लेवाविअउ, A लेवाविविउ. 8 P सयइ, S सयं 9 P S भुंजावियउ.

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[ १५ ] १ विमाणारूढः, २ संग्रामे ( ? ). ३ रथरहितः.

## [१६. सोलहमो संधि ]

णलकुब्बरे धरियएँ विजएँ छुद्धे वइरिहिँ तणएँ।
णिय-मन्तिहिँ सहियउ [2]इन्दु परिट्ठिउ मन्तणएँ॥

[१]

जे गूढपुरिस पट्ठविय तेण ते आय पडीवा तक्खणेण॥ १
परिपुच्छिय '[1]लइ [2]अक्खहों दवत्ति केहउ पहु केहिय तासु सत्ति॥ २
किं बलु केहउ पाइक्क-लोउ किं वसणु कवणु गुणु को विणोउ॥ ३
तं णिसुणेंवि दणु-गुण-पेरिएहिँ सहसक्खहों अक्खिउ हेरिएहिँ॥ ४
'परमेसर रणेँ रावणु अचिन्तु उच्छाह-मन्त-पहु-सत्ति-वन्तु॥ ५
चउ-विज्ज-कुसलु छग्गुण-णिवासु छव्विह-बलु सत्त-[3]पयइ-पयासु॥ ६
सत्तविह-वसण-विरहिय-सरीरु बहु-[4]बुद्धि-सत्ति-खम-[5]काल-धीरु॥ ७
अरिवर-छव्वग्ग-विणासयालु अट्ठारहविह-तित्थाणुपालु॥ ८

॥ घत्ता॥

तहों केरएँ साहणें [6]सव्वु सामि-सम्माणियउ।
णउ कुद्धउ लुद्धउ को वि [7]भीरु अवमाणियउ*॥ ९

1. 1 P S माणें मलिए विजए. 2 P जणवए कहिउं इंदु, S जणवइ कहियउ इंदु. 3 A °धयइं. 4 A °लद्धि°. 5 P S कालु. 6 P S सयल पसाहणे सव्वु. 7 A वीरु.

* Between the first and the second Kaḍavaka all the Mss. read the following Sanskrit passage which is obviously a sort of commentary on the political terms occurring in the 1. Kaḍavaka. In all probability it was not a part of the original text, but got incorporated in the body of the text from its natural place as a marginal gloss. The slight incorrectness of the Sanskrit of the passage is ignored: का तिस्रः शक्तयः। प्रभुशक्तिः। उत्साहशक्तिः। मन्त्रशक्तिश्चेति॥ का चतस्रो विद्याः। आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिश्चेति। साङ्ख्यो योगो लोकायतं चान्वीक्षिकी। सामर्ग्यजुर्वेदास्त्रयी। कृषिः पाशुपाल्यं वाणिज्यं वार्ता च। आन्वीक्षिकी-त्रयी-वार्तानां योगक्षेमसाधनो दण्डस्तस्य नीतिर्दण्डनीतिरिति॥ षड्गुणाः के ते। संधि-विग्रह-यानासन-संश्रय-द्वैधीभावाः। किं तद् षड्विधं बलम्। मूलबलम्। भृत्यबलम्। श्रेणीबलम्। मित्रबलम्। अमित्रबलम्। आटविकबलं चेति॥ का सप्त प्रकृतयः। स्वाम्यमात्य-जनपद-दुर्ग-कोश-बल( v. l. दण्ड )-मित्राणि ( gloss on स्वामि°—'स्वाम्यमात्यौ च राष्ट्रं च दुर्गं कोशो बलं सुहृत' इत्यमरः)॥ कानि सप्त व्यसनानि। पानम्। द्यूतम्। स्त्री। मृगया ( gloss पापर्द्धिः)। पारुष्यम्। दण्डपारुष्यम्। अर्थदूषणं चेति. (gloss on पानम्°—'द्यूतं मद्यं पिशितं च वेश्या पापर्द्धि-चौर्यं परदारसेवा' इत्यादि)। तत्रादौ चत्वारि कामजानि, त्रीणि कोपजानि॥ कोऽरिषड्वर्गः। काम-क्रोध-लोभ-मान-मद-हर्षाः॥ कान्यष्टादश तीर्थानि। मन्त्रि-पुरोहित-सेनापति-युवराज-दौवारिकान्तर्वंशिक-प्रशास्तृ-समाहर्तृ-संविधातृ-प्रदेष्टृ-नायक-पौरव्यावहारिक-कर्मान्तिक-मन्त्रिपरिषद्-दण्डदुर्गान्तपालाटविकाः॥ पसाहणि (? not in A) [अ]शङ्कानि ते॥ छ॥

[१] १ यूयं कथयत. २ शीघ्रम्. ३ प्रकृति.

[ २ ]

विणु [1]णित्तिएँ एक्कु वि पउ ण देइ अट्ठविह-विणोएँ दिवसु णेइ ॥ १
पहरद्धु [2]पयाव-गवेसणेण अन्तेउर-रक्खण-पेसणेण ॥ २
पहरद्धु णवरु कन्दुअ-खणेण[1] अहवइ अत्थाण-णिवन्धणेणँ[2] ॥ ३
पहरद्धु ण्हाणँ[3]-देवच्चणेण भोयण-परिहाण-विलेवणेण ॥ ४
पहरद्धु दव्व-अवलोयणेण पाहुड-पडिपाहुड-ढोयणेण ॥ ५
पहरद्धु लेह-वायण-खणेण सासणहर-हेरि-विसज्जणेण ॥ ६
पहरद्धु [3]सइर[4]-पविहारणेण अहवइ अब्भन्तर-मन्तणेण ॥ ७
पहरद्धु सयल-वल-दरिसणेण रह-गय-हय-[4]हेई-गवेसणेण ॥ ८

॥ घत्ता ॥

पहरद्धु णराहिउ[5] सेणावइ-संभावणेंणँ[6] ।
जम-थाणें परिट्ठिउ परमण्डलें[7]-आरूसणेंण ॥ ९

[ ३ ]

जिह दिवसु तेम[1] [1]णिव्वाण-राय णिसि णेइ करेप्पिणु अट्ठ भाय ॥ १
पहिलएँ पहरद्धें विचिन्तमाणु अच्छइ णिगूढु[2] पुरिसेंहिँ समाणु ॥ २
वीयएँ[3] पुणो वि ण्हाणासणेण अहवइ णरवइ-सुह-दंसणेण ॥ ३
तइयएँ जय-तूर-महारवेण अन्तेउरु [2]विसइ मणुच्छवेण ॥ ४
चउत्थएँ पञ्चमें सोवण-खणेंण चउदिसु दिढेण परिरक्खणेण ॥ ५
छट्ठएँ हय-पडह-विउज्झणेण सव्वत्थसत्थ-परिवुज्झणेण ॥ ६
सत्तमें मन्तिहिँ सहुँ मन्तणेणँ[4] णिय-रज्ज-कज्ज-परिचिन्तणेण ॥ ७
अट्ठमें सासणहर-पेसणेण सुविहाणें[5] [3]वेज्ज-संभासणेणँ[6] ॥ ८
[4]महणसि-परिपुच्छण-आसणेण[7] णिम्मित्तिँ[8]-पुरोहिय-घोसणेण ॥ ९

॥ घत्ता ॥

इय सोलहँ[9]-भाएँहिँ दिवसु वि रयणि वि णिवहइ ।
मणु जुज्झहों उप्परि तासु णिरारिउ उच्छहइ[10] ॥ १०

2. 1 P S कंदुक्खणेण, A कंदुअखणेण. 2 A णिवद्धणेण. 3 P S ण्हाणे. 4 P S सुरइ. 5 P S णराहिव. 6 P corrects to °संभासणेण. 7 S परमंडले.

3. 1 P S तेण. 2 A णिगूढउ. 3 P S वीयउ. 4 P S A मंतण्ण. 5 P S सविहाणे. 6 P S °संभावणेण. 7 A महरिसि-आसण-परिपुच्छणेण. 8 P S णिम्मित्त°. 9 P S सोलस°. 10 S उच्चहइ.

[ २ ] १ नीत्या विना. २ प्रजायाः, प्रतापं च (?). ३ 'सुइर' स्वेच्छया, विद्याविनोदेन. ४ 'हेति' स्वायुधः.

[ ३ ] १ भो इन्द्र. २ प्रविशति. ३ वैद्य. ४ सूपकार-कोष्ठागारक-संभाषणम्.

[ ४ ]

तुम्हहुँ[1] घँइँ[2] एक्कँ[3] वि णाहिँ[4] तत्ति सुविणएँ[5] वि ण हुय उच्छाह-सत्ति ॥ १
वालत्तणेँ जं[6] णउ णिहउ सत्तु णह-मेत्तु जिँ कियउ कुढार-मेत्तु ॥ २
जइयहुँ णामउ छुडु छुडु दसासु जइयहुँ साहिउ विज्जा-सहासु ॥ ३
५ जइयहुँ करेँ लग्गउ चन्दहासु जइयहुँ मन्दोवरि दिण्ण तासु ॥ ४
जइयहुँ सुरसुन्दरु बद्धु कणउ जइयहुँ ओसारिउ समरेँ धणउ ॥ ५
जइयहुँ जगभूसणु धरिउ णाउ जइयहुँ परिहविउ कियन्त-राउ ॥ ६
जइयहुँ सु-तणूयरि गँउ[7] हरेवि अण्णु वि रयणावलि करेँ धरेवि ॥ ७
तइयहुँ जेँ णाहिँ जं[10] णिहउ[11] सत्तु तं एवहिँ वड्डारउ 'पयत्तु'[12] ॥ ८
१० ॥ घत्ता ॥
वुच्चइ सहसक्खेँ 'किं केसरि सिसु-करि[13] वहइ ।
पज्जेल्लिउ हुअवहु सुक्कउ 'पायउ सुहुँ[14] डहइ' ॥ ९

[ ५ ]

पच्चत्तरु देवि गइन्द-गमणु पुणु ढुक्कु सक्कु एकन्त-भवणु ॥ १
१५ जहिँ भेउ ण भिन्दइ को वि लोउ जहिँ सुअ-सारियहुँ वि णाहिँ ढोउ ॥ २
ताहिँ पइसेँवि पभणइ अमर-राउ 'रिउ दुज्जउ एवहिँ को उवाउ ॥ ३
किं सामु भेउ किं 'उववयाणु[3] किं दण्डु अवुज्झिय-परिपमाणु[4] ॥ ४
किं कम्मारम्भुववाय-मन्तु[5] किं पुरिस-दव-संपत्ति-वन्तु ॥ ५
किं देस-काल-पविहाय-सारु किं विणिवाइय-पडिहार-चारु[6] ॥ ६
२० किं[7] कज्ज-सिद्धि पञ्चमउ मन्तु को सुन्दरु सव्व[8]-विसार-वन्तु' ॥ ७
तो भारदुवाएं[9] वुत्तु एम 'जं पइँ पारद्धउ तं जि देव ॥ ८
कज्जन्तेँ[10] णवर णिवडइ छेउ पर मन्तिहिँ केवलु मन्त-भेउ' ॥ ९
तं णिसुणेँवि भणइ विसालचक्खु 'एँहु[11] पइँ उग्गाहिउ कवणु पक्खु ॥ १०
॥ घत्ता ॥
२५ ता अच्छउ सुरवइ जो णीसेसु रज्जु करइ ।
पहु मन्ति-विहूणउ चउरङ्गिहि[12] मि ण संचरइ ॥ ११

4. 1 S A तुह्यह. 2 S पइ. 3 P एकु, S इकु. 4 P S णाइ. 5 A सुइणे. 6 A जि. 7 P S वि. 8 A विज्जहं. 9 P S अवहरेवि. 10 S जिं. 11 P S णिहिउ. 12 A पउत्तु. 13 A करे धरइ. 14 P S सुहिं, A सुहुं.

5. 1 A एयंत°. 2 S साउ. 3 P S उयपयाणु, A उवयदाणु. 4 P S °परिपयाणु. 5 P S °रंभोवायचत्तु. 6 A °वाह. 7 S कें. 8 S सव्वु. 9 A भारदवाएं. 10 P S कज्जंतगमणे. 11 P S इहु; P records also a variant पहु. 12 A चउरंगेहिं वि संचरइ.

[४] १ नख-कर्तनीयोऽपि यदासीत् तत् कुठारछेद्यं संजातम्. २ प्रयत्नम्. ३ समर्थः (?). ४ वृक्षः.
[५] १ उपप्रदानं दण्डम्. २ अनन्तर-प्रतिपादिता. ३ मन्त्रिणा.

[ ६ ]

पारासरु पभणइ 'विहि मणोज्जु  णउ एक्कें मन्तिएँ रज्ज-कज्जु' ॥ १
पिसुणेण वुत्तु 'वेण्णि वि ण होन्ति  अवरोप्परु घँडेवि कु-मन्तु देन्ति' ॥ २
कउँटिलें वुच्चइ 'कवण भन्ति  तिण्णि वि चेयारि वि चारु मन्ति' ॥ ३
मणु चवइ 'गरुअ वारहहुँ वुद्धि  णउँ एक्कें विहिँ तिहिँ कज्ज-सिद्धि' ॥ ४
तं णिसुणेंवि पभणइ अमरमन्ति  'अइसुन्दरु जइ सोलह हवन्ति' ॥ ५
भिगुणन्दणु वोल्लइ 'वुद्धिवन्तु  अकिलेसें वीसहिँ होइ मन्तु' ॥ ६
तं णिसुणेंवि चवइ सहासणयणु  विणु मन्ति-सहासें मन्तु कवणु ॥ ७
अण्णहों अण्णारिस होइ वुद्धि  अकिलेसें सिज्झइ कज्ज-सिद्धि' ॥ ८

॥ घत्ता ॥

जयकारिउ सव्वेंहिँ  'अम्हहुँ केरी वुद्धि जइ ।
तो समउ दसासें  सुन्दर सन्धि सुराहिवइ ॥ ९

[ ७ ]

वुह अत्थसत्थे पभणन्ति एव  कहिँ लब्भइ उत्तम सन्धि देव ॥ १
एक्कु वि मालिहें सिरु खुडेंवि घित्तु  अण्णु वि जइ रावणु होइ मित्तु ॥ २
तो तउ परमेसर कवण हाणि  अहि असइ तो वि सिहि महुर-वाणि ॥ ३
जइ साम-भेय-दाणेंहिँ जि सिद्धि  तो दण्डें पउञ्जिएँ कवण विद्धि ॥ ४
अच्छन्ति वालि-रणु संभरेवि  सुग्गीव-चन्दकर कुद्ध वे वि ॥ ५
णल-णील ते वि हियवएँ असुद्ध  सुवन्ति णिरारिउँ अत्थ-लुद्ध ॥ ६
खर-दूसणा वि णिय-पाण-भीय  कज्जेण जेणं चन्दणहि णीय ॥ ७
माहेसरपुरवइ-मरुणरिन्द  अवमाणेंवि वसिकिय जिह गइन्द ॥ ८

॥ घत्ता ॥

आएहिँ उवाएँहिँ  भेइज्जन्ति णराहिवइ ।
दहवयण-णिहेलणु  जाइ दूउ चित्तङ्गु जइ' ॥ ९

6. 1 P S मंतिहिँ. 2 S विण्णि सि. 3 P चडेवि, घिडिवि. 4 P कुमंति. 5 P कउदालें, marginally 'कउटहिँ' पाठे; S कउंदाले. 6 A वि तिणि. 7 P S हुंति. 8 A कउ. 9 P S पभणिउ, A पभणइं.

7. 1 P S सत्थे अत्थ. 2 A उत्तर. 3 P S °दाणें. 4 P दंड, S दंडि. 5 P S पउंजेवि. 6 P S कवणु. 7 S चंदकुर, A चंदनल. 8 S णिराहिउ. 9 A केण. 10 P S अवमाणमि.

[ ६ ] १ बृहस्पतिः. २ शुक्रः.
[ ७ ] १ सर्पः. २ मयूरः. ३ सहस्रकिरणु. ४ भो इन्द्र ( ? ).

[ ८ ]

तं मन्ति-वयणु पडिवण्णु तेण चित्तङ्गउ कोक्किउ तक्खणेण ॥ १
सिक्खवइ पुरन्दरु किं पि जाम गउ णारउ रावण-भवणु ताम ॥ २
'ओसारेंवि दिज्जइ कण्ण-जाउ परिरक्खहि खन्धावारु 'सांउ[1] ॥ ३
आवेसइ इन्दहों तणउ दूउ चउवीस-पवर-गुण-सार-भूउ ॥ ४
सो भेउ करेसइ णरवराहँ सुग्गीव-पमुह-विज्जाहराहँ ॥ ५
सहुँ तेण महुर-वयणेहिं[2] तेव वोल्लिज्जइ[3] सन्धि ण होइ जेव ॥ ६
सो थोवउं[4] तुहुँ पुणु पवलु अज्जु आवग्गउ जें लइ हरेवि रज्जु ॥ ७
एत्थु जें[5] अवसरें संगामें[6] संकु सक्किज्जइ[7] णंतो पुणु असकु ॥ ८

॥ घत्ता ॥

मरु-जग्गें दसाणण जं पइँ विग्गहँ[8] रक्खियउ ।
उवयारहों तहों मइँ परम-भेउ एँहु अक्खियउ' ॥ ९

[ ९ ]

गउ णारउ कहि मि णहङ्गणेण सेणावइ वुत्तु दसाणणेण ॥ १
'पर-गूढपुरिस ण विसन्ति जेम परिरक्खहि खन्धावारु तेम ॥' २
एत्तडिय परोप्परु वोल्ल जाव चित्तङ्गु स-सन्दणु आउ ताव ॥ ३
पुर-रद्दाडवि[1] वहु[2] संथवन्तु[3] णक्खन्तोमालियहन्ति[4]-वन्तु ( ? ) ॥ ४
रण-दुग्ग-परिग्गह[5]-महि णियन्तु उत्तरहों पडुत्तरु चिन्तवन्तु ॥ ५
वहुसंथ-वुद्धि-णीइउ सरन्तु मारिच्चि-भवणु[6] पइसइ तुरन्तु ॥ ६
स-सणेहु[7] समाइच्छिउ करेवि णिउ पासु[8] णरिन्दहों करें धरेवि ॥ ७
वइसणउ दिण्णु 'संवाहु[9] थोरु चूडामणि कण्ठउ कडउ[10] दोरु[11] ॥ ८
पुज्जेप्पिणु कप्पिणु[12] गुण-सयाइँ पुणु पुच्छिउ 'वलहु पमाणु काइँ' ॥ ९

॥ घत्ता ॥

वुच्चइ चित्तङ्गेंण[13] 'किं देवहों[14] सीसइ णरेंण ॥
तं कवणु दुलङ्घउ[15] जं ण वि दिट्ठु दिवायरेंण' ॥ १०

8. 1 A साबु. 2 A °वयणेण. 3 P S A वोल्लिज्जइ. 4 P S थोडउ. 5 P S वि. 6 P. संगाम°. 7 A सक्किज्जइ. 8 P S विप्पहु.

9. 1 A पुरपरवहारि. 2 P पहु, marginally records वहु. 3 P संछवंद; marginally records संथवंतु, A °सत्थवंतु. 4 P °तिवंद. 5 A दुग्गग्गहिभहं. 6 S °भवणि, A °भवण. 7 S सासणहु. 8 A पासे. 9 P S संवाह°. 10 P कणउ. 11 P S डोरु. 12 A अप्पिणु. 13 A चित्तंगे. 14 A देवहुं. 15 A दुलंघु.

[ ८ ] १ सर्व्वम्. २ समर्थः.
[ ९ ] १ बहुविचार-बुद्धिः. २ ताम्बूलः. ३ कथयित्वा.

[ १० ]

तं वयणु सुणेंवि परितुट्ठु राउ	'मइँ चिन्तिउ को वि कु-दूउ आउ ॥ १
जिम सासणहरु जिम परिमियत्थु	एवहिँ मुणिओ-सि णिसिद्ध-अत्थु[1] ॥ २
धण्णउ सुरवइ[2] तुहुँ जासु अत्तु[3]	वर-पञ्चवीस-गुण-रिद्धि पत्तु ॥ ३
भणु भणु पेसिउ कज्जेण केण[4]'	विहसेवि वुत्तु चित्तंगएण ॥ ४	5
'पहु सुन्दर अम्हहुँ[5] तणिय वुद्धि	सुहु जीवहुँ[6] वे वि करेवि सन्धि ॥ ५
रूववइ-णामें[7] रूवें पसण्ण	परिणेप्पिणु इन्दहों तणिय कण्ण ॥ ६
करि लङ्का-णयरिहें[8] विजय-जत्त	चलें[9] लच्छि मणूसहों कवण मत्त ॥ ७

॥ घत्ता ॥

इमु[10] वयणु महारउ	तुम्हहँ[11] सवहँ थाउ[12] मणें ।	10
जिह मोक्खु कु-सिद्धहों[13]	तेम ण सिज्झइ इन्दु रणें' ॥ ८

[ ११ ]

तं सुणेंवि सत्तु-संतावणेण	चित्तङ्गु पभणिउ रावणेण ॥ १
'वेयड्ढहों सेढिहिँ जाइँ[1] ताइँ	पण्णास व सट्ठि वि पुरवराइँ ॥ २
सवइँ महु अप्पेंवि सन्धि करहों	णं तो कलऍ संगामें मरहों ॥' ३	15
तं णिसुणेंवि पहरिसियङ्गएण	दहवयणु वुत्तु चित्तङ्गएण ॥ ४
'एक्कु वि सुरवइ सयमेव उग्गु	अण्णु वि रहणेउर-णयरु दुग्गु ॥ ५
परिभमियउ[2] परिहउ तिण्णि तासु	सरिसाउ जाउ रयणायरासु ॥ ६
संकम[3] वि चयारि चउदिसासु	चउ-वारइँ[4] एक्केकएँ सहासु ॥ ७
वलवन्तहुँ[5] जन्तहुँ भीसणाहँ[6]	अक्खोहणि अक्खोहणि घणाहँ[7] ॥ ८	20

॥ घत्ता ॥

जोयण-परिमाणें	जो ढुक्कउ सो णउ जियइ ।
जिह दुज्जण-वयणहुँ[8]	को वि णं[1] पासु समिल्लियइ[9] ॥ ९

10. 1 A णिसिट्ठअत्थु. 2 P S सुरवइ धण्णउ ( P धण्णउं ), A धणउं सुरवइ. 3 P S मंतु. 4 A जेण. 5 A अम्हहं. 6 A जीवहु. 7 S रववइणामे, A रूवइणामें. 8 P S °णयरिहि. 9 A वल. 10 P S एउ. 11 S तुम्हहु. 12 A ठाउ. 13 A कुसिद्धहं.

11. 1 P S जाइं. 2 P परिभमिउ, S परिभामिउ. 3 P S संकाम चयारि वि चउदिसासु. 4 P S चउवारए. 5 A वलवंतहं जंतहं भीसणाहं. 6 P भीसणाइ, S भीसणाह. 7 P घणाइं, S घणाह. 8 P °वयणहं, S वयणाहं. 9 S समिल्लियइं, A समासयइं.

[ १० ] १ आज्ञाधारकः. २ यथार्थज्ञाता. ३ सिद्धार्थः. ४ आप्तः. ५ नृणां का मात्रा वार्ता वा.
[ ११ ] १ गोलकपाषाणानाम्.

[ १२ ]

जसु एहउ अत्थि [1]सहाउ दुग्गु   अण्णु वि साहणु अच्चन्त-उग्गु ॥ १
जसु अट्ठ लक्ख भद्दहुँ गयाहुँ   बारह मन्दहुँ सोलह मयाहुँ ॥ २
संकिण्ण-गइन्दहुँ वीस लक्ख   रह-तुरय-भडहँ पुणु णत्थि सङ्ख ॥ ३
5 एहउ पहिलारउ मूल-सेण्णु   बलु बीयउ मिच्चहँ तणउ अण्णु ॥ ४
तइयउ[3] सेणी-बलु दुण्णिवारु   चउथउ[4] मित्त-बलु अणाय-पारु[5] ॥ ५
दुज्जउ पञ्चमउ[6] अमित्त-सेण्णु   छट्ठउ आडविउ [2]अणाय-गण्णु ॥ ६
रावण पुणु बूहहँ णाहि[1] छेउ   अमरा वि बलेंहँ[7] ण मुणन्ति भेउ ॥ ७
हय-गय-रह-णर-जुज्झहुँ[8] तहेंव   सो सुरवइ जिज्जइ समरें केंव' ॥ ८
10

॥ घत्ता ॥

वुच्चइ दहवयणें   'जइ तं जिणमि ण आहयणें ।
तो अप्पउ घत्तमि   [9]जालामालाउलें जलणें' ॥ ९

[ १३ ]

इन्दइ पभणइ 'सुर-सार-भूअ   किं जम्पिएण बहवेण हूअ ॥ १
15 जं किउ जम-धणयहुँ[1] विहि मि ताहँ   जं सहसकिरण-णलकुबराहँ ॥ २
तं तुहुँ वि करेसइ[2] ताउ अज्जु   लहु ठाउ पुरन्दरु जुज्झ-सज्जु' ॥ ३
तं वयणु सुणेंवि [1]उवुत्तएण   चित्तङ्गें वुच्चइ जन्तएण ॥ ४
'णिम्मन्तिओ-सि[3] इन्देण देव   [4]विजयन्तें इन्दइ तुहु मि तेवँ ॥ ५
सिरिमालि[5] कुमारेंहिँ ससिधएहिँ   सुग्गीव तुहु मि सीहद्धएहिँ ॥ ६
20 जमराएं जम्बव-णील-णलहों   हरिकेसिं[6] हत्थ-पहत्थ-खलहों ॥ ७
सोमेण [7]विहीसण कुम्भयण्ण   अवरेहि मि केहि मि[8] के वि अण्ण[9] ॥ ८

॥ घत्ता ॥

परिवाडिएँ[10] तुम्हहुँ[11]   दिण्णउ एउ[12] णिमन्तणउ ।
भुञ्जेवउ[13] सव्वेहिँ   गरुअ-पहारा-[14]भोयणउ' ॥ ९[15]

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12. 1 A णाहि. 2 A सबल०. 3 A तइउ. 4 P S चउत्थउ. 5 P S °बारु. 6 P पंचमउं, S पंचमु. 7 P S बाहिं. 8 A जुज्झंहं. 9 P S जालाउले जलंतजलणे.

13. 1 A °धणयहं. 2 S तुहु मि. 3 P णेमंतिउसि, S णेमंतिओसि. 4 P S तेण. 5 P सिरिमाले. 6 P S हरिकेसी. 7 P S विहीसणु कुंभयण्णु. 8 S अवरेहि हणेसमि. 9 P S अण्णु. 10 P पडिवाडिए. 11 A एउ. 12 A तुहु. 13 P भुंजेव्वउ, S भुंजेहउ. 14 P S °पहारु रण-भोयणउ. 15 S wrongly numbers this Kadavaka as ॥ १२ ॥

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[ १२ ] १ सहाय, सद्भावो वा, दुर्गम्. २ अज्ञातगणना.
[ १३ ] १ इन्द्रपुत्रेन.

[ १४ ]

गउ एम भणेँवि चित्तङ्गु तेत्थु   सुर-परिमिउ सुरवर-राउ जेत्थु ॥ १
'परमेसर दुज्जउ [1]जाउहाणु   ण करेइ सन्धि तुम्हेँहिँ समाणु' ॥ २
तं णिसुणेँवि पवलु अराइ-पक्खु   सण्णज्झइ सरहसु दससयक्खु ॥ ३
हय भेरि-तूर पडु पउह वज्ज   किय मत्त महागय [2]सारि-सज्ज[1] ॥ ४
पक्खरिय तुरङ्गम[2] जुत्त सयड   जस-लुद्ध कुद्ध सण्णद्ध सुहड ॥ ५
वीसावसु वसु [3]रण-भर-समत्थ   जम-ससि-कुवेर पहरण-विहत्थ ॥ ६
किंपुरिस गरुड गन्धव्व जक्ख   किण्णर णर अमर विरल्लियक्ख[4] ॥ ७
जं णयर-पओलिहिँ वलु ण माइ   तं[5] णहयलेण[6] उप्पएँवि[7] जाइ ॥ ८

॥ घत्ता ॥

सण्णहेँवि पुरन्दरु   णिग्गउ अइरावएँ चडिउ ।
णं विञ्झहोँ उप्परि   सरय-महाघणु पायडिउ[8] ॥ ९[9]

[ १५ ]

मिग-मन्द-भद्द[1]-संकिण्ण-गएँहिँ   घड विरएँवि पञ्चहिँ चाव-सएँहिँ ॥ १
थिउ अग्गएँ[2] पच्छएँ भड-समूहु   सेणावइ-मन्तिहिँ रइउ वूहु ॥ २
सुरवर स-पवर[3]-पहरण-कराल   घण-कक्खहिँ पक्खहिँ लोयवाल ॥ ३
डसियाहर रत्तुप्पल-दलक्ख   गएँ गएँ पण्णारह गत्त-रक्ख ॥ ४
हयं[4] पञ्च पञ्च चञ्चल वलग्ग[5]   भड तिण्णि तिण्णि हएँ हएँ स-खग्ग ॥ ५
एँउ जेत्तिउ रक्खणु गयवरासु[6]   तेत्तिउ जेँ पुणु वि थिउ रहवरासु ॥ ६
चउदह अङ्गुलिहिँ[7] णरो णरासु   [1]रयणिहिँ तिहिँ तिहिँ हउ हयवरासु ॥ ७
पञ्चहिँ पञ्चहिँ गउ गयवरासु   धाणुक्किउ[8] छहिँ धाणुक्कियासु ॥ ८

॥ घत्ता ॥

तं[10] वूहु रएप्पिणु   भीसणु तूर-वमालु किउ ।
समरङ्गणेँ मेइणि   सक्कु सइं[11] भू सेवि थिउ ॥ ९

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14. 1 A सज्ज. 2 P S तुरिय संजुत्त. 3 P रणयरह मत्थ, S सुरणरभरसमत्थ, A रणसयसमत्थ. 4 A विरिल्लियक्ख. 5 A जं. 6 S णहयले णं. 7 P उप्पयवि, S उप्पहि वि. 8 S पयडिउ. 9 S wrongly numbers this Kaḍavaka as ॥ १५ ॥

15. 1 A भग्ग. 2 A पच्छइ अग्गइ. 3 S सव्वइं. 4 P हए. 5 S चलग्ग. 6 A हयवरासु. 7 P अंगुलेहिं. 8 S धाणुक्किओ. 9 P S वि. 10 S जं. 11 S सयं.

[ १४ ] १ रावणः. २ अंबारी.
[ १५ ] १ हस्तैः त्रिभिः.

## [ १७. सत्तरहमो संधि ]

मेन्तणएँ समत्तएँ दूएँ णियत्तएँ उभय-वलहँ अमरिसु चडइ
तइलोक्क-भयङ्करु सुरवर-डामरु रावणु इन्दहों अब्भिडइ ॥

[ १ ]

किय करि सारि-सज्ज पक्खरिय तुरय-थट्टा
उब्भिय धय-णिहाय स-विमाण रह पयट्टा ॥ १
आहय समर-भेरि भीसावणि सुरवर-वइरि-वीर-कम्पावणि ॥ २
हत्थ-पहत्थ करेंवि सेणावइ दिण्णु पयाणउ पचलिउ णरवइ ॥ ३
कुम्भयण्णु लङ्केस-विहीसण णल-सुग्गीव-णील-खर-दूसण ॥ ४
मय-मारिच्च-भिच्च-सुअसारण अङ्गङ्गय-इन्दइ-घणवाहण ॥ ५
रण-रसेण भिज्जन्त पधाइय णिविसें समर-भूमि संपाविय ॥ ६
पच्छहिँ धणु-सएहिँ पहु देप्पिणु रिउ-वूहहों पडिवूहु रएप्पिणु ॥ ७
णिवडिउ जाउहाण-वलु सुर-वलें पहय-पडह-परिवड्ढिय-कलयलें ॥ ८
जाउ महाहउ भुवण-भयङ्करु उट्ठिउ रउ मइलन्तु दियन्तरु ॥ ९

॥ घत्ता ॥

णर-हय-गय-गत्तइँ रह-धय-छत्तइँ सवइँ खणें उद्धूलियइँ ।
जिह कुलइँ दुपुत्तें तिह वड्ढन्तें वेण्णि वि सेण्णइँ मइलियइँ ॥ १०

[ २ ]

विब्भम-हाव-भाव-भूभङ्गुरच्छराइं ।
जायइँ सुर-विमाणइं धूलिधूसराइं ॥ १

ताव हेइ-घट्टणेण करालउ उच्छलियउ सिहि-जाला-मालउ ॥ २
सिवियहिँ छत्त-धएँहिँ लग्गन्तिउ अमर-विमाण-सयाइँ दहन्तिउ ॥ ३

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1. 1 A reads the following Sk. stanza in the beginning of this Sandhi : तावद् गर्जन्ति तुङ्गाः करटपट(~)लाजानघीरा(?)र्दगण्डा
—मातङ्गदन्तक्षतगुरुगिरयो भग्ननानाद्रुमौघाः ॥
लीलोद्वतैर्लताग्रैर्निजयुवतिकरैः सेव्यमाना यथेष्टं ।
यावन्नो कुम्भिकुम्भस्थलदलनपटुः केसरी संप्रयाति ॥
2 A पराइय. 3 A संपाइय. 4 P रिवु°. 5 A पत्तइं. 6 S (marginally), A तिण्णि वि ( A विण्णि वि ) खणे ओणल्लियइं.

2. 1 P °भंगुरवरच्छराइं, S भंगुरवरच्छरइं, A भंगुरथुराइं. 2 P धूसरइं, S धूलीधूसरइं, A धूलीधूसराइं. 3 P S सिविएहिं.

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[ १ ] १ भयोण्णे(न)कः. २ मन्त्री.

पुणु पच्छलें सोणियँ[4]-जल-धारउ रय-पसमणउ हुआस-णिवारउ[5] ॥ ४
[१]ताहिँ असेसु दिसामुहु[6] सित्तउ थिउ णहु णाइँ कुसुम्भएँ घित्तउ[7] ॥ ५
अण्णउ परियत्तउ गयणङ्गहोँ णं घुसिणोल्लिउँ[8] णह-सिरि-अङ्गहोँ ॥ ६
जाय वसुन्धरि रुहिरायम्बिरि सँरहस[9]-सुहड-कवन्ध-पणच्चिरि[10] ॥ ७
करि-सिर-मुँत्ताहलेँहिँ[11] विमीसिय सञ्झ व ताराइण्णँ[12] पदीसिय ॥ ८
रह खुप्पँन्ति[13] वहन्ति ण चक्कइँ वाहण-जाण-विमाणइँ थक्कइँ ॥ ९

॥ घत्ता ॥

तेहएँ वि महारणेँ मेइणि-कारणेँ रत्तेँ तरन्तेँ तरन्ति णर ।
जुज्झन्ति स-मच्छर तोसिय-अच्छर णाइँ महँण्णवेँ[14] वारियँर[२] ॥ १०

[ ३ ]

तो गज्जन्त-मत्त-मायङ्ग-वाहणेणं ।
अमरिस-कुद्धएणं[1] गिवाण-साहणेणं ॥ १

जाउहाण-साहणु पडिपेल्लिउ णं खय-सायरेण जगु रेल्लिउ ॥ २
णिसियर परिभमन्ति पहरण-भुअ णं आवत्त-छुद्ध जल-वुब्बुव ॥ ३
पेक्खेँवि णिय-वलु ओहट्टन्तउ [१]सुरवगला-मुहेँ आवट्टन्तउ ॥ ४
पेक्खेँवि उत्थल्लँन्तइँ[2] छत्तइँ मत्त-गयहुँ भिज्जँन्तइँ[3] गत्तइँ ॥ ५
पेक्खेँवि फुट्टन्तइँ रह-वीढइँ जाण-विमाणइँ भँमरुवगीढइँ[२] ॥ ६
पेक्खेँवि हयवर पाडिज्जन्ता सुहड-मडप्फर साडिज्जँन्ता[4] ॥ ७
[३]आयामेप्पिणु रह-गय-वाहणेँ भिडिउ पसण्णकित्ति सुरँ[5]-साहणेँ ॥ ८
वाणर-चिन्धु महागय-सन्दणु चाव-विहत्थु महिन्दहोँ णन्दणु ॥ ९

॥ घत्ता ॥

णर-हय-गय तज्जेँवि रह-धय भञ्जेँवि वूहहोँ मज्झेँ पइट्ठु किह ।
वम्मेँहिँ विन्धन्तउ जीविउ लिन्तउ कामिणि-हियउ वियड्ढु जिह ॥ १०

4 S A जलशोणिय°. 5 P °विवारउ, S °विचारउ, A निवारउ. 6 A दिसावहु. 7 A रत्तउ. 8 A घुसिणुल्लउ. 9 P S सरहसु सुहड्ड कवंधु 10 P पणच्चिवि. 11 A °मुत्ताहलवामीसिय. 12 A तारावन्न पदंसिय. 13 A गुप्पंति. 14 P णइ, A नहं नवि.

3. 1 P S A °कुद्धेणं. 2 P S उणल्लंवइ. 3 A छिज्जंतइं. 4 P सारिज्जन्ता. 5 P S सुर.

[२] १ रुधिरधाराभिः. २ जलचराः.
[३] १ सेनामुखे. २ चित्तभ्रमरगृहीतानि. ३ प्रगुणीभूय, सामर्थ्यं कृत्वा वा.

[४]

सुरवर-किङ्करेहिँ उत्थरेंवि अहिमुहेहिँ।
लइउ[1] पसण्णकित्ति तिक्खेहिँ सिलिं[2]मुहेहिँ ॥ १

तो एत्थन्तरें दिढ-भुअ-डालें रावण-पित्तिएण सिरिमालें ॥ २
रहवरु वाहिउ सुरवर-[1]वन्दहों[3] पढमउ [4]भिड्डु महाहवें चन्दहों ॥ ३
कुन्त-विहत्थहों सीहारूढहों जयसिरि-पवर-णारि-अँवगूढहों[3] ॥ ४
'अरें स-कलङ्क वङ्क महिलाणण पुरउ म थाहि जाहि मयलञ्छण' ॥ ५
तं णिसुणेंवि ओखण्डिय[5]-माणउ ल्हसिउ मियँङ्कु[6] थक्कु जमराणउ ॥ ६
महिसारूढु दण्ड-पहरण-धरु तिहुअण-जण-मण-णयण-भयङ्करु ॥ ७
सो वि समुत्थरन्तु दणु-दुट्ठउ किउ णिविसद्धें पाराउट्ठउ ॥ ८
ताम कुवेरु थक्कु सवडम्मुहु किउ णाराँएँहिँ[8] सो वि परम्मुहु ॥ ९

॥ घत्ता ॥

सिरिमालि धणुद्धरु रणमुहेँ[9] दुद्धरु धरेंवि ण सक्किउ सुरवरेंहिँ।
संताउ करन्तउ पाण हरन्तउ वम्महु जेम कु-मुणिवरेंहिँ[10] ॥ १०

[५]

भग्गें[1] कियँन्तें[2] समरें तो ससि-कुवेर-राएँ[3]।
केसरि-कणय-हुअवहा मल्लवन्त-जाएँ[4] ॥ १

तिण्णि वि भिडिय[1] खत्तु आमेल्लेंवि[5] धय-धूवन्त महारह पेल्लेंवि[6] ॥ २
तीहि मि समकण्डिउ[7] रयणीयरु णं धाराहर-घणेंहिँ महीहरु ॥ ३
सरवर-सरवरेहिँ विणिवारिय तिण्णि वि पुट्ठि देन्त ओसारिय ॥ ४
अमर-कुमार णवर उद्धाइय रिउ जिह [8]एक्कहिँ मिलेंवि पराइय[9] ॥ ५
लइय सिलीमुहेहिँ सिरिमालिं[10] परम-जिणिन्द-चरण[11]-कमलालिं ॥ ६
अद्धससीहिँ सीसँ[12] उच्छिण्णइँ णं णीलुप्पलाइँ विच्छिण्णइँ ॥ ७
जउ जउ जाउहाणु परिसक्कइ तउ तउ अहिमुहु को वि ण थक्कइ ॥ ८
णिएँवि कुमार-सिरइँ छिज्जन्तइँ रण-देवयहेँ वलि वँ[13] दिज्जन्तइँ ॥ ९

4. 1 P लइअउ. 2 P S A सिलीमुहेहिं. 3 P °विंदहो. 4 A पढमुभिड्डु. 5 P S अखंडिय°. 6 A मयंकु. 7 P marginally, 'रणे' पाठे; A रणे. 8 P S णाराएं. 9 P S रणउहे. 10 P कुमुणिवरहुं, S कुमुणिवरहो.

5. 1 A भग्ग. 2 P S कियंत. 3 S °रायणं. 4 S °आयेणं. 5 P S A आमेल्लिवि. 6 P S A पेल्लिवि. 7 A समकुंडियउ. 8 P S जमजीह एक्किहिं. 9 A पधाइय. 10 P S सिरिमालें. 11 A चरणकमलाहिं. 12 B सीसइ. 13 P S वि.

[४] १ समूहस्य. २ भेड्ड. ३ आलिङ्गितस्य.
[५] १ 'तिण्णि वि भिडिय' इति सम्बन्धः.

॥ घत्ता ॥

सहसक्खु विरुज्झइ   किर सण्णज्झइ   ताव जेयन्तें[2] दिण्णु रहु ।
'मइँ ताय जियन्तें   सुहड-कयन्तें   अप्पुणु पहरणु धरहि कहुँ[14]' ॥ १०

[ ६ ]

जयकारेवि सुरवइं[1] धाईओ[2] जयन्तो ।
'णिसियर थाहि थाहि   कहिँ जाहि महु जियन्तो ॥ १

वाहि वाहि सवडम्मुहु सन्दणु   हउँ धव देमि पुरन्दर-णन्दणु ॥ २
तीरिय-तोमर-कणिणय-घायहुँ[3]   वहु-वावल्ल-भल्ल-णारायँहुँ[4] ॥ ३
अद्धससिहिँ खुरुप्प-सेल्लँगहुँ[5]   पट्टिस-फलिहँ[6]-सूल-फर-खग्गहुँ[7] ॥ ४
मोग्गर-लउडि-चित्तदण्डुण्डिहिँ[8]   सवल-हुलि-हल-मुसल-मुसुँण्ढिहिँ[9] ॥ ५
झसर-तिसत्ति-परसु-इसु-पासँहुँ[10]   कणय-कोन्त-घण-चक्क-सहासँहुँ[11] ॥ ६
रुक्ख-सिलायल-गिरिवर-घायँहुँ[12]   हवि-जल-पवण-विज्जु[13]-संघायहुँ' ॥ ७
तं णिसुणेवि सिरिमालि पहरिसिउ   सुरवइ-सुअहोँ महारहु दरिसिउ ॥ ८
'पइँ मेल्लेप्पिणु जय-सिरि-लाहवें   को महु अण्णु देइ धव आहवें' ॥ ९

॥ घत्ता ॥

तो एव विसेसेंवि   सर संपेसेंवि   छिण्णु जयन्तहोँ तणउ धउँ[14] ।
गयणङ्गणँ[15]-लच्छिहेँ   कमल-दलच्छिहेँ   हारु णाइँ उच्छलेंवि गउ ॥ १०

[ ७ ]

दहमुह-पित्तिएण दणु-देह-दारणेणं ।
मुसुमूरिउ महारहो कणय-पहरणेणं ॥ १

एउ ण जाणहुँ[1] कहिँ गउ सन्दणु   चुक्कउ[2] कह वि कह वि सुर-णन्दणु ॥ २
दुक्खु दुक्खु मुच्छा-विहलङ्घलु   उट्ठिउ उद्ध-सुण्डु णं मयगलु ॥ ३
भीसण-भिण्डिवाल[3]-पहरण-धरु   जाउहाण-रहु किउ सय-सक्करु ॥ ४
सो वि पहार-विहुरु णिच्चेयणु   मुच्छ पराइउ पसरिय-चेयणुं[4] ॥ ५

14 P किह, S किहा.

6. 1 P S सुरवइ. 2 P धाइयउ. 3 A °घायहिं. 4 A °णारायहिं. 5 P S °सेलग्गहिं. 6 P S °फलिस°. 7 P S °सग्गेहिं. 8 P S °दंडद्धिहिं. 9 P S °मुसंढिहिं. 10 P S °पासेहिं. 11 P S °सहासेहिं. 12 P S °घायहिं. 13 P S °विज्जसंघायहिं. 14 P S धणु, A धउं. 15 P S गयणंगणि.

7. 1 A जाणहं. 2 P S चुक्क. 3 P S °भिंडिमाल°. 4 S A °चेयणु.

२ इन्द्रपुत्रेण.

[ ७ ] १ पुनर्भव-जीवितव्यः.

धाइउ धुणेंवि[5] सरीरु रणङ्गणेँ कूर-महागहु णाइँ णहङ्गणेँ ॥ ६
विण्णि मि[6] दुज्जय दुद्धर पवयलें[7] विण्णि मि भीम-गयासणि-करयल ॥ ७
वेण्णि मि परिभमन्ति णह-मण्डलें लीह दिन्ति[8] रावणें[9] आखण्डलें ॥ ८
सुरवइ-णन्दणेण आयामेंवि कुलिस-दण्ड-सण्णिह गय भामेंवि ॥ ९

॥ घत्ता ॥

आहउ वच्छत्थलें[10] पडिउ रसायलें पाण-विवज्जिउ रयणियरु ।
जउ जाउ जयन्तहों[11] णिसियर-तन्तहों[3] घित्तु[12] णाइँ सिरें रय-णियरु[4] ॥ १०

[ ८ ]

[1]जं सिरिमालि पाडिओ अमर-णन्दणेणं ।
ता[2] इन्दइ पधाविओ समउ सन्दणेणं ॥ १

'अरे दुवियड्ढ मम ताउ वहेंवि कहिँ जाहि सण्ढ ॥ २
वलु वलु हयास मइँ जीवमाणेँ[5] कहिँ जीवियास' ॥ ३
वयणेण तेण करेँ धणुहरु किउ [1]सुर-णन्दणेण ॥ ४
उत्थरिय वे वि समरङ्गणेँ सर-मण्डवु[8] करेवि ॥ ५
रिउ-मद्दणेण [2]आयामेंवि दहमुह-णन्दणेण ॥ ६
विणिहय-पहरेंहिँ सण्णाहु छिण्णु तीसहिँ सरेहिँ ॥ ७
रक्खिउ सरीरु कह कह वि णाहिँ कप्परिउ वीरु ॥ ८
उप्पऍवि जाम किर धरइ पुरन्दरु पत्तु[9] ताम ॥ ९

॥ घत्ता ॥

उग्गामिय-पहरणु चोइय-वारणु अन्तरें थिउ अमराहिवइ ।
'अरें अरिवर-मद्दणें[10] रावण-णन्दणें[11] उवरें[12] वलि[13] चारहडि जइ ॥ १०

[ ९ ]

[1]खत्तु मुएवि सव्वेंहिँ [2]भिउडि-भासुरेहिँ ।
लङ्काहिवहों णन्दणो [3]वेढिओ सुरेहिं ॥ १

5 A पुणु वि. 6 P S A वि. 7 A पव्वल. 8 P देंत, S दिंत. 9 P S रावण°. 10 P S वच्छयले. 11 A जियंतहो. 12 A खित्तु.

8. 1 P S read दुवई in the beginning. 2 P S पाडिउ. 3 P S तं. 4 P S पधाइउ. 5 P S जीवमाण. 6 A कंउ. 7 P समरंगणेण with °ण scored off, S समरंगणेण, A गयणंगणे. 8 S A °मंडउ. 9 P पुत्तु. 10 S °मद्दणु. 11 S °णंदणु. 12 P S उवरें. 13 P वलु.

9. 1 P S read दुवई at the beginning of this stanza. 2 P S आराडि-भिउडि°. 3 P S वेढिउ सुरवरेहि.

३ समर्थः. ३ तस्य समूहस्य. ४ धूलिनिकर, निशाचरे वा.

[ ८ ] १ जयन्तेन. २ सर्वं सामर्थ्यं कृत्वा.

वेढिउ एक्कु अणन्तेंहिँ रावणि　　तो वि ण गणइ सुहड-चूडामणि ॥ २
रोक्कइ वलइ धाइ अब्भिट्टइ　　रिउ पण्णास-सट्ठि दलवट्टइ ॥ ३
सन्दण सन्दणेण संचूरइ　　गयवर गयवरेण सुसुमूरइ ॥ ४
तुरउ तुरङ्गमेण विणिवायइ　　णरवर णरवर-घाएं घायइ ॥ ५
जाम वियम्भइ सवायामें　　ताव सु-सारहि सम्मइ-णामें ॥ ६
पभणइ 'रावण किं णिच्चिन्तउ　　मल्लवन्त-णन्दणु अत्थन्तउ ॥ ७
अण्णु वि रावणि लइउ अखत्तें　　वेढिउ सुरवर-वलेंण समत्तें ॥ ८
दुज्जउ जइ वि महाहवें सक्कइ　　एक्कु अणेय जिणेंवि किंस क्कइ' ॥ ९

॥ घत्ता ॥

तें वयणें रावणु　　जण-जूरावणु　　चडिउ महारहें खग्ग-करु ।
लक्खिज्जइ देवेंहिँ　　बहु-अँवलेवेंहिँ　　णाइँ कियन्तु जगन्तयरु ॥ १०

[ १० ]

दूरत्थेण णिसियरिन्देण सुरवरिन्दो ।
सीहेणं विरुद्धेणं जोइओ गइन्दो ॥ १

'सारहि वाहि वाहि रहु तेत्तहें　　आयवत्तु आपण्डुरु जेत्तहें ॥ २
जेत्तहें अइरावणु गलगज्जइ　　जेत्तहें भीसण दुन्दुहि वज्जइ ॥ ३
जेत्तहें सुरवइ सुर-परियरियउ　　जेत्तहें वज्ज-दण्डु करें धरियउ' ॥ ४
तं णिसुणेंवि सम्मइ उच्छाहिउ　　पूरिउ सङ्खु महारहु वाहिउ ॥ ५
किउ कलयलु दिण्णइँ रण-तूरइँ　　हसियइँ सणि-जम-मुहइँ व कूरइँ ॥ ६
समरु घुट्ठु वलइ मि अब्भिट्टइँ　　रण-रसियइँ सण्णाह-विसट्टइँ ॥ ७
पवर-तुरङ्गम पवर-तुरङ्गहुँ　　भिडिय मयङ्ग मत्त-मायङ्गहुँ ॥ ८
रह रहवरहुँ परोप्परु धाइय　　पायालहुँ पायाल पराइय ॥ ९

॥ घत्ता ॥

मेल्लिय-हुङ्कारइँ　　दिण्ण-पहारइँ　　सिर-कर-णासँ णमन्ताइँ ।
भिडियइँ अ-णिविण्णइँ वेण्णि मि सेण्णइँ　　मिहुणइँ जेंमँ अणुरत्ताइँ ॥ १०

4 A आवट्टइ. 5 P S णरवरेण संघायइ. 6 P S मल्लवंतु. 7 P °चलण. 8 P संमत्तें, A सम्मत्ते. 9 P S णाइ, A नाइ. 10 P जगंतु corrected to जगंत, S जगंतु, A जगत्त°.

10. 1 तेण णिसियरिंदेण. 2 P S A सीहेण. 3 P S विरुद्धेण. 4 A जोइअ णं. 5 A आवंडुरु. 6 S समरट्ठु, A समरवुट्टु. 7 In all the cases P S have °हु and A °हं. 8 P माइंदहु, S मायंदहु. 9 A °णासु. 10 S जिम, A जिहं.

[ ९ ] १ इन्द्रजति. २ सिरिमाली नृतः. ३ इन्द्रगतिः. ४ इन्द्रपक्षजनैः. ५ गर्वैः.
[ १० ] १ मन्त्री.

[ ११ ]

जाउ महन्तु आहवो [1]विहिँ विहिँ जणाहुं ।
इन्दइ-इन्दतणयहुं इन्द-रावणाहुं ॥ १

रयणासव-सहसार-जणेरहुँ मय-[1]भेसइं-मारि[2]च्चं-कुवेरहुं ॥ २
5 जम-सुग्गीवहुँ दूसम-सीलहुँ [2]अणल-णलहुँ पल[3]याणिल-णीलहुँ ॥ ३
ससि-अङ्गयहुँ दिवायर-अङ्गहुं [3]खर-चित्तहुँ दूसण-चित्तङ्गहुँ ॥ ४
सुअ-च[4]मूहुँ वीसावसु-हत्थहुँ सारण-हरि-हरिकेसि[5]-पहत्थहुँ ॥ ५
कुम्भयण्ण-ईसाणणरिन्दहुँ विहि-केसरिहिँ विहीसण-खन्दहुँ ॥ ६
घणवाहण-तडिकेसकुमारहुँ मल्लवन्त-कणयहुँ दुवारहुँ ॥ ७
10 जम्बुमालि-जीमुत्तणिणायहुँ वज्जोयर-वज्जाउहरायहुँ ॥ ८
वाणरधय-पञ्चाणणचिन्धहुँ एम जुज्झु अब्भिडु पसिद्धहुँ ॥ ९

॥ घत्ता ॥

करि-कुम्भ-विकत्तणु गञ्जोल्लिय-तणु जो रणेँ जासु समावडिउ ।
सो तासु समच्छरु तोसिय-अच्छरु [6]गिरिहिँ दव[7]ग्गि व अब्भिडिउ ॥ १०

15

[ १२ ]

को वि किवाण-पाणिए सुरवहू णिएवि ।
ण मुअइ मण्डलग्गु[1] पहरं समल्लि[2]एँवि ॥ १

को वि णीसरन्तन्त-चु[3]म्भलो भमइ मत्त-हत्थि व स-सङ्खलो ॥ २
को वि कुम्भि-कुम्भयल-दारणो मोत्तिओह-उज्जलिय-पहरणो ॥ ३
20 को वि दन्त-मुसलुक्खयाउ[4]हो धाइ मत्त-मायङ्ग-सम्मुहो । ४
को वि खुडिय-सीसो धणुद्धरो वलइ धाइ विन्धइ स-मच्छरो ॥ ५
को वि वाण-विणिभिण्ण-वच्छओ वाहिरन्तरुच्चरिय-पि[5]च्छओ ॥ ६
सोणियारुणो सहइ णरवरो रत्त-कमल-पुञ्जो व स[6]-भमरो ॥ ७
को वि एक्क-च[7]लणे तुरङ्गमे [1][8]हरि व विस्थिओ ण भरिए कमे ॥ ८
25 को वि [2]सिर[9]उडे करेँवि करयले जुज्झ-भिक्ख मग्गेइ पर-वले ॥ ९

11. 1 S °भेसहु. 2 A °मारीच°. 3 P खरदूसणचित्तहु चित्तंगहु. 4 P S °चमूह, A वसुहुं. 5 A °करिकेसि°. 6 S गिरिहिं. 7 A देवग्गि°.
12. 1 P S मंडलग्ग. 2 A समप्पिणवि. 3 A °चुंभलो. 4 P S A °मुसलक्खया°. 5 P S °पिच्छउ, A °पिंच्छओ. 6 P S महुअरो. 7 A °चलणो तुरंगमो. 8 A करि. 9 S सिरभिउडि.

[ ११ ] १ द्वौ द्वौ सुभटानां संग्रामो जातः. २ अग्नेः. ३ पवन°.
[ १२ ] १ विष्णु-इव, यथा पादे स्थितः बलि-दान-प्रस्तावे. २ मस्तकपुटे.

|| घत्ता ||

भडु को वि पडिच्छिरु[10] णिवट्टिय-सिरु सोणिय-धारुच्छलिय-तणु ।
लक्खिजइ दारुणु सिन्दूरारुणु फग्गुणेँ णाइँ सहसकिरणु || १०

[ १३ ]

कत्थ इ[1] मत्त-कुञ्जरा जीविएण चत्ता ।
कसण-महाघण व दीसन्ति धरणि-पत्ता || १

कत्थ इ स-विसाणइँ कुम्भयलइँ णं रणवहु-उक्खलइँ स-मुसलइँ || २
कत्थ इ हय करवालेँहिँ[2] खण्डिय अन्त-ललन्त खलन्त पहिण्डिय || ३
कत्थ इ छत्तइँ हयइँ विसालइँ णं जम-भोयणेँ दिण्णइँ थालइँ || ४
कत्थ इ सुहड-सिराइँ पलोट्टइँ णाइँ अ-णालइँ णव-कन्दोट्टइँ || ५
कत्थ इ रह-चक्कइँ विच्छिण्णइँ कलि-कालहोँ आसणइँ व[3] दिण्णइँ || ६
कत्थ वि भडहोँ सिवङ्गण ढुक्किय 'हियवउ णाहिँ' भणेवि उढुक्किय || ७
कत्थ वि गिद्धु कवन्धेँ परिट्ठिउ णं अहिणव-सिरु सुहडु[4] समुट्ठिउ || ८
कत्थ इ गिद्धेँ मणुसु ण खद्धउ वाणेँहिँ चञ्चुहिँ[5] भेउ ण लद्धउ || ९

|| घत्ता ||

कत्थ इ णर-रुण्डेँहिँ कर-कम-तुण्डेँहिँ समर-वसुन्धरि भीसणिय ।
बहु-खण्ड-पयारेँहिँ णं सूआरेँहिँ रइय रसोइ जमहोँ तणिय || १०

[ १४ ]

तेहिँ[1] तेहएँ महाहवे किय-महोच्छवेहिँ ।
कोक्किउ एक्कमेक्कु लङ्केस-वासवेहिँ || १

'उरेँ उरेँ[2] सक्क सक्क परिसक्कहि जिह णिट्ठुविउ मालि तिह थक्कहि || २
हउँ सो रावणु भुवण-भयङ्करु सुरवर-कुल-कियन्तु[3] रणेँ दुद्धरु' || ३
तं णिसुणेवि वलिउ आखण्डलु[4] पच्छायन्तु सरेँहिँ णह-मण्डलु || ४
दहमुहो वि उत्थरिउ स-मच्छरु किउ सर-जालु सरेँहिँ सय-सक्करु || ५
तो एत्थन्तरेँ हय-पडिवक्खेँ सरु अग्गेउ मुक्कु सहसक्खेँ || ६

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10 s पडिथिरु.

13. 1 P s mostly read कत्थ वि. 2 P करवालिहि, s करवालिहिं. 3 The portion from व दिण्णइं up to गिद्धु क° in line 8 is missing in A. 4 P s सुहद. 5 P चंचुहे.

14. 1 s reads दुवई in the beginning of this stanza. 2 A उर वर. 3 P सुरवलु, s सुरवल°. 4 A आहंडलु.

धाइउ धगधगन्तु धू[5]मन्तउ चि[6]न्धेंहिँ छत्त-धएँहिँ लग्गन्तउ ॥ ७
रावण-बलु [7]णासंघिय-जीविउ णासइ जाला-मालालीविउ ॥ ८

॥ घत्ता ॥

रयणियर-पहाणें वारुण-बाणें सरवरग्गि [8]उल्हावियउ ।
5 मसि-वण्णु[9]परत्तउ धूमल-गत्तउ पिसुणु जेम वोल्लावियउ ॥ ९

[ १५ ]

[1]उवसमिए हुआसणे वयण-भासुरेणं ।
बहल-तमो[2]हँ-पहरणं पेसिअं सुरेणं ॥ १
किउ अन्धारउ तेण रणङ्गणु किं पि ण दे[3]क्खइ णिसियर-साहणु ॥ २
10 जिम्भइ अङ्गु वलइ णिद्दायइ सुअइ अचेय[4]णु ओसुविणायइ ॥ ३
पेक्खेंवि णिय-बलु [1]ओणल्लन्तउ मेल्लिउ दिणयरत्थु पजलन्तउ ॥ ४
अमराहिवेंण राहु-वर-पहरणु णाग-पा[5]सु सर मुअइ दसाणणु ॥ ५
पवर-भुअङ्ग-सहा[6]सेंहिँ दट्ठउ सुर-बलु पाण लएवि पणट्ठउ ॥ ६
गारुडत्थु वासवेंण विसज्जिउ विसहर-सरवर-जालु परज्जिउ ॥ ७
15 खग[7]उड्ड-पवणन्दोलिय मेइणि डोला-रूढी णं वर-कामिणी ॥ ८
पक्ख-पवण-पडिपहय-महीहर णच्चाविय [8]स-दिसिवह स-सायर ॥ ९

॥ घत्ता ॥

मेल्लेंवि रिउ-घायणु सरु णारायणु ति[9]जगविहूसणें गएँ चडिउ ।
जेत्तहेँ अइरावणु तेत्तहेँ रावणु जाएँवि इन्दहों अब्भिडिउ ॥ १०

20 [ १६ ]

मत्त गइन्द दोवि[1] उब्भिण्ण-कसण-देहा ।
णं गज्जन्त धन्त सम-उत्थरन्त[2] मेहा ॥ १
[3]परोवरस्स पत्तया मयम्बु-सित्त-गत्तया ॥ २
थिरोर थोर-कन्धरा पलोट्ट-दाण-णिज्झरा ॥ ३
25 स-सीयर व पाउसा मयन्ध मुक्क-अङ्कुसा ॥ ४

5 P S धूमन्द्धउ. 6 P चिंधइं, S चिंधइं. 7 P S णासंघिउ. 8 P उल्हाविउ, S उण्हाविउ, A उण्हावियउ. 9 P S परंतउ.

15. 1 S reads हुवइं in the beginning of the stanza. 2 P S °तमोहं. 3 A पेक्खइ. 4 P S णिचेयणु. 5 A °पास. 6 P S °सहासें. 7 S खगउड्ड. 8 P S दस दिसि-वह सायर. 9 S तिजय°.

16. 1 A होंति. 2 P S समुत्थरंत. 3 P परोवरस्स मत्तया corrected to परोप्परपमत्तया, S °मत्तया.

[ १४ ] १ निर्व्यापितः.
[ १५ ] १ प्रमार्त (?). २ प्रकट (?).

विसाल-कुम्भमण्डला णिवद्ध-दन्त-उज्जला ॥ ५
अथक्क-कण्ण-चामरा णिवारियालि-गोयरा ॥ ६
समुद्ध-सुण्डे-भीसणा विसट्ट-घण्ट-[4]णीसणा ॥ ७
मणोज्ज-गेज्ज-पन्तिणो भमन्ति वे[5] वि दन्तिणो ॥ ८

॥ घत्ता ॥

मयगलेंहिँ महन्तेंहिँ विहि मि भमन्तेंहिँ सुरवइ-लङ्काहिवेँ पवँर[6] ।
भव-भवणेंहिँ[7] छूंढी[8] णं महि मूढी भमइ स-सायर स-धरधर ॥ ९

[ १७ ]

तिजगविहूसणेण[1] किउ सुर-करी णिरत्थो ।
परिओसिय णिसायरा ल्हसिउ वइरि-सत्थो ॥ १

रावणु णव-जुवाणु वलवन्तउ अमराहिउ गय-वेसँ[2]-महन्तउ ॥ २
भमेंवि ण सक्किउ करिवरु[3] खञ्चिउ रक्खें सयवारउ परियञ्चिउ ॥ ३
गउ गएण पहु पहुणोद्धद्धउ[4] झम्प देवि [1]अंसुएँण णिवद्धउ ॥ ४
विजउ घुट्ठु रयणीयर-साहणेँ देवेंहिँ दुन्दुहि[5] दिण्णी[6] दिवङ्गणेँ[7] ॥ ५
ताव जयन्तु दसाणण-जाएं आणिउ वन्धेंवि वाहु-सहाएं ॥ ६
जमु सुग्गीवें दूसम-सीलें [3]अणलु णलेण [4]अणिलु रणेँ णीलें ॥ ७
खर-दूसणेंहिँ चित्त-चित्तङ्गय रवि ससि लेवि आय अङ्गङ्गय ॥ ८
सुरवर-गुरु मएण णिब्भिच्चें लइउ कुवेरु समरें मारिच्चें ॥ ९

॥ घत्ता ॥

जो जसु उत्थरियउ सो तें धरियउ गेण्हेंवि पवर-वन्दि-सयइँ ।
गउ सुरवर-डामरु पुरु अजरामरु जिणु जिह जिणेंवि महाभयइँ ॥ १०

[ १८ ]

लङ्क पुरन्दरे णिए[1] जय-[2]सिरी-णिवासो ।
सहसारेण [1]पत्थिओ[3] [2]पत्थिवो दसासो ॥ १

'अहोँ जम-धणय-सक्क-कम्पावण देहि सुपुत्त-भिक्ख महु रावण' ॥ २

4 P S °सोंड°. 5 A दोवि. 6 A नयर. 7 P S °भवणे व. 8 A छुडी.

17. 1 A °विहूसणेणं. 2 A गइवेय°. 3 A गयचरु. 4 A °णोद्दद्दउ. 5 P S A दुंदुहिं. 6 P S दिण्णु, A दिन्न. 7 P S णहंगणे.

18. 1 A णिओ. 2 P S °सिरि°. 3 P S पत्थिवो, A missing.

[ १६ ] १ °शब्दौ.
[ १७ ] १ वृद्धः. २ वरत्रेण. ३ अग्निः. ४ वायुः.
[ १८ ] १ प्रार्थितः. २ राजा.

तं णिसुणेवि भणइ सुर-वन्धणु 'तुम्ह वि अम्ह वि एउ णिवन्धणु ॥ ३
जमु तलवरु परिपालउ पट्टणु पङ्गणु णिकिउं करउ पहञ्जणु ॥ ४
पुप्फ-पयरु घरें देउ वणासइ सहुँ गन्धवेंहिँ गायउ सरसइ ॥ ५
वत्थ-सहासइँ हवि पक्खालउ कोसु असेसु कुवेरु णिहालउ ॥ ६
5 जोण्ह करेउ मियङ्कु णिरन्तरु सीयलु णहयलें तवउ दिवायरु ॥ ७
अमरराउ मज्जणउ भरावउ अण्णु वि घणेंहिँ छडउ देवावउ ॥ ८
तं पडिवण्णु सव्वु सहसारें मुक्कु सक्कु लङ्कालङ्कारें ॥ ९

॥ घत्ता ॥

णिय-रज्जु विवज्जेंवि गउ पव्वज्जेंवि सासयपुरहों सहसणयणु ।
10 जय-सिरि-वहु मण्डेंवि थिउ अवरुण्डेंवि सँ इँ भु य-फलिहेंहिँ दहवयणु ॥ १०

*

इय चारु-पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
जाणेह 'रा व ण वि ज यं' सत्तारहमं इमं पव्वं ॥

*

## [१८. अट्ठारहमो संधि ]

रणें माणु मलेंवि पुरन्दरहों परियञ्चेंवि सिहरइँ मन्दरहों ।
15 आवइ वि पडीवउ जाम पहु ताणन्तरें दिट्ठु अणन्तरहु ॥

[१]

पेक्खेप्पिणु गिरि-कञ्चण-सुभद्दु जिण-वन्दण-दूरुच्छलिय-सद्दु ॥ १
सुरवर-सय-सेव-करावणेण मारिच्चिं पपुच्छिउ रावणेण ॥ २
'भड-भञ्जण भुवणुच्छलिय-णाम उहु कलयलु सुम्मइ काइँ माम' ॥ ३
20 तं णिसुणेंवि पभणइ समर-धीरु 'एहु जइ णामेण अणन्तवीरु ॥ ४
दसरह-भायरु अणरण्ण-जाउ सहसयर-सणेहें तवसि जाउ ॥ ५
उप्पण्णउ एयहों एत्थु णाणु उहु दीसइ देवागमु स-जाणु' ॥ ६
तं वयणु सुणेप्पिणु णिसियरिन्दु गउ तेत्तहें जेत्तहें मुणिवरिन्दु ॥ ७
परियञ्चेंवि णवेंवि थुणेंवि णिविट्ठु सयलु वि जणु वयइँ लयन्तु दिट्ठु ॥ ८

4 P णिकउ. 5 P S पुरे. 6 P S गंधव्वें, A गंधविव्वहिं. 7 A मयंकु. 8 A मि. 9 P S सयं. 10 P S °वलेहिं, A °फलिहिहिं. 11 P धणंजयासु, S - धणंजयासि. 12 P जउहाण, S जाउहाण.

1. 1 A आवेवि. 1 a. P S °सुहाउ. 2 P S °णाउ. 3 A मारीइ. 4 A सुव्वइ. 5 P S वीरु. 6 P S उहु. 7 P S एहु.

[१] १ अनन्तऋषिनामेदम्.

॥ घत्ता ॥

[8]महव्वयइँ को वि कोँ वि अणुवयइँ  कोँ वि सिक्खावयइँ [9]गुणवयइँ ।
कोँ वि दिट्ठु[10] सम्मत्तु लएवि थिउ  पर रावणु एक्कु ण उवसमिउ ॥ ९

[ २ ]

धम्मरहु[1] महारिसि भणइ तेत्थु  'मणुयत्तु[2] लहेँवि वइसरेँवि एत्थु ॥ १
अहोँ दहमुह मोहन्धारेँ छूढ  रयणायरेँ रयणु ण लेहि मूढ ॥ २
अमियालएँ अमिउ ण लेहि केम  अच्छहि णिहुअउ कट्ठमउ जेम' ३
तं वयणु सुणेप्पिणु दससिरेण  वुच्चइ थोत्तुग्गीरिय-गिरेण ॥ ४
'सक्कमि धूमद्धएँ झम्प देवि  सक्कमि फण-फणिमणि-रयणु लेवि[3] ॥ ५
सक्कमि गिरि-मन्दरु णिद्दलेवि[4]  सक्कमि दस दिसि-वह दरमलेवि ॥ ६
सक्कमि मारुउ [5]पोट्टलेँ छुहेवि  सक्कमि जम-महिसेँ स[6]मारुहेवि ॥ ७
सक्कमि रयणायरे[7]-जलु पिएवि  सक्कमि आसीविसु अहि णिएवि ॥ ८

॥ घत्ता ॥

सक्कमि सक्कहोँ रणेँ उत्थरेँवि  सक्कमि ससि-सूरहुँ[8] पॅह[9] हरेँवि ।
सक्कमि महि गयणु एक्कु करेँवि  दुद्धरु णउ सक्कमि[10] वउ धरेँवि ॥ ९

[ ३ ]

परिचिन्तेँवि सुइरु णराहिवेण  'लइ लेमि एक्कु वउ' वुत्तु तेण ॥ १
'जं मइँ ण समिच्छइ चारु-गत्तु  तं मण्ड लएमि ण[1] पर-कलत्तु' ॥ २
गउ एम भणेप्पिणु णियय-णयरु  थिउ अचलु रज्जु भुञ्जन्तु खयरु ॥ ३
एत्तहेँ वि महिन्दु महिन्द-णामें  पुरवरेँ इच्छिय[2]-अणुहूअ-कामें ॥ ४
तहोँ [१]हिययवेय णामेण भज्ज  तहेँ दुहियञ्जणसुन्दरी मणोज्ज ॥ ५
झिन्दुएण[3] रमन्तिहेँ थण णिएवि  थिउ णरवइ मुहेँ कर-कमलु देवि ॥ ६
उप्पण्ण चिन्त 'कहोँ कण्ण देमि  लेइ वट्टइ गिरि-कइलासु णेमि ॥ ७
विज्जाहर-सयइँ मिलन्ति जेत्थु  वरु अवसें होसइ को[4] वि तेत्थु' ॥ ८

8 P S महव्वयइं को वि अणुव्वयइं. 9 P S को वि गुणव्वयइं, A missing. 10 P S दिट्ठु.

2. 1 A धम्मरव. 2 A मणुसत्तु. 3 A लेमि. 4 A णिद्दलेमि. 5 P S पोट्टलु, A पोट्टलि. 6 P समारुहेमि. 7 P S रयणायरे. 8 P °सूरहु, S सूरह, A सूरहं. 9 A पहरेवि. 10 A पर दुधरु न सक्कमि.

3. 1 P S णउ मंडए लेवि ण. 2 P इच्छिए. 3 P गेंदुएहि°, S गेंदुयहि. 4 P S कवणु.

[ ३ ] १ मनोवेगा. २ पूर्यते; पर्यालोचने प्रस्तावे, पूर्यते.

॥ घत्ता ॥

गँउ एम भणेँवि पहु पव्वयहोँ जिणँ-अट्ठाहिएँ अट्ठावयहोँ ।
आवासिउ पासेँहिँ णीयडेँहिँ णं तारायणु मन्दर-तडेँहिँ ॥ ९

[ ४ ]

एत्तहेँ वि ताव पॅल्हाय-राउ सहुँ केउमइएँ रॅविपुरहोँ आउ ॥ १
स-विमाणु स-साहणु स-परिवारु अण्णु वि तहिँ पवणञ्जय-कुमारु ॥ २
ऍक्कत्तहेँ दूसावासु लइउ णं वन्दणहत्तिएँ इन्दु अइउ ॥ ३
अवर वि जे जे आसण्ण-भव ते ते विज्जाहर मिलिय सव्व ॥ ४
पहिलएँ फग्गुणणन्दीसरोँहेँ किय ण्हवण-पुज्ज तइलोक्क-णाहेँ ॥ ५
दिणेँ वीयएँ विहि मि णराहिवाहँ मित्तइय परोप्परु हूअ ताहँ ॥ ६
पल्हाएं खेड्डु करेवि वुत्तु 'तउ तणिय कण्ण महु तणउ पुत्तु ॥ ७
किण कीरइ पाणिग्गहणु राय' तं णिसुणेँवि तेण वि दिण्ण वाय ॥ ८
परिओसु पवड्ढिउ सज्जणाहुँ मइलियइँ मुहइँ खल-दुज्जणाहँ ॥ ९

॥ घत्ता ॥

'वहु अञ्जण वाउकुमारु वरु' घोसेप्पिणु णयणाणन्दयरु ।
'तइयएँ वासरेँ पाणिग्गहणु' गय णरवइ णियय-णियय-भवणु ॥ १०

[ ५ ]

एत्थन्तरेँ दुज्जउ दुण्णिवारु मयणाउरु पवणञ्जय-कुमारु ॥ १
णउ विसहइ तइयउ दिवसु एन्तु अच्छइ विरहाणलेँ झम्प देन्तु ॥ २
धूमाइ वलइ धगधगइ चित्तु णं मन्दिरु अब्भन्तरेँ पलित्तु ॥ ३
चन्दिणउ चन्दु चन्दणु जलद्दु कप्पूर-कमलदलसेज्ज-मद्दु ॥ ४
दाहिण-मारुउ सीयल-जलाइँ तहोँ अग्गि-फुलिङ्गइँ केवलाइँ ॥ ५
णिड्डहइ अङ्गुवङ्गइँ अणङ्गु सज्जण-हिययाइँ व पिसुण-सङ्गु ॥ ६
णीससइ ससइ वेवइ तमेण धाहावइ धाहा पञ्चमेण ॥ ७
उड्डण-आहरण-पसाहणाइँ सवइँ अङ्गहोँ असुहावणाइँ ॥ ८

5 P गय. 6 P S A जिणु. 7 P पासेहि अवासिउ ( corrected to आवासिउ ), S पासेहिँ अवासिउ.

4. 1 P S अण्णेत्तहे. 2 A एक्केत्तहे. 3 S वीयइं दिणि. 4 P खेड्ढू, S खेड्डू. 5 P S करिवि. 6 P सजणाहे, S सज्जणाहेँ, A missing. 7 P °दुज्जणाहे. 8 P S णियणिय, A णियय.

5. 1 P S पत्त. 2 S मंदरु. 3 P S °मंडु. 4 P S A अंगवंगइ. 5 S A missing.

[ ४ ] १ प्रह्लादः. २ केतुमतीभार्यया. ३ आदित्यपुरस्य.
[ ५ ] १ ग्लान्या.

॥ घत्ता ॥

पासेउ वलग्गइ ल्हसइ तणु   तं इङ्गिउ पेक्खेंवि अण्ण-मणु ।
पभणिउ पेहसिऍण णिएवि मुहु 'किं दुब्बलिहुयउ कुमार तुहु' ॥ ९

[ ६ ]

विरहग्गि-दड्ढ-मुहॅ-कञ्जएण   पहसिउ पवुत्तु पवणञ्जएण ॥ १  5
'भो णयणाणन्दण चारु-चित्त   णउ विसहउँ तइयउ दिवसु मित्त ॥ २
जइ अज्जु ण लक्खिउ पियहें वयणु तो कलॅऍ महु णित्तुलउ मरणु' ॥ ३
तं णिसुणेंवि वुच्चइ पहसिएण   कमलेण व वयणें पहसिएण ॥ ४
'फणि-सिर-रयणेण वि णाँहिँ गण्णु ऍउ कारणु केत्तिउ जें विसण्णु ॥ ५
किं पवणहों कवणु वि दुप्पवेसु'  गय वेण्णि वि रयणिहिँ तप्पवेसु ॥ ६  10
थिय जाल-गवक्खऍ दिट्ठ वाल   णं मयण-बाण-धणु-तोणि-साल ॥ ७
मारो वि मरइ विरहेण जाहें   को वण्णेंवि सक्कइ रूवु ताहें ॥ ८

॥ घत्ता ॥

तं वहु पेक्खेंवि परितोसिएण   वरइत्तु पसंसिउ पहसिएण ।
'तउ जीविउ सहलु अणन्त सिय   जसु करें लग्गेसइ एह तिय' ॥ ९  15

[ ७ ]

एत्थन्तरें अट्ठमी-चन्द-भाल   मुहु जोऍवि चवइ वसन्तमाल ॥ १
'सहलउ तउ माणुस-जम्मु माएँ   भत्तारु पहञ्जणु लद्धु जाएँ' ॥ २
तं णिसुणेंवि दुम्मुहॅ दुट्ठ-वेस   सिरु विहुणेंवि भणइ वि मीसकेस ॥ ३
'सोदामणिपहु पहु परिहरेवि   थिउ पवणु कवणु गुणु संभरेवि ॥ ४  20
जं अन्तरु गोपय-सायराहुँ   जं जोइङ्गणहँ दिवायराहुँ ॥ ५
जं अन्तरु केसरि-कुञ्जराहँ   जं कुसुमाउह-तित्थङ्कराहँ ॥ ६
जं अन्तरु गरुड-महोरगाहुँ   जं अमरराय-पहरण-णगाहुँ ॥ ७
जं पुण्डरीय-चन्दुज्जयाहुँ   तं विज्जुप्पहु-पवणञ्जयाहुँ' ॥ ८

6 s पिक्खिवि.

6. 1 P S A °मुहु. 2 P S A कल्लइ. 3 P S A णाहि. 4 P S कित्तिउ, A कित्तउ. 5 s तं.

7. 1 s अट्ठसियंद°. 2 P सलहउ. 3 P S दुम्मह, दुम्महल.

२ प्रहसित मित्रेण.

[ ६ ] १ मुखकमलेन. २ भद्रा. ३ कामोऽपि.

[ ७ ] १ मिश्रकेशी. २ विद्युत्प्रभु. ३ वज्रः.

|| घत्ता ||

आऍहिँ आलावेँहिँ कुविउ णरु थिउ भीसणु उक्खय-खग्ग-करु ।
'किं वयणेँहिँ बहुऍहिँ[5] बाहिरेँहिँ रिउ रक्खउ विहि मि लेमि सिरइँ' ॥ ९

[८]

5 कडु-अक्खरेण परिभासिरेण करेँ धरिउ पहञ्जणु पहसिएण ॥ १
'जं करि-सिर-रयणुज्जलिय(?) देव तं असिवरु मइलहि एत्थु केम ॥ २
लज्जिज्जहि बोल्लहि णाइँ मुक्खु' णिउ णिय-आवासहों दुक्खु दुक्खु ॥ ३
दस-वरिस-सरिस गय रयणि तासु रवि उग्गउ पसरिय-कर-सहासु ॥ ४
कोक्कावेँवि[1] णरवइ पवर वर(?) हय भेरि पयाणउ दिण्णु णवर ॥ ५
10 अञ्जणसुन्दरिहेँ[2] तुरन्तएण उम्माहउ लाइउ जन्तएण ॥ ६
संचल्लइ पउ पउ जेम जेम कम्पिज्जइ हियवउ तेम तेम ॥ ७
तेहएँ अवसरेँ बहु-जाणएहिँ कर-चरण धरेप्पिणु राणएहिँ ॥ ८

|| घत्ता ||

बलि-वण्ड मण्ड[3] परियत्तियउ तेण वि उवाउ परिचिन्तियउ ।
15 'लई[4] एक्कवार करयले धरेविँ[5] पुणु बारह वरिसइँ परिहरेविँ' ॥ ९

[९]

तो दुक्खु[1] दक्खु दुम्मिय-मणेण किउ पाणिग्गहणु पहञ्जणेण ॥ १
थिउ बारह वरिसइँ परिहरेवि णवि[2] सुअइ आलवइ[3] सुइणवे(?) वि ॥ २
वारे वि ण जाइ ण(?) जेम[4] जेम खिज्जइ[5] झिज्जइ[1] पुणु तेम[6] तेम ॥ ३
20 डज्झन्तउ उरु विरहाणलेण णं वुज्झावइ अंसुअ-जलेण ॥ ४
परिवार-भित्ति-चित्ताइँ जाइँ णीसास-धूम-मलियाइँ ताइँ ॥ ५
ढिल्लइँ[7] आहरणइँ परियलन्ति णं णेह-खण्ड-खण्डइँ पडन्ति[8] ॥ ६
गउ रुहिरु णवर थिउ अइणु[9] अत्थि णउ णावइ जीविउ अत्थि णत्थि ॥ ७
तहिँ तेहएँ कालेँ दसाणणेण सुरवर-कुरङ्ग-पञ्चाणणेण ॥ ८
25 || घत्ता ||

जो दुम्मुहु दूउ विसज्जिय सो आयउ कप्प-विवज्जियउ ।
हय ससर-भेरि रहवरेँ[10] चडिउ रणेँ रावणु वरुणहों अब्भिडिउ ॥ ९

4 S आयहे. 5 P S A बहुअहि.

8. 1 P S A कोक्काविवि. 2 A जं अंजण°. 3 P S °मंडइ, A बलिवंडइ मंडइ. 4 A लए. 5 P S A धरेवि.

9. 1 A दुक्ख दुक्ख. 2 A ण. 3 A आलाव. 4 A जेण. 5 P झिज्जइ marginally corrected to सिज्जइ. 6 P तेव तेव. 7 P S ढिल्लइ, A ढिल्लउ. 8 A गलंति. 9 P S अजिणु. 10 P S रहवर.

[९] १ प्रस्वेदति (v. l. सिज्जइ). २ ास्थि.

[ १० ]

एत्थन्तरें वरुणहों णन्दणेहिँ समरङ्गणें वाहिय-सन्दणेहिँ ॥ १
[1]राजीव-पुण्डरीएहिँ पवर खर-दूसण पाडेंवि धरिय णवर ॥ २
गय पवण-गमणें[1] [2]केण वि ण दिट्ठ[2] सहुँ वरुणें जल-दुग्गमें पइट्ठ ॥ ३
'सालयहुँ[3] म होसइ कहि मि घाउ' उवेढेंवि गउ रयणियर-राउ[4] ॥ ४
णीसेस-दीव-दीवन्तराहुँ[5] लहु लेह [6]दिण्ण विज्जाहराहुँ[7] ॥ ५
अवरेक्कु रणङ्गणें दुज्जयासु पट्ठविउ लेहु पवणञ्जयासु ॥ ६
तं पेक्खेंवि तेण वि ण किउ [3]खेउ णीसरिउ स-साहणु वाउ-वेउ ॥ ७
थिय अञ्जण कलसु लएवि बारें णिब्भच्छिय 'ओसरु[8] दुट्ठ दारें' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि अंसु फुसन्तियएँ[9] वुच्चइ लीहउ कड्ढन्तियएँ।
'अच्छन्तें अच्छिउ जीउ महु जन्तें जाएसइ पइँ जि सहुँ' ॥ ९

[ ११ ]

तं वयणु पडिउ णं असि-पहारु अवहेरि करेप्पिणु गउ कुमारु ॥ १
माणस-सरवरें आवासु मुक्कु अत्थवणहों ताम पयङ्गु ढुक्कु ॥ २
दिट्ठइँ सयवत्तइँ मउलियाइँ पिय-विरहिय-महुअरि-मुहलियाइँ ॥ ३
चक्की वि दिट्ठ विणु चक्कएण[1] वाहिज्जमाण मयरद्धएण[2] ॥ ४
विहुणन्ति चञ्चु पक्खाहणन्ति विरहाउर [1]पक्कन्दन्ति[3] [2]धन्ति ॥ ५
तं णिऍवि जाउ तहों कलुण[4]-भाउ 'मइँ[5] सरिसउ अण्णु ण को वि पाउ ॥ ६
ण कयाइ वि जोइउ णिय-कलत्तु अच्छइ मयणग्गि-पलित्त-गत्तु ॥ ७
परिअँत्तेंवि[6] संमाणिउ ण जाम रणें वरुणहों जुज्झु ण देमि ताम' ॥ ८

॥ घत्ता ॥

सब्भाउ[7] सहायहों कहिउ पुणु पहसिऍण वुत्तु 'ऍहु परम-गुणु'।
उप्पऍवि णहङ्गणें बे वि गय णं सिय-अहिसिञ्चणें मत्त गय ॥ ९

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10. 1 P S °गवण. 2 P S इट्ठ. 3 P सालयहु, S सालयहो, A सालयहं. 4 P S रयणीयराउ. 5 A °दीवंतराहं. 6 P S लेहु दिण्णु. 7 A विजाहराहं. 8 A सरु. 9 P S पुसंतियए.

11. 1 P S चक्कवेण. 2 P S मयरद्धवेण, A रद्धए. 3 P S ए कंदंति. 4 P S करुण°. 5 P S महु. 6 P परिअंत्तेवि, S परिअत्तिवि. 7 P S सब्भाव.

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[ १० ] १ राजी[ व ]-पुण्डरीकौ पुत्रौ. २ केनापि न दृष्टः. ३ विलम्बम्.

[ ११ ] १ शब्दं कुर्वाणाः. २ धावन्ती.

[ १२ ]

णिविसेण पत्त [1]अञ्जणहें भवणु पच्छण्णु [2]होवि थिउ कहि मि पवणु ॥ १
गउ पहसिउ अब्भन्तरें पइट्ठु पणवेप्पिणु पुणु आगमणु सिट्ठु ॥ २
'[3]परिपुण्ण मणोरह अज्जु देवि हउँ [4]आयउ वाउकुमारु लेवि' ॥ ३
तं णिसुणेंवि भणइ वसन्तमाल थोरंसु-सित्त-थण-अन्तराल ॥ ४
'भव-[5]भव-संचिय-दुह-[6]भायणाएँ एवड्डु पुण्णु जइ [7]अञ्जणाएँ ॥ ५
तो [8]किं [9]वेयारेंहि' रुअइ जाव सयमेव कुमारु पइट्ठु ताव ॥ ६
महुरक्खर विणयालाव [10]लिन्तु आणन्दु सोक्खु सोहग्गु [10]दिन्तु ॥ ७
पल्लङ्कें चडिउ करें लेवि देवि विहसन्त-[11]रमन्तइँ थियइँ वे वि ॥ ८

॥ घत्ता ॥

सइँ [12]भुवेंहिँ परोप्परु लिन्ताइँ सरहसु आलिङ्गणु दिन्ताइँ ।
णीसन्धि-[13]गुणेण ण णायाइँ [14]दोण्णि वि [15]एक्क पिव जायाइँ ॥ ९

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इय रामएवचरिए धणञ्जयासिय-सयम्भुएव-कए ।
'पवणञ्जणाविवाहो' [16]अट्ठारहमं इमं पव्वं ॥

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## [ १९. एगुणवीसमो संधि ]

पच्छिम-पहरें पहञ्जणेंण [1]आउच्छिय पिय [2]पवसन्तएँण ।
'[3]तं मरुसेज्जहि [4]मिगणयणि जं मइँ अवहत्थिय [5]भन्तएण' ॥

[ १ ]

जन्तएण आउच्छिय जं [6]परमेसरी ।
थिय [7]विसण्ण हेट्ठामुह [8]अञ्जणसुन्दरी ॥ १
कर [3]मउलिकरेप्पिणु विण्णवइ '[9]रयसलहेँ गब्भु जइ संभवइ ॥ २
तो उत्तरु काइँ देमि जणहों ण वि सुज्झइ एउ मज्झु मणहों' ॥ ३

12. 1 P S अंजणहो. 2 A होइ. 3 P records a variant 'तव पुण्ण', A तउ सुहल. 4 P S आइउ. 5 A °भय°. 6 P corrects to °भायणाहें. 7 P corrects to अंजणाहें. 8 P किं ण, S किं पि. 9 P S वियारहि. 10 P S देंतु. 11 P S °रवंतइं. 12 A भुएहिं. 13 A °गुणे णायाइं. 14 P S विण्णि. 15 P S एक्कमिव, A इक्कं पिव. 16 P S अट्ठारसमं.

1. 1 S आउंच्छिय. 2 A जं पि वसंतएँण. 3 P तंम्मारूसेज्जहे, S तंम्मारसेज्जहे. 4 P S मिगणयणे. 5 P जंतएण. 6 A परमेसरि. 7 P S पसण्ण. 8 A अंजणसुंदरि. 9 P रइ-सलहिं, S रइसलहि.

[ १ ] १ क्षमां कुरु. २ अज्ञानेन. ३ बद्धहस्तौ. ४ रजस्वलायाः.

चित्तेण तेण सुंपरिट्ठवेंवि[10] कङ्कणु अहिणाणु समेल्लवेंवि[11] ॥ ४
गउ णरवइ सहुँ मित्तेण तहिँ माणससरें दूसावासु जहिँ ॥ ५
गुरुहार हूअ एत्तहें वि सइ कोकावेंवि पभणइ[12] केउमइ ॥ ६
'एउ काइँ कम्मु पइँ आयरिउ[13] णिम्मलु महिन्द-कुलु धूसरिउ ॥ ७
दुवार-वइरि-विणिवाराहों मुहु मइलिउ सुअहों महाराहों' ॥ ८ 5
तं सुणेंवि[14] वसंतमाल चवइ 'सुविणे[15] वि कलङ्कु ण संभवइ ॥ ९

॥ घत्ता ॥

इमु[16] कङ्कणु इमु[16] परिहणउ[17] इमु[16] कञ्चीदामु पहञ्जणहों ।
णं तो का[18] वि परिक्ख करें परिसुज्झहुँ जेण[19] मज्झें जणहों' ॥ १०

[ २ ] 10

तं णिसुणेंवि वेवन्ति समुट्ठिय अप्पुणु[1] ।
वे वि ताउ कसघाऍहिँ हयउ पुणुप्पुणु[2] ॥ १

'किं जारहों णाहिँ सुवण्णु घरें जें कडउ घडावेंवि छुहइ करें ॥ २
अण्णु वि एत्तिउ सोहग्गु कउ जें कङ्कणु देइ कुमारु तउ' ॥ ३
कडुअक्खर-पहर-भयाउरउ संजायउ वे वि णिरुत्तरउ ॥ ४ 15
हक्कारेंवि[3] पभणिउ कूर-भडु 'हय जोत्तें महारहें-वीढें[4] चडु ॥ ५
एयउ दुट्ठउ अवलक्खणउ ससि-धवलामल-कुल-लञ्छणउ ॥ ६
माहिन्दपुरहों दूरन्तरेंण[5] परिचिवेंवि[6] आउ सहुँ रहवरेंण ॥ ७
जिह मुअहुँ ण आवइ वत्त महु' तं णिसुणेंवि सन्दणु जुत्तु लहु ॥ ८
गउ वे वि चडावेंवि[7] णवर तहिँ सामिणि-केरउ आएसु जहिँ ॥ ९ 20

॥ घत्ता ॥

णयरहों दूरें वरन्तरेंण[8] अञ्जण रुवन्ति[9] ओआरिया ।
'माएँ खमेज्जहि जामि हउँ' सहुँ धाहएँ पुणु जोक्कारिया ॥ १०

10 A तं परिच्छिवेवि. 11 A समुल्लविवि. 12 P S पभणिय, A पभणइं. 13 A संचरिउ. 14 P S णिसुणेवि. 15 P S सिविणए. 16 P S एउ. 17 P S परिहाणउं, A परिहणउं. 18 P S किं पि. 19 P S जेम.

2. 1 A अप्पणु. 2 P S पुणु वि पुणु. 3 P S A हक्कारिवि. 4 P S महारहे. 5 P S दूरत्तणेण. 6 A परिघिविवि. 7 P S A चडाविवि. 8 P S दूरवंतरेण. 9 A रुअंति.

५ पर्यालोच्य. ६ सु(श्व)श्रू.

[ ३ ]

कूर-वीरें परिअत्तएँ रवि अत्थन्तओ ।
अञ्जणाएँ केरउ दुक्खु वि असहन्तओ ॥ १

भीसण-रयणिहिँ भीसण अडइ खाइ व गिलइ व उवरि व पडइ ॥ २
5 भिम्भियइ व भिङ्गारी-रवेंहिं रुवइ व सिव-सद्देंहिं रउरवेंहिं ॥ ३
पुप्फुवइ व फणि-फुक्कारएँहिँ वुक्कइ व पमय-वुक्कारएँहिँ ॥ ४
सा दुक्खु दुक्खु परियलिय णिसि दिणयरेंण पसाहिय पुव्व-दिसि ॥ ५
गइयउ णिय-णयरु पराइयउ अग्गएँ पडिहारु पधाइयउ ॥ ६
'परमेसर आइय मिग-णयण अञ्जणसुन्दरि सुन्दर-वयण' ॥ ७
10 तं सुणेंवि जाय दिहि णरवरहों 'लहुँ पट्टणेँ हट्ट-सोह करहों ॥ ८
उब्भहों मणि-कञ्चण-तोरणइँ वर-वेसउ लेन्तु पसाहणइँ ॥ ९

॥ घत्ता ॥

सव्व पसाहहों मत्त गय पल्लाणहों पवर तुरङ्ग-थड ।
(जय-)मङ्गल-तूरइँ आहणहों सवडम्मुह जन्तु असेस भड' ॥ १०

15 [ ४ ]

भणेंवि एम पडिपुच्छिउ पुणु वद्धावओ ।
'कइ तुरङ्ग कइ रहवर को वोलावओ' ॥ १

पडिहारु पवोल्लिउ अतुल-वलु 'णउ को वि सहाउ ण किं पि वलु ॥ २
अञ्जण वसन्तमालाएँ सहुँ आइय पर एत्तिउ कहिउ महु ॥ ३
20 एक्कएँ अंसुअ-जल-सित्त-थण दीसइ गुरुहार विसण्ण-मण' ॥ ४
तं णिसुणेंवि थिउ हेट्ठामुहउ णं णरवइ सिरें वज्जेण हउ ॥ ५
'दुस्सील दुट्ठ मं पइसरउ विणु खेवें णयरहों णीसरउ' ॥ ६
पभणइ आणन्दु मन्ति सुवेंवि 'अपरिक्खिउ किज्जइ कज्ज ण वि ॥ ७
सासुअउ होन्ति विरुआरियउ महसइहें वि अवगुण-गारियउ ॥ ८

25 ॥ घत्ता ॥

सुकइ-कहहों जिह खल-मइउ हिम-वद्दलियउ कमलिणिहिँ जिह ।
होन्ति सहावें वइरिणिउ णिय-सुण्हहँ खल-सासुअउ तिह ॥ ९

3. 1 P S A अत्थतउ. 2 P S वि. 3 P S A असहंतउ. 4 P भडइं corrected to अडइ, S अडईं, A अडइ व. 5 P पडइं corrected to पडइ, S पडईं, A पडइ वी. 6 P S विंभियइ. 7 A वहु 8 A पल्लाणहु. 9 P °तूडइं.

4. 1 S missing. 2 P S °रहघय. 3 P corrects to मेल्लावउ, S वोल्लावउं. 4 S सुवच्वि, A सुणेवि. 5 A सि. 6 P S °कारियउ. 7 P कमलणिहुं, S कवलाणिहु. 8 S हुंवि. 9 P S °सुण्हहुं. 10 P A खल्लु.

[ ३ ] १ अटव्या (?). २ मर्कट-पूत्कारै (?). [ ४ ] १ सुवचनवान्.

[५]

सासुआण सुण्हाण जणे सुपसिद्धइं।

एक्कमेक्क-वइराइँ अणाइ-णिवद्धइं॥ १

भत्तारु भणेसइ जं दिवसु विरुआरी होसइ तं दिवसु'॥ २

वयणेण तेण मन्तिहेँ तणेंण आरुट्ठु पसण्णकित्ति [1]मणेंण॥ ३

'किं कन्तएँ णेह-विहूणियएँ किं कित्तिएँ वइरिहिँ जाणियएँ॥ ४

किं सु-कइएँ णिरलङ्कारियएँ किं धीयएँ लञ्छण-गारियएँ॥ ५

घरेँ अञ्जण समरङ्गणेँ[2] पवणु गब्भहोँ संवन्धु एत्थु कवणु'॥ ६

तं णिसुणेंवि णरेंण णिवारियउ पडहउ देप्पिणु णीसारियउ॥ ७

वणु गम्पि पइट्ठउ भीसणउ धाहाविउ पहणेंवि अप्पणउ॥ ८

'हा 'विहि हा काइँ कियन्त किउ णिहि दरिसेंवि लोयण-जुयलु हिउ[3]'॥ ९

॥ घत्ता ॥

विहि मि कलुणु कन्दन्तियहिँ वणेँ दुक्खें को व ण पेल्लियउ।

सच्छन्देहिँ चरन्तएँहिँ[4] हरिणेहिँ वि [2]दोव्वउ[5] मेल्लियउ॥ १०

[६]

वारवार सोआउर रोवइ अञ्जणा[1]।

'का वि णाहिँ[2] मइँ[3] जेही दुक्खहँ भायणा[4]॥ १

सासुअएँ हयासएँ परिहविय हा माएँ पइँ[5] वि णउ संथविय॥ २

हा भाइ-जणेरहोँ णिठ्ठुरहोँ णीसारिय कह रुयन्ति पुरहोँ॥ ३

कुलहर-[6]पइहरहि मि दइयहु मि पूरन्तु मणोरह सव्वहु मि'॥ ४

गब्भेसरि जउ जउ संचरइ तउ तउ रुहिरहोँ[7] छिल्लरु भरइ॥ ५

तिस-भुक्ख-किलामिय चत्त-सुह गय तेत्थु जेत्थु पलियङ्क[8]-गुह॥ ६

तहिँ दिट्ठु महारिसि सुद्धमइ णामेण भडारउ अमियगइ॥ ७

अत्तावण[9]-तावें तावियउ छुड्डु[10] जें छुडु जोग्गु[11] खम्माविर्यउ[12]॥ ८

तहिँ अवसरें वे वि पढुक्कियउ णं दुक्ख-किलेसहिँ[13] मुक्कियउ॥ ९

॥ घत्ता ॥

चलण णवेप्पिणु मुणिवरहोँ अञ्जण विण्णवइ लुहन्ति मुहु।

'अण्ण-भवन्तरेँ काइँ मइँ किउ दुक्किउ [14]जें अणुहवमि दुहु'॥ १०

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5. 1 P S °याए. 2 P सवरंगणे. 3 P S हउ. 4 P S चरंतेहि. 5 P दोव्वउ, S दुव्वो.

6. 1 A अंजण. 2 P णहिं, S A णाहि. 3 P महि. 4 S A भायण. 5 S मइ. 6 P S °पइहरविहि दइवहु मि. 7 P रुहेरुहो, S रुहेरुहे. 8 P S परिअंकु. 9 P S आतावण°. 10 P S छुड छुड जे. 11 P A जोग्ग, S जोगु. 12 P S A खमाविअउ. 13 P S °किलेसहो. 14 A जं.

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[५] १ मन्त्री (?). २ दूर्वा. [६] १ अतिकोमलाङ्गी.

[ ७ ]

पुणु वसन्तमालाएँ वुत्तु 'णउ तेरउ ।
एउ सव्वु फलु एयहोँ गब्भहोँ केरउ' ॥ १

तं णिसुणेँवि विगय-राउ भणइ 'एँउ गब्भहोँ दोसु ण संभवइ' ॥ २
जइ घोसइ 'होसइ तणउ तउ एँहु चरिमँ-देहु रणेँ लद्ध-जउ ॥ ३
पइँ पुव्व-भवन्तरेँ सइँ करेँण जिण-पडिम सवत्तिहेँ मच्छरेँण ॥ ४
परिघित्त पत्त तं एहु दुहु एवहिँ पावेसहि सयल-सुहु' ॥ ५
गउ एम भणेप्पिणु अमियगइ ताणन्तरेँ ढुक्कु मयाहिवइ ॥ ६
विहुणिय-तणु दूरुग्गिण्ण-कमु सणि असणि णाइँ जमु काल-समु ॥ ७
कुञ्जर-सिर-रुहिरारुण-णहरु कीलाल-सित्त-केसर-पसरु ॥ ८
अइ-वियड-दाढ-फाडिय-वयणु रत्तुप्पल-गुञ्ज-सरिस-णयणु ॥ ९
खय-सायर-रवँ-गम्भीर-गिरु लङ्गूलँ-दण्ड-कण्डुइय-सिरु ॥ १०

॥ घत्ता ॥

तं पेक्खेँवि हरिणाहिवइ अञ्जण स-मुच्छ महियलेँ पडइ ।
विज्जा-पाणएँ उप्पएँवि आयासेँ वसन्तमाल रडइ ॥ ११

[ ८ ]

'हा समीर पवणञ्जय अणिल पहञ्जणा ।
हरि-कियन्त-दन्तन्तरेँ वट्टइ अञ्जणा ॥ १

हा कम्मु काइँ किउ केउमइ खलेँ मुइय लहेसहि कवण गइ ॥ २
हा ताय महिन्द महिन्दु धरेँ सु-पसण्णकित्ति पडिरक्ख करेँ ॥ ३
हा मायरि तुहु मि ण संथवहि मुच्छाविय दुहिय समुत्थवहि ॥ ४
गन्धवहोँ देवहोँ दाणवहोँ विज्जाहर-किण्णर-माणवहोँ ॥ ५
जक्खहोँ रक्खहोँ रक्खहोँ सहिय णं तो पञ्चाणणेण गहिय' ॥ ६
तं णिसुणेँवि गन्धवाहिवइ रणेँ दुज्जउ पर-उवयार-मइ ॥ ७
मणिचूडु रयणचूँडहेँ दइउ पञ्चाणणु जेत्थु तेत्थु अइउ ॥ ८
अँट्ठावउ सावउ होवि थिउ हरि पाराउट्ठउ तेण किउ ॥ ९

7. 1 A लउ तणउ. 2 A चरम°. 3 A ते. 4 A कालदुक्कालसमु. 5 A °पुंजगुजणयणु. 6 P S °सरि°. 7 S णंगूल°. 8 A विज्जापाण.

8. 1 पहंजण. 2 A अंजण. 3 S A काइं कंमु. 4 P सुमुच्छहहि, S समुच्छवहिँ, A समुट्ठवहि. 5 A वहिय. 6 P S रयणुचूडहि, A रयणचूडहो.

[ ७ ] १ आत्मीपीठात् ( ? ) गृहाङ्गणे निक्षिप्ता. २ रुधिर.

[ ८ ] १ हे भ्राता. २ न संबोधयसि. ३ भो राक्षसयुक्ताः राक्षसाः ( ? ). ४ सखी. ५ अष्टापदः श्वापदो बभूव.

॥ घत्ता ॥

तावेँहिँ गयणहोँ ओअरेँवि अञ्जणहेँ वसन्तमाल मिलिय ।
'इहु अट्ठावउ होन्तु ण वि ता वट्टइ(?)आसि माएँ गिलिय' ॥ १०

[ ९ ]

एम बोल्ल किर विहि मि परोप्परु जावेँहिँ ।
'गीउ गेउ गन्धव्वेँ मणहरु तावेँहिँ ॥ १

तं णिसुणेँवि परिओसिय णिय-मणेँ(?) 'पच्छण्णु को वि सुहि वसइ वणेँ ॥ २
असमाहि-मरणु जेँ णासियउ अण्णु वि गन्धव्वु पयासियउ' ॥ ३
अवरोप्परु एम चवन्तियहुँ पलियङ्क-गुहहिँ अच्छन्तियहुँ ॥ ४
माहवमासहोँ बहुलट्ठमिएँ रयणिहेँ पच्छिम-पहरद्धेँ थिएँ ॥ ५
णक्खत्तेँ सवणेँ उप्पण्णु सुउ हल-कमल-कुलिस-झस-कमल-जुउ ॥ ६
चक्कङ्कुस-कुम्भ-सङ्ख-सहिउ सुह-लक्खणु अवलक्खण-रहिउ ॥ ७
ताणन्तरेँ पर-बल-णिम्महेँण पडिसूरेँ सूर-सम-प्पहेँण ॥ ८
णहेँ जन्तेँ वे वि णियच्छियउ ओअरेँवि विमाणहोँ पुच्छियउ ॥ ९

॥ घत्ता ॥

'कहिँ जायउ कहिँ वड्ढियउ कहोँ धीयउ कहोँ कुलउत्तियउ ।
कसु केरउ एवड्डु दुहु वणेँ अच्छहोँ जेण रुअन्तियउ' ॥ १०

[ १० ]

पुणु वसन्तमालाएँ पडुत्तरु दिज्जइ ।
णिरवसेसु तहोँ णिय-वित्तन्तु कहिज्जइ ॥ १

'अञ्जणसुन्दरि णामेण इमं सइ सुद्ध मुद्ध जिह जिण-पडिम ॥ २
मणवेय-महाएविहेँ तणयं जइ मुणहोँ महिन्दु तेण जणियं ॥ ३
पायड पसण्णकित्तिहेँ भइणि मणहर पवणञ्जयाहोँ घरिणि' ॥ ४
विज्जाहरु तं णिसुणेँवि वयणु पभणइ बाहम्भ-भरिय-णयणु ॥ ५
'हउँ माएँ महिन्दहोँ मेहुणउ सु-पसण्णकित्ति महु भायणउ ॥ ६
तउँ होमि सहोयरु माउलउ पडिसूरु हणूरुह-राउलउ' ॥ ७

7 P S जइ यहो.

9. 1 P S गीउ. 2 P वहुलट्ठमीअ, S घवलट्ठमिया, A वहुलट्ठमिएं. 3 P S थिय. 4 P S वड्ढियउ. 5 P missing. 6 P S एवड्डु.

10. 1 A इमा. 2 P S तणिय, A तणिया. 3 A मुणहुं. 4 A जणिया. 5 P S भायणउं. 6 S तं.

[ ९ ] १ जिनोक्तं गीतं गाइतम्. २ चैत्रे. ३ कृष्णाष्टमी. ४ करकमलयुग्मम्. ५ विद्याधरेण.
[ १० ] १ द्वीपस्य नामेदम्. २ राजा.

तं णिसुणेंवि जाणेंवि सरेंवि गुणु अत्तिंलु[3] तेहिं ता रुण्णु पुणु ॥ ८
जं लइंउ[8] आसि पुण्णेहिं विणु तं दिण्णु [9]विहिहें णं सोयं-रिणु ॥ ९

॥ घत्ता ॥

सरहसु[10] साइउ[11] देन्तएँहिं जं एकमेक्कु आवीलियउ ।
अंसु पणालें[12] णीसरइ णं कलुणु महारसु पीलियउ ॥ १०

[ ११ ]

दुक्खु दुक्खु साहारेंवि[1] णयण लुहावेंवि ।
माउलेण [1]णिय णियय-विमाणें चडावेंवि[2] ॥ १

सुर-करिवर-कुम्भत्थल-थणहें[3] गयणङ्गणें जन्तिहें अञ्जणहें ॥ २
णीसरिउ बालु अइ-दुल्ललिउ णं णहयल-सिरिहें गब्भु गलिउ ॥ ३
मारुइ दंवत्ति[5] णिवडिउ इलहें णं विज्जु-पुञ्जु उप्परि सिलहें[6] ॥ ४
उच्चाएँवि णिउ विज्जाहरेंहिं णं जम्मणें[7] जिणवरु सुरवरेंहिं ॥ ५
अञ्जणहें समप्पिउ जाय दिहि णं णट्ठु[8] पडीवउ लद्धु[9] णिहि ॥ ६
णिय-पुरु पइसारेंवि णरवरेंण जम्मोच्छउ किउ पंडिदिणयरेंण[3] ॥ ७

॥ घत्ता ॥

'सुन्दरु' जगें सुन्दरु भणेंवि [4]'सिरिसइलु' सिलायलु चुण्णु णिउ ।
हणुरुह-दीवें पवड्ढियउ 'हणुवन्तु'[10] णामु[11] तें तासु[12] किउ ॥ ८

[ १२ ]

एत्तहे वि[1] खर-दूसण मेल्लावेप्पिणु[2] ।
वरुणहों[3] रावणहो वि सन्धि करेप्पिणु ॥ १

णिय-णयरु पईसइ जाव मरु[1] णीसुण्णु ताम णिय-घरिणि-घरु ॥ २
पेक्खेप्पिणु पुच्छिय का वि तिय 'कहिं अञ्जणसुन्दरि पाण-पिय' ॥ ३
तं णिसुणेंवि वुच्चइ बालियएँ 'णव-रम्भ-गब्भ-सोमालियएँ ॥ ४

7 P S अतिलु तेण ता रुण्ण पुणु. 8 P S लइयउ, A लयउ. 9 A विसहि. 10 The Ghattā is missing in A 11 P सहरसु. 12 S पलाणें.

11. 1 P संहारेवि, S सहारिवि, A साहारिवि. 2 P S A चडाविवि. 3 A °थणाहे. 4 A अंजणाहे. 5 A दइत्ति. 6 S सिलहिं. 7 P S जम्मण. 8 A णट्ठ. 9 A लद्द. 10 P S हणुवंतु. 11 P S णाउ, S नामु. 12 A तहो तेण.

12. 1 wanting A. 2 P S A मेलावेप्पिणु. 3 This half is metrically defective by two moras.

३ अत्यन्तम्. ४ शोककरणम्. ५ आलिङ्गनम्.

[ ११ ] १ नीता. २ चपल. ३ प्रतिसूर्येण. ४ श्रीशैलं नाम.

[ १२ ] १ पवनंजयः.

किर गब्भु भणेंवि पर-णरवरहों केउमइएँ घल्लियँ कुलहरहों' ॥ ५
तं सुणेंवि समीरणु णीसरिउ अणुसरिसेंहिँ वयसेंहिँ परियँरिउ ॥ ६
गउ तेत्थु जेत्थु तं सासुरउ किर दरिसावेसइ साँ सुरउ ॥ ७
पिय इट्ठ ण दिट्ठ णवर तहि मि असहन्तु पहञ्जणु गउ कहि मि ॥ ८
परियँत्तिय पहसियाइ-सयण दुक्खाउर ओहुल्लिय-वयण ॥ ९

॥ घत्ता ॥

'एम भणेज्जहु केउमइ पूरन्तु मणोरह माएँ तउ ।
विरह-दवाणल-दीवियउ पवणञ्जय-पायवुँ खयहों गउ' ॥ १०

[ १३ ]

दुक्खु दुक्खु परियत्तिय सयल वि सँज्जणा ।
गय रुँयन्त णिय-णिलँयहों उम्मण-दुँम्मणा ॥ १

पवणञ्जओ वि पडिवक्ख-खउ काणणु पइसरइ विसाय-रउ ॥ २
पुच्छइ 'अहों सरवर दिट्ठ धण रत्तुप्पल-दल-कोमल-चलण ॥ ३
अहों रायहंस हंसाहिवइ कहेँ कहि मि दिट्ठ जइ हंसँ-गइ ॥ ४
अहों दीहर-णहर मयाहिवइ कहेँ कहि मि णियम्बिणि दिट्ठ जइ ॥ ५
अहों कुम्भि कुम्भ-सारिच्छ-थण केत्तहेँ वि दिट्ठ सइ सुद्ध-मण ॥ ६
अहों अहों असोय पल्लविय-पाणि कहिँ गय पँरहुएँ 'परहुय-वाणि ॥ ७
अहों रुन्द चन्द चन्दाणणिय मिग कहि मि दिट्ठ मिग-लोयणिय ॥ ८
अहों सिहि कलाव-सण्णिह-चिहुर ण णिहालिय कहि मि विरह-विहुर' ॥ ९

॥ घत्ता ॥

एम भवन्तें विउँलें वणें णग्गोह-महादुमु दिट्ठु किह ।
सासय-पुँर-परमेसरेंण णिक्खवणें पयागु जिणेण जिह ॥ १०

[ १४ ]

तं णिएवि वड-पायँवु अण्णु विँ सरवरु ।
कालमेहु णामेण खमाविउ गयवरु ॥ १

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4 A घल्लिउ. 5 P परिगरिउ. 6 This and the following line are missing in A. 7 S पहसिय आइ. 8 A पायउ.

13. 1 P A सज्जण. 2 A रुयंति. 3 A °णिलयहुं. 4 P A °दुम्मण. 5 S परहूव, A परहुय. 6 A परहुय°, S रहूय°. 7 A विउल. 8 P S °पुरवर°.

14. 1 S A पायउ. 2 A सि.

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२ मित्रैः. ३ भजनी. ४ कामभोयं( गं ). ५ व्याघुटितः. ६ वृक्षः.

[ १३ ] १ कोकिलास्वराः ( ? ).

'जं सयल-काल कण्णारियउ अङ्कुस-खर-पहर-वियारियउ ॥ २
आलाणं-खम्भें जं आलियउ जं सङ्कलं-णियलहिँ णियलियउ ॥ ३
तं सयलु खमेज्जहि कुम्भि महु' 'तहिँ पच्चक्खाणउ लइउ लहु ॥ ४
'जइ पत्त वत्त कन्तहें तणिय तो णउ णिवित्ति गई एत्तडिय ॥ ५
5 जइ धँइँ पुणु एह ण हूय दिहि तो एत्थु मज्झु सण्णास-विहि' ॥ ६
थिउ मउणु लएवि णराहिवइ झायन्तु सिद्धि जिह परम-जइ ॥ ७
सच्छन्दु गइन्दु वि संचरइ सामिय-सम्माणु ण वीसरइ ॥ ८
पडिरक्खइ पासु ण मुअइ किह भव-भव-किउ सुकिय-कम्मु जिह ॥ ९

॥ घत्ता ॥

10 ताम रुअन्तें पहसिएँण अक्खिउ जणणिहें वुण्णाणणहें ।
'एउ ण जाणहुँ कहि मि गउ मरुएउ विओएं अञ्जणहें' ॥ १०

[१५]

तं णिसुणेंवि सवङ्गियं-पसरिय-वेयणा ।
पवण-जणणि मुच्छाविय थियँ अचेयणा ॥ १

15 पवालिय हरियन्दण-रसेंण उज्जीविय कह वि पुण्ण-वसेंण ॥ २
'हा पुत्त पुत्त दक्खवहि मुहु हा पुत्त पुत्त कहिँ गयउ तुहुँ ॥ ३
हा पुत्त आउ महु कमेंहिँ पडु हा पुत्त पुत्त रहगएँहिँ चडु ॥ ४
हा पुत्त पुत्त उववणेंहिँ भमु हा पुत्त पुत्त झेन्दुएँहिँ रमु ॥ ५
हा पुत्त पुत्त अत्थाणु करें हा पुत्त महाहवें वरुणु धरें ॥ ६
20 हा वहुएँ वहुएँ महँ भन्तियएँ तुहुँ घल्लिय अपरिक्खन्तियएँ' ॥ ७
पल्हाएं धीरिय 'लुहहि मुहुँ णिक्कारणें रोवहि काइँ तुहुँ ॥ ८
हउँ कन्ते गवेसमि तुव तणउ इमु मेइणि-मण्डलु केत्तडउ' ॥ ९

॥ घत्ता ॥

एम भणेवि णराहिवेंण उवयारु करेंवि सासणहरहुँ ।
25 उभय-सेढि-विणिवासियहुँ पट्ठविय लेह विज्जाहरहुँ ॥ १०

3 P S आलाणे. 4 P S संकल°. 5 P वयणु. 6 P S वे. 7 S A गय. 8 P धेइं, S वइ, A पइ. 9 P S पुण. 10 P S A गयंदु. 11 P S °किय. 12 P S जाणहु, A जाणहं.

15. 1 A सव्वंगिउ. 2 A °वेयण. 3 P S गयणिवेयणा, A थिय अचेयण. 4 S पुण्णहो. 5 P पडू. 6 P चडू. 7 P झेंदुएहि, S झिंदुयहि, A झिंदुवहिं. 8 P S A मुहुं. 9 P S गवेसउ. 10 P S एउ. 11 P S सासणहरहं. 12 P S विज्जाहरहं.

[१५] १ दूतानाम्.

[१६]

एक्कु जोहु संपेसिउ पासु दसासहो ।
अक्क-सक्क-तइलोक्क-चक्क-संतासहो ॥ १

अवरेक्कु विहि मि खर-दूसणहुँ  पायालल्लङ्क-परिभूसणहुँ ॥ २
अवरेक्कु कइद्धय-पत्थिवहों  सुग्गीवहों किक्किन्धाधिवहों ॥ ३
अवरेक्कु किक्कुपुर-राणाहुँ  णल-णीलहुँ पमय-पहाणाहुँ ॥ ४
अवरेक्कु महिन्द-णराहिवहों  तिकलिङ्ग-पहाणहों पत्थिवहों ॥ ५
अवरेक्कु धवल-णिम्मल-कुलहों  पडिसूरहों अञ्जण-माउलहों ॥ ६
दूवत्तएँ पत्तएँ गीढ-भय  हणुवन्तहों मायरि मुच्छ गय ॥ ७
अहिसिञ्चिय सीयल-चन्दणेंण  पड वाइय वर-कामिणि-जणेंण ॥ ८
आसासिय सुन्दरि पवण-पिय  णं थिय तुहिणाहय कमल-सिय ॥ ९

॥ घत्ता ॥

ताम 'विधीरियँ माउलेंण  'मा माएँ विसूरउ करि मणहों ।
सिद्धहों सासय-सिद्धि जिह  तिह पइँ दक्खवमि समीरणहों' ॥ १०

[१७]

पुणु पुणो वि धीरेप्पिणु अञ्जणसुन्दरि ।
णिय-विमाणें आरूढु णराहिव-केसरि ॥ १

गउ तेत्तहें जेत्तहें केउमइ  अण्णु वि पल्हाय-णराहिवइ ॥ २
णरवर-विन्दाइँ असेसाइँ  'मेलेप्पिणु गयइँ गवेसाइँ ॥ ३
तं भूअरवाडइ ढुक्काइँ  घण-उलइँ व थाणहों चुक्काइँ ॥ ४
पवणञ्जउ जहिँ आरुहेंवि गउ  सो कालमेहु वणें दिट्ठु गउ ॥ ५
उद्धाइउ उंकरु उवयणु  तण्डविय-कण्णु तम्बिर-णयणु ॥ ६
तं पाराउड्डउ करेंवि बलु  गउ तहिँ जें पडीवउ अतुल-बलु ॥ ७
गणियारिएँ ढोइय वसिकियउ  णव-णलिणि-सण्डें भमरु व थियउ ॥ ८
किङ्करेंहिँ गवेसन्तेहिँ वणें  लक्खिउ वेल्लहलें लया-भवणें ॥ ९
जोक्कारिउ विज्जाहर-सएँहिँ  जिह जिणवरु सुरेंहिँ समागएँहिँ ॥ १०

16. 1 P S °दूसणाहं. 2 P S °परिभूसणाहं. 3 S किक्कपुर°. 4 P S अत्ररेक्क. 5 P S °कुलणिम्मलहो. 6 A दुव्वत्तए. 7 P हणुअंतहो. 8 A विहीरिय. 9 P S पहंजणहो.

17. 1 A °वंदाइं. 2 P A मेलेप्पिणु, S मिलेप्पिणु. 3 S सो टक्करवयणु. 4 S तंडुविअय°. 5 P S गणियारि पढोइय. 6 P S सइं. 7 P S वि. 8 P S वेल्लहल.

[१६] १ विशेषेण धीरिता.
[१७] १ मेलापकं कृत्वा. २ हस्तिनी.

॥ घत्ता ॥

मउणु लएवि परिट्ठियउ णउ चवइ ण चलइ झाण-परु ।
जाय भन्ति मणें सव्वहु मि 'कट्ठमउ किण्णे णिम्मविउ णरु' ॥ ११

[ १८ ]

पुणु सिलोउ अवणीयलें लिहिउ स-हत्थेंण ।
'अञ्जणाएँ मुइयाएँ मरमि परमत्थेंण ॥ १

जीवन्तिहेँ णिसुणसि वत्त जइ तो बोल्लमि लइ एत्तडिय गइ' ॥ २
तं णिसुणेंवि हणुरुह-राणएँण वज्जरियँ वत्त परिजाणएँणँ ॥ ३
तामरँस-ल्हास-सरिसाणणउ विण्णि मि वसन्तमालञ्जणउ ॥ ४
जिह उभय-पुरहुँ परिघल्लियउ जिहँ वणेँ भमियउ एक्कल्लियउ ॥ ५
जिह हरिवरेण उवसग्गु किउ अट्ठावएण जिहँ उवसमिउ ॥ ६
जिह लद्धु पुत्तु भूसँणु इलहेँ जिह णहेँ णिज्जन्तु पडिउ सिलहेँ ॥ ७
सिरिसँइलु णाउँ हणुवन्तु जिह वित्तन्तु असेसु वि कहिउ तिह ॥ ८
तं वयणु सुणेवि समुट्ठियउ पडिसूरेँ णिय-णयरहोँ णियउ ॥ ९

॥ घत्ता ॥

मिलिउ पहञ्जणु अञ्जणहेँ वेण्णि मि णिय-कहउ कहन्ताइँ ।
हणुरुह-दीवेँ परिट्ठियइँ थिरु रज्जु सँ इं भु ञ्जन्ताइँ ॥ १०

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## [ २०. वीसमो संधि ]

वड्ढन्तउ पावणि भड-चूडामणि जाव जुवाण-भावेँ चडइ ।
तहिँ अवसरेँ रावणु सुर-संतावणु रणउहेँ वरुणहोँ अब्भिडइ ॥

[ १ ]

दूआगमँणेँ कोउ संवज्झइ सइँ सरहसु दसासु सण्णज्झइ ॥ १
परिवेढिउ रयणियर-सहासेँहिँ पेसिय सासणहर चउपासेँहिँ ॥ २
खर-दूसण-सुग्गीव-णरिन्दहुँ णल-णीलहुँ माहिन्द-महिन्दहुँ ॥ ३

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9 P S सो णवरु, A झाण वरु. 10 A सव्वह. 11 P S किन्त, किंत.

18. 1 P S धरणियले. 2 A मुइयए मरामि. 3 P S जीवंतिय. 4 P S वज्जरिउ. 5 P S परिजाणियण. 6 A तामरिस°. 7 A °पुरहं. 8 A जिम. 9 S जं. 10 P S भूसण. 11 P S सिरिसयलु. 12 P सइ, S सयं.

1. 1 P S वड्ढंतउ. 2 P S दूआगमेण.

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[ १ ] १ हनूवन्तः. २ दूताः.

पल्हायहों[3] पडिदिणयर-पवणहुँ[4]     जाणेंवि समरु वरुण-दहवयणहुँ ॥ ४
मारुइ सयण-जयासाऊरेंहिँ     वुच्चइ पवणञ्जय-पडिसूरेंहिँ ॥ ५
'वच्छ वच्छ परिपालहि मेइणि     माणहि राय-लच्छि जिह कामिणि ॥ ६
अम्हेंहिँ रावण-आण करेवी     पर-वल-जय-सिरि-वहुअ हरेवी' ॥ ७
तं णिसुणेंवि अरि-गिरि-सोदामणि[3]     चलण णवेप्पिणु पभणइ[5] पावणि ॥ ८     5

॥ घत्ता ॥

'किं तुम्हेंहिं[6] विरुज्झहों     अप्पुणु जुज्झहों     मइँ हणुवन्तें[8] हुन्तएँण ।
पावन्ति वसुन्धर     चन्द-दिवायर     किं किरणोहें सन्तएँण' ॥ ९

[ २ ]

भणइ समीरणु 'जयसिरि-लाहउ     अज्जु[2] वि पुत्त ण पेक्खिउ आहउ ॥ १     10
अज्जु[3] वि वालु केम तुहुँ जुज्झहि     अज्जु वि वूह-भेउ णउ वुज्झहि' ॥ २
तं णिसुणेवि कुविउ 'पवणञ्जइ     'वालु कुम्भि किं [4]विडंवि ण भञ्जइ ॥ ३
वालु सीहु किं करि ण विहाडइ     किं वालग्गि ण डहइ महाडइ ॥ ४
वालयन्दु[5] किं जणें ण मुणिज्जइ     वालु भडारउ किं ण थुणिज्जइ ॥ ५
वालु भुवङ्गमु[6] काइँ ण डक्कइ     वाल-रविहें तमोहु किं थक्कइ' ॥ ६     15
एम भणेवि [1]पहञ्जणि-[7]राणउ[8]     लङ्काणयरिहें दिण्णु पयाणउ[9] ॥ ७
दहि-अक्खय-जल[10]-मङ्गल-कलसहिँ[11]     णड-कइ-वन्दि-विप्प[12]-णिग्घोसहिँ ॥ ८

॥ घत्ता ॥

हणुवन्तु स-साहणु     परिओसिय-मणु     एन्तु दिट्ठु लङ्केसरेंण ।
छण-दिवसें वलन्तउ     किरण[13]-फुरन्तउ     तरुण-तरणि णं ससहरेंण ॥ ९     20

[ ३ ]

दूरहों [1]जं तइलोक्क-भयावणु     सिरु णावेंवि जोक्कारिउ रावणु ॥ १
तेण वि सरहसेण सवङ्गिउ     एन्तउ सामीरणि आलिङ्गिउ ॥ २

3 A पल्हायहुं पडिदिगयरतणयहुं. 4 P पवणहु, S तवणहु. 5 A वोलइ. 6 P तुम्ह, S तुम्हेहिं, A तुम्हि. 7 The whole portion following तुम्हि wanting in A. 8 P हणुअंत, S हणुवते, A wanting.

2. 1 The first two lines are wanting in A. 2 S अज्ज. 3 P S अज्ज. 4 A विडव. 5 S वालइंदु. 6 S A भुयंगमु. 7 S पहंजणे, A पइंजणु. 8 P S A राणउं. 9 P S A पयाणउं. 10 A जय. 11 A °सेसहि. 12 P विप्प corrected to विंद, S विंद. 13 S किरणु.

3. 1 P S जे.

३ विद्युत्.

[ २ ] १ हनूमन्त. २ वृक्षम्. ३ हनूमन्तम्. ४ आगच्छतु.

चुम्बेँवि उँच्चोलिहिँ[2] वइसारिउ वारवार पुणु साहुक्कारिउ ॥ ३
'धण्णउ पवणु जासु तुहुँ णन्दणु भरहु जेम पुरएवहोँ[3] णन्दणु' ॥ ४
एम कुसलेँ[4]-पिय-महुरालावेँहिँ[5] कङ्कण-कञ्चीदाम-कलावेँहिँ ॥ ५
तं हणुवन्त-कुमारु पपुज्जेँवि वरुणहोँ उप्परि गँउ[6] गलगज्जेँवि ॥ ६
वेलन्धर[7]-धरेँ मुक्क[8]-पयाणउ थिउ वलु सरयब्भ-उल-समाणउ ॥ ७
कहि मिँ सम्बु-खर-दूसण-राणा कहि मि हणुवँ[9]-णल-णील-पहाणा ॥ ८
कहि मि कुमुअ-सुग्गीवङ्गङ्गय णं थिय थट्टेँहिँ मत्त महागय ॥ ९

॥ घत्ता ॥

रेहइ णिसियर-वलु वड्डिय-कलयलु थडेँहिँ थडेँहिँ आवासियउ ।
णं दहमुह-केरउ विजय-जणेरउ पुण्ण-पुञ्जु पुञ्जेँहिँ थियउ ॥ १०

[ ४ ]

तो एत्थन्तरेँ रणेँ णिक्करुणहोँ चर-पुरिसेँहिँ जाणाविउ वरुणहोँ ॥ १
'देव देव किं अच्छहि अविचलु वेलन्धरेँ आवासिउ पर-वलु' ॥ २
चारहुँ तणउ वयणु णिसुणेप्पिणु वरुणु[1] णराहिउ ओसारेप्पिणु ॥ ३
मन्तिहिँ कण्ण-जाउ तहोँ दिज्जइ 'केर दसाणण-केरी किज्जइ ॥ ४
जेण धणउ समरङ्गणेँ वङ्किउ तिजगविहूसणु[2] वारणु[3] वसिकिउ ॥ ५
जेँ अट्ठावउ गिरि उद्धरियउ माहेसर-वइ णरवइ धरियउ ॥ ६
जेण णिरत्थीकिउ णल-कुब्बरु ससहरु सूरु कुवेरु पुरन्दरु ॥ ७
तेण समाणु कवणु किर आहउ केर करन्तहुँ[5] कवणु पराहउ ॥ ८

॥ घत्ता ॥

तं णिसुणेँवि दुद्धरु वरुणु धणुद्धरु पजलिउ कोव-हुवासणेँण[6] ।
'जइयहुँ[7] खर-दूसण जिय वेण्णि मि जण तइउ काइँ किउ रावणेँण[8]' ॥ ९

[ ५ ]

एव भणेवि भुवणेँ[1] जस-लुद्धउ सरहसु वरुणु राउ सण्णद्धउ ॥ १
करि-मयरासणु विप्फुरियाहरु दारुण-णागपास-पहरण-करु ॥ २
ताडिय समर-भेरि उब्भिय धय सारि-सज्ज किय मत्त महागय ॥ ३

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2 P S अच्छोलिहिं. 3 A °पुरुएवा. 4 P S कुसलु. 5 P तूरालावहि. 6 S सइ. 7 P S वेलंधरे. 8 A मुक्कु. 9 P S हणुअ°.

4. 1 P वरुण. 2 S तिजय°. 3 P रावणु. 4 A णराहिउ उद्धरियउ. 5 P करंतउ, S करंतहु. 6 P S °हुआसणेण. 7 P तइअहं, S तइयह. 8 P राम्वणेण.

5. 1 S भुवेणे, A भुवण.

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[ ५ ] १ अंवारी.

हय पक्खरिय पज्जोत्तिय सन्दण     णिग्गय वरुणहों केरा णन्दण ॥ ४
पुण्डरीय-राजीव धणुद्धर     वेलाणल-कल्लोल-वसुन्धर ॥ ५
तोयावलि-तरङ्ग-ऋगलामुह     वेलन्धर-सुवेल-वेलामुह ॥ ६
सञ्झा-गलगज्जिय-सञ्झावलि     जालामुह-जलोहँ-जालावलि ॥ ७
जलकन्ताइ अणेय पधाइय     सरहस आहव-भूमि पराइय ॥ ८
विरएँवि गरुड-वूहु थिय जावेँहिँ     वइरिहिँ चाव-वूहु किउ तावेँहिँ ॥ ९

॥ घत्ता ॥

अवरोप्परु धरियइँ मच्छर-भरियइँ दूरुग्घोसिय-कलयलइँ ।
रोमञ्च-विसट्टइँ रणेँ अब्भिट्टइँ वे वि वरुण रावण-वलइँ ॥ १०

[ ६ ]

किय-अङ्गइँ उल्लालिय-खग्गइँ     रावण-वरुण-वलइँ आलग्गइँ ॥ १
गय-घड-घण-पासेइय-गत्तइँ     कण्ण-चमर-मलयाणिल-पत्तइँ ॥ २
इन्दणील-णिसि-णासिय-पसरइँ     सूरकन्ति-दिणँ-लद्धावसरइँ ॥ ३
उक्खय-करिकुम्भत्थल-सिहरइँ     कड्ढिय-असि-मुत्ताहल-णियरइँ ॥ ४
पम्मुकेक्कमेक्क-करवालइँ     दस-दिसिवह-धाईय-कीलालइँ ॥ ५
गय-मय-णइ-पक्खालिय-घायइँ     णच्चाविय-कवन्ध-संघायइँ ॥ ६
ताव दसाणणु वरुणहों पुत्तेँहिँ     वेढिउ चन्दु जेम जीमुत्तेँहिँ ॥ ७
केसरि जेम महागय-जूहहिँ     जीउ जेम दुक्कम्म-समूहहिँ ॥ ८

॥ घत्ता ॥

एँकल्लउ रावणु भुवण-भयावणु भमइ अणन्तएँ वइरि-वलेँ ।
स-णियम्वु स-कन्दरु णाइँ महीहरु मॅत्थिज्जन्तएँ उवहि-जलेँ ॥ ९

[ ७ ]

ताम वरुणु रावणहों वि भिच्चेँहिँ     विहि-सुअ-सारण-मय-मारिच्चेँहिँ ॥ १
हत्थ-पहत्थ-विहीसण-राएँहिँ     इन्दइ-घणवाहण-महकाएँहिँ ॥ २
अङ्गङ्गय-सुग्गीव-सुसेणेँहिँ     तार-तरङ्ग-रम्भ-विससेणेँहिँ ॥ ३
कुम्भयण्ण-खर-दूसण-वीरेँहिँ     जम्बव-णल-णीलेँहिँ सोण्डीरेँहिँ ॥ ४
वेढिउ खत्त-धम्मु परिसेसेँवि     तेण वि सरवर-धोरणि पेसेँवि ॥ ५

2 P A पजोतिन. 3 P S पुंडरीव°. 4 P A वेलामुह. 5 S संज्झावलिगज्जिय. 6 A जलोलि. 7 P S जलुकंताइ. 8 A पधाविय.

6. 1 S पचोइय°. 2 A सूरकंत°. 3 P °दिणे, S °दिणि. 4 S धाइय. 5 S संघाइय. 6 P S महग्गय°. 7 P एक्केल्लउ, S एकिलउ. 8 A मत्थिजंतएँ. 9 P S उअहि°, A उवहिं.°

[ ६ ] १ अङ्गरक्षाणि. २ नूवड ( निविड ? ). ३ दुगन्धवातम्. ४ मेघैः. ५ कटिनी. ६ गुहा.
[ ७ ] १ वेष्टितः.

खेडियं अणडुहं व जलधारेंहिँ ताम दसाणणु वरुण-कुमारेंहिँ ॥ ६
आयामेंवि सव्वहिँ समकण्डिउ रहु सण्णाहु महाधउ खण्डिउ ॥ ७
तं णिएवि णिय-कुल-णेयारें सरहसेण हणुवंन्त-कुमारें ॥ ८

॥ घत्ता ॥

5 रणउहेँ पइसन्तें वइरि वहन्तें रावणु उवेढावियउ ।
अवियाणियं-काएं णं दुव्वाएं रवि मेहेंहँ मेल्लावियउ ॥ ९

[ ८ ]

सयल वि सत्तु 'सत्तु-पडिकूलें संवेढेंवि विज्जा-लङ्गूलें ॥ १
लेइ ण लेइ जाम मरु-णन्दणु ताम पधाइउ वरुणु स-सन्दणु ॥ २
10 'अरें खल खुद्द पाव वेलु वाणर कहिँ संचरहि सण्ढ अहवा णर' ॥ ३
तं णिसुणेप्पिणु वलिउ कइद्धउ सीहु व सीहहों वेहाविद्धउ ॥ ४
विण्णि वि किर भिडन्ति दणु-दारण णागपास-लङ्गल-प्पहरण ॥ ५
ताम दसाणणु रहवरु वाहेंवि अन्तरें थिउ रण-भूमि पसाहेंवि ॥ ६
'ओरें वलु वलु हयास अरें माणव मइँ कुविएण ण देव ण दाणव ॥ ७
15 जं किउ जम-मियंङ्क-धणयक्कहुँ सहस-किरण-णलकुब्बर-सक्कहुँ ॥ ८

॥ घत्ता ॥

अवरहु मि सुरिन्दहुँ णरवर-विन्दहुँ दिण्णइँ आसि जाइँ जाइँ ।
परिहव-दुमइत्तइँ फलइँ विचित्तइँ तुज्झु वि देमि ताइँ ताइँ' ॥ ९

[ ९ ]

20 तं णिसुणेंवि अतुलिय-माहप्पें णिब्भच्छिउ जलकन्तहों वप्पें ॥ १
'लङ्काहिव हेवाइउ अवरेंहिँ सूर-कुवेर-पुरन्दर-अमरेंहिँ ॥ २
हउँ पुणु वरुणु वरुणु फलु दावमि पइँ दहमुह-दवग्गि उल्हावमि' ॥ ३
दोच्छिउ रावणेण एत्थन्तरें 'केत्तिउ गज्जहि सुहडब्भन्तरें ॥ ४
अहिमुहु थक्कु ढुक्कु वलु वुज्झहि सामण्णाउहेंहि लइ जुज्झहि ॥ ५
25 मोहण-थम्भण-डहण-समत्थेंहिँ को वि ण पहरइ दिव्वहिँ अत्थेंहिँ' ॥ ६

7. 1 P marginally corrects to फेडिय. 2 PS अणुडुह. 3 A जलचारहिं. 4 P हणुमंत°, S हणुवंतु. 5 A कयंतें. 6 PS अविमाणिअ°. 7 P दुवाएं, S दुव्वायं. 8 P मेहहु, S मेहहो.

8. 1 PS सयलु. 2 PS °णगूल°. 3 A °सपहरण. 4 P उरें, S उरे, A ऊरे. 5 PS °मियंकु. 6 PS °धणयक्कहो. 7 PS °सक्कहो. 8 PS अवरह. 9 PS सुरिंदहो. 10 S °दुम्मत्तइ, A दुमत्तइ.

9. 1 PS थक्कु. 2 SA वुज्झहु. 3 SA जुज्झहु.

२ वृषभ इव. ३ बाणैः वेष्टितः. ४ नायकेन.

[ ८ ] १ हनूवंतेन. २ व्याघुटः ( ? ). ३ मम सन्मुखम्. ४ परिभववृक्षोत्पन्नानि.

[ ९ ] १ गर्वं नीतः.

एम भणेवि महाहवेँ वरुणहोँ गहकल्लोलु भिडिउ णं अरुणहोँ ॥ ७
तहिँ अवसरेँ पवणञ्जय-सारेँ आयामेँवि हणुवन्तँ-कुमारेँ ॥ ८

॥ घत्ता ॥

णरवर-सिर-सूलेँ णिय-लङ्गूलेँ वेढेँवि धरिय कुमार किह ।
कम्पावण-सीलेँ पवणावीलेँ तिहुवणँ-कोडि-पएसु जिह ॥ ९

[ १० ]

णिय-णन्दण-बन्धणेँण स-करुणहोँ पहरणु हत्थेँ ण लग्गइ वरुणहोँ ॥ १
रावणेण उप्पएँवि णहङ्गणेँ इन्दु जेम तिह धरिउ रणङ्गणेँ ॥ २
कलयलु घुट्ठु हयइँ जय-तूरइँ जलणिहि-सद्द सद्द-गय-दूरइँ ॥ ३
ताव भाणुकण्णेण स-णेउरु आणिउ णिरवसेसु अन्तेउरु ॥ ४
रसणा-हार-दाम-गुप्पन्तउ गलिय-घुसिण-कद्दमेँ खुप्पन्तउ ॥ ५
अलि-झङ्कार-पमुहलिज्जन्तउ णिय-भत्तार-विओअ-किलन्तउ ॥ ६
अंसु-जलेण धरिणि सिञ्चन्तउ कज्जल-मलेँणँ वयइँ मइलन्तउ ॥ ७
तं पेक्खेँवि गङ्गोल्लिय-गत्तेँ गरहिउ कुम्भयण्णु दहवत्तेँ ॥ ८

॥ घत्ता ॥

'कामिणि-कमल-वणइँ सुअ-लय-भवणइँ महुअरि-कोइल-अलिउलइँ ।
एयइँ सुपसिद्धइँ वम्मह-चिन्धइँ पालिज्जन्ति अणाउलइँ' ॥ ९

[ ११ ]

तं णिसुणेवि स-डोरु स-णेउरु रविकण्णेण मुक्कु अन्तेउरु ॥ १
गउ णिय-णयरु मडप्फर-मुक्कउ करिणि-जूहु णं वारिहेँ चुक्कउ ॥ २
कोक्कावेप्पिणु वरुणु दसासेँ पुज्जिउ सुर-जय-लच्छि-णिवासेँ ॥ ३
'अवलुय मं तुहुँ करहि सरीरहोँ मरणु गहणु जउ सवहोँ वीरहोँ ॥ ४
णवर पलायणेण लज्जिज्जइ जेँ मुहुँ णामु गोत्तु मइलिज्जइ' ॥ ५
दहवयणहोँ वयणेहिँ स-करुणेँ चलण णवेप्पिणु वुच्चइ वरुणेँ ॥ ६

4 P हणुअंत°, S हणुवंतु. 5 A तिहुअणे.

10. 1 A °सूरइं. 2 P मणोवरु corrected to मणोउरु. 3 P S मलिण. 4 P घयइं corrected to वयइं, S धयइ. 5 A महुलर.

11. 1 P S मडप्फरु. 2 P वारिहें, S वारिहि, A वारिहिं. 3 P S जयसिरिलच्छि°. 4 A अवलु. 5 P S मंत करेहिं. 6 P S सहु गोत्तु णाउ. 7 A वयणेण.

२ राहु. ३ सूर्य-सारथिना सह.

[ १० ] १ वदनानि. २ तं अन्तःपुरम्. ३ कामिन्यः कमलवनानि शुका लतागृहाणि चेत्यादीनि सर्वाणि प्रत्येकं कामचिह्नानि. ४ अनुकूलभूतानि स्वस्थानि.

[ ११ ] १ कुम्भकर्णेन. २ गर्तायाः सकाशात्. ३ चित्तखेदं मा कार्षीः.

'धणय-कियन्त-सक्क[8] जें[9] वड्डिय सहसकिरण-णलकुबर वसिकिय ॥ ७
तासु भिडइ जो सो ज्जि अयाणउ अज्जहों लग्गेंवि तुहुँ महु राणउ ॥ ८

॥ घत्ता ॥

अण्णु वि ससि-वयणी कुवलय-णयणी महु सुय णामें सच्चवइ ।
करि ताएँ समाणउ पाणिग्गहणउ विज्जाहर-भुवणाहिवइ[10]' ॥ ९

[ १२ ]

कुसुमाउहकमला[1] बुह-णयणें[2] परिणिय वरुण-धीय दहवयणें ॥ १
पुप्फ-विमाणें चडिउ[1] आणन्दें दिण्णु पयाणउ जयजय-सद्दें ॥ २
चलियइँ णाणा-जाण-विमाणइँ रयणइँ सत्त णवङ्ग-णिहाणइँ ॥ ३
अट्ठारह[3] सहास वर-दारहुँ अद्धछट्ठ-कोडीउ कुमारहुँ[3] ॥ ४
णव अक्खोहणीउ वर-तूरहुँ[4] ( णरवर-अक्खोहणिउ[5] सहासहुँ ॥ ५
अक्खोहणिं[6] णरवर-गय-तुरयहुँ ) अक्खोहणि-सहासु चउ-सूरहुँ ॥ ६
लङ्क पइट्ठु[7] तुट्ठु परिओसें मङ्गल-धवलुच्छाह-पघोसें ॥ ७
पुज्जिउ पवण-पुत्तु दहगीवें दिज्जइ पउमराय[5] सुग्गीवें ॥ ८
खरेंण[6] अणङ्गकुसुम वय-पालिणि णल-णीलेहिँ धीय सिरिमालिणि ॥ ९
अट्ठ सहास एम परिणेप्पिणु गउ णिय-णयरु पसाउ भणेप्पिणु ॥ १०
सम्बु कुमारु वि गउ वणवासहों खग्गहों कारणें दिणयरहासहों ॥ ११

॥ घत्ता ॥

सुग्गीवङ्गङ्गय णल-णील वि गय खर-दूसण वि[8] कियत्थ-किय ।
विज्जाहर-कीलएँ णिय-णिय-लीलएँ पुरइँ स इं भु ञ्जन्त थिय ॥ १२

इय 'वि ज्जा ह र क ण्डं' वीसहिँ आसासएहिँ[9] मे सिट्ठं ।
एण्हिं 'उ ज्झा क ण्डं' साहिज्जन्तं णिसामेह ॥
धुवरायवत्त[10] इयलु अप्पणत्ति णत्ती सुयाणुपाढेण (?) ।
णामेण साऽमिअव्वा[11] सयम्भु-घरिणी महासत्ता[12] ॥
तीए लिहावियमिणं वीसहिँ आसासएहिँ पडिबद्धं ।
'सिरि-विज्जाहर-कण्डं' कण्डं[13] पिव कामएवस्स ॥

॥ इइ पढमं विज्जाहरकण्डं समत्तं ॥

8 P S °इंद. 9 P रणि जें जिय, S रणि जं जिय. 10 A भुअण°.

12. 1 A चडिवि. 2 P S णिवद्ध. 3 P S कुमारहो, A कुमारहु. 4 P S °तूरहु, A सुरहुं. 5 P S अक्खोहणिहु. 6 wanting in A. 7 P S पइट्ठ. 8 S कि. 9 P एण्हिमउज्झाकंड. 10 S धुय written above the line in a different hand and then रायधोवत-इयलुअप°; A धुअरायधोयतइलुअपत्तिणतीसुआणुपाढेण. 11 P सामिअव्व. 12 P S महासत्त. 3 P A wanting.

[१२] १ कामलक्ष्मी वरुणपुत्री: २ पण्डितलोचनेन रावणेन. ३ अन्तःपुरी १८०००. ४ कुमाराः ५५०००००० ५ पद्मराग-सुता. ६ संधीसु. ७ हनूवंतस्य (?).

# Index Verborum



[Abbreviations. abs.—absolutive. agent.—agentive. Bh.—*Bhavisattakaha* caus.—causative. D.—*Deśīnāmamālā* den.—denominative. dial.—dialectal. enl.—enlarged. f.—feminine gender fut.—future. gl.—gloss in Ms. P. G.—Gujarati. H.—Hindi Hc.—Hemacandra's Prakrit Grammar. Hp.—*Harivamśapurāna* edited by L. Alsdorf. Hp. gl.—gloss in Hp. imper.—imperative. indef.—indefinite pronoun. inf.—infinitive of purpose. m.—masculine gender. M.—Marathi. Mp.—*Māhāpurāna* of Puspadanta. MW.—Monier William's Sanskrit-English Dictionary. n.—neuter gender. nom. prop.—nomen proprium. opt.—optative. part.—participle. pass.—passive. Pischel—*Grammatik*. pl.—plural. p. p.—preterite participle. pres.—present. pret.—preterite. PSM.—*Pāiasaddamahannavo*. s.—singular. s. v.—sub verbo. Sk.—Sanskrit. ?—doubtful in form or sense. [ ]—phonetic equivalent or phontetically akin. ( )—Sense-equivalent. °—Compounded. *—reconstructed. √—root].

अ

अइक्कमिय 6 9 5, 6 9 9*b* अतिक्रान्त.

अयस 10 8 11*a* अयशस्.

अयाण 13 8 8, enl. 8 4 4, 11 13 3, 20 11 8 अज्ञान ignorant, unknowing (G. अजाण, अजाण्युं).

अंसु 18 10 10*a*, enl. 18 9 4 अश्रु (G. आँसु).

°अंसु° 14 8 9*a*, enl. 17 17 4 अंशुक cloth.

√अक्ख [आ+ख्या] tell, narrate (G. आखवुं)
 -pres. 3 s. अक्खइ 1 14 7, 5 1*a*; imper. 2 pl. अक्खहों 16 1 2; p. p. अक्खिय 14 12 1, enl. 9 2 9*a*, 16 3 9*b*.

अक्खय° 2 17 8 अक्षय inexhaustible (G. अखो nom. prop; आखुँ whole);
 —अक्खयतइय 2 17 8 अक्षयतृतीया (G. अखा(खे)त्रीज).

अक्खयाउ (f. pl.) 2 17 3 अक्षता..

अखत्त 15 3 3, 17 9 8 अक्षात्र act transgressing the Kṣatriya code.

अखन्ति 6 3 2, 6 12 5, 8 9 4 अक्षान्ति wroth.

अक्खरवास° 1 2 2 अक्षरव्यास, अक्षरविन्यास.

अक्खसुत्त 9 1 3 अक्षसूत्र rosary of Rudrākṣa beads.

अक्खाडय 4 11 2 अक्षवाटक (अक्षपाटक) wrestling ground (G. अखाडो).

अक्खाणय 1 14 7 आख्यानक.

°अक्खोहणि° 2 5 6, 4 6 3, 13 12 2, 16 11 8, अखोहणि 12 8 1 अक्षौहिणी.

अगगएँ 2 9 6, 16 15 2 अग्रे enl. in front of (H. आगे).

अग्गिम° 7 3 3 अग्रिम foremost, 13 12 4 अभिनव fresh;
 —अग्गिमखंध 8 6 1, 12 8 3 अग्रिमस्कन्ध van.

अग्गेय 7 7 6, 8 8 4, 17 14 6 आग्नेय.

°अङ्ग 20 6 1.

अङ्गार 13 7 10*b*, अंगारय 2 3 6 अङ्गारक Mars.

°अङ्गुट्ठय 2 7 4 अङ्गुष्ठक (G. अंगुठो).

अङ्गुल 16 15 7 अङ्गुल (G. आँगळ).

अङ्गुवङ्ग 18 5 6 अङ्गोपाङ्ग.

अचल 12 8 4, 18 3 3

अचिन्त 16 1 5 अचिन्त्य unthinkable.

अचेयण 17 15 3 अचेतन

°अच्चणिय 13 5 8 अर्चना enl.

अचेयणा 19 15 1*b* अचेतना.

√अच्छ ( from आ+क्षि, acc. to Turner ) be, remain ( G. छे etc. ), -pres. 1 pl. अच्छहुँ 6 4 4; 2 s. अच्छहि 6 12 9b, 18 2 3; 2 pl. अच्छहु 3 4 10b, अच्छहो 19 9 10b, 3 s. अच्छइ 11 3 4, 11 10 1, 13 2 6, 13 8 6, 15 12 7, 16 3 2; 3. pl. अच्छन्ति 16 7 5, imper. 2. pl. अच्छहों 15 2 4; 3 s. अच्छउ 10 8 6, 14 8 6, 16 5 11a, pres. part. अच्छंत 18 10 9b, f. 12 4 6, 19 9 4; p. p. अच्छिय 15 9 10a, 18 10 9b.

अच्छन्तय 5 14 9a. 7 8 2, 17 9 7 मृत dead.

अच्छरिय 3 9 1b आश्चर्य.

अच्छोडिय 4 8 6 आच्छोटित torn off (कवलित Mp 7 10 11).

अछेय 15 10 7 अच्छेद्य.

अजयर 9 7 3 अजगर.

अजरामर 15 7 9b, 17 17 10b.

अजिण 18 9 7 अजिन skin.

अज्ज ( अद्य, G. आज ),

-अज्ज-वि 4 13 8, 12 1b even now, still

-अज्जु 2 16 8, 4 9 2, 15 13 1

-अज्जहों 20 11 8 from to day.

अज्जिय 1 8 8 आर्यिका Jain nun.

√अञ्च (अर्च्) worship,

-abs. अञ्चेवि 14 9 3.

°अञ्जलि 2 17 5.

अट्ठाहिय 11 2 1, (m. [2]) 18 3 9a अष्टाह्निका a period of eight days, a Jain religious festival lasting for eight days ( G. अठ्ठाइ f. ).

°अट्ठिय 13 5 8 अस्थि enl

अडइ 19 3 2, °3 8 5 अटवी.

°अड्डिय 9 8 8 [ आढ्य+इक svārthe ] युक्त, पूर्ण.

अणडुह 20 7 6 अनडुह् bull.

अणन्तय 15 3 2 अनन्त enl.

अणवस 12 6 9a [अण (negative)+वश] undefeated, gl. अ-परवशीकृत.

अणाउल 20 10 9b अनाकुल undisturbed, without ill-treatment, gl. अनाकुलभूतानि स्वस्थानि.

अणाय° 2 13 2 अज्ञात

-अणायपार 16 12 5 अज्ञात-पार, अपार.

अणिट्ठय 12 1b (अनिष्ट enl.) gl. शत्रु.

अणिट्ठिय° 15 1 4 अविनाशित.

अणित्ति 15 3 4 अनीति.

अणिविण्ण 17 10 10b अनिर्विण्ण fatigueless.

अणुदिणु 9 6 9b, 12 11 8 अनुदिनम्.

अणुपच्छएँ 5 6 8 [ अनु+पच्छय<पश्च enl. ] अनु, पश्चात्.

√अणुभुञ्ज [ अनु+भुज् ]

-imper. 2. s. अणुभुञ्जें 12 10 9b.

°अणुमाण 1 11 4 अनुमान.

अणुसरिस °6 5 4, 19 12 6 अनुसदृश.

√अणुहर [ अनु+हृ ]

-pres. 3. s. अणुहरइ 1 6 8; pres. part. अणुहरमाण 2 8 8, enl. 6 4 9a, 8 4 1, 15 8 9a.

√अणुहव [ अनु+भू ]

-pres. 1. s अणुहवमि 19 6 10b, p. p. enl. अणुहुत्तउ 5 13 3.

√अणुहुञ्ज [ अनु+भुज् ]

-imper 2. s. अणुहुञ्जें 12 5 13, 3. s. अणुहुञ्जउ 15 7 6.

अण्ण 1 10 8 अन्न.

अण्ण [ अन्यद् ]

-अण्णमण 18 5 9a अन्यमनस्;

-अण्ण-वि 2 17 2, अण्णु-मि 12 11 4, अण्णु-वि 1 16 7, 2 3 7, 3 4 6, 12 2 8, 16 4 7, 19 14 1a;

-अण्णहिँ 10 3 9a अन्यत्र.

अण्णभवन्तर 5 8 1, 6 8 3 अन्यभवान्तर period of another ( previous ) birth.

अण्णाण° 8 8 5 अज्ञान ignorant.

अण्णारिस 16 6 8 अन्यादृश.

7 13 9*b*, 17 11 10*b*; enl. अम्मिडियय 8 9 8.

अमियालय 18 2 3 अमृतालय abode of nectar, heaven.

अमुणिय° 8 6 4 अज्ञात.

√अमेल्ल see √आमेल्ल

अम्हारिस° 9 6 8 अस्मादृश.

°अरण्ण (in सुण्णारण्ण) 5 4 2 अरण्य.

अराइवक्ख 16 14 3 अराति-पक्ष.

°अराय 1 2 8 अ-राग.

°अरि 4 14 7

अरुह° 2 6 9 अर्हत्

अरें 7 7 2, 8 8 8, 8 11 5, 9 10 8*a* अरे (G. अरे)

अलज्जिय 8 3 4 अलज्जित.

अलहन्त 1 4 2, 2 12 4, f. enl. अलहन्तिय 9 8 4 अलभमान.

अलिय 7 2 7, enl. 8 3 6 अलीक.

अलिउलय 1 13 9*a* अलि-कुल enl.

अल्लल्ल° 1 7 4 आर्द्रार्द्र.

√अल्लव [cf Hc IV 39 अल्लिव] अर्प् give (cf G आलवुं)
-pres 3. s. अल्लवमि 13 3 10*a*.

अल्लीण [Hc. IV 54] 13 12 5, 14 3 11, 14 5 8 [आलीन] आश्रित.

√अवयर [अव+तॄ]
-abs अवयरेंवि 9 13 6; p. p. अवयरिय 3 9 1*b*, अवइण्ण 1 16 5.

अवगुणकारिय 19 5 4 अवगुणकारिका

अवगूढ 9 14 9*b*, °17 4 4

अवछप्पिणि° 1 11 9*a* अवसर्पिणी.

√अवत्तस [अप+त्रस्] 'flee from in terror' (MW.)
-pres. 3. s. अवत्तसइ 8 11 9*a*.

°अवतंस 13 12 7.

√अवमाण [अप+मान्]
-abs. अवमाणेंवि 16 7 8; p. p. enl. अवमाणियय 16 1 9*b*.

अवरओह 14 3 10 [अपरतीर्था?] tributary?

अवरण्हय 5 2 4 अपराह्ण enl.

अवरासुह° 4 9 8 अपराङ्मुख?

√अवरुण्ड [D. 1 11] (आ+श्लिष्);
-abs अवरुण्डेंवि 10 12 3, 14 5 1, 17 18 10*b*, p. p. अवरुण्डिय 5 7 11*b*.

अवरेक्क °10 5 1, 12 1 4, 14 8 7, 14 12 1, 18 10 6 अपर+एक another one.

अवरोप्परु 3 7 2, 6 7 7, 14 6 1 [Hc. IV 409] परस्परम्.

अवलक्खण 19 2 6 अपलक्षण bad of character.

°अवलम्बणिय 14 7 4 *अवलम्बनिका sort of hanging ornament?

अवलुय 20 11 4 gl. चित्तखेद (cf. D. 1 36 अवलुआ=क्रोध).

√अवलोय [अव+लोक्];
-pres. 3. s अवलोयइ 2 16 5; abs. अवलोएँवि 2 15 8, 3 6 10, 8 8 1; p. p. अवलोइय 4 9 5.

अवसप्पिणि 1 12 9*b* अवसर्पिणी.

अवसें 18 3 8 अवश्यम्

√अवहत्थ [अप+हस्त्] forsake, push aside;
-abl. अवहत्थेंवि 1 4 1, p. p. अवहत्थिय 19 1*b*.

√अवहर [अप+हृ]
-abs. अवहरेंवि 5 3 9*b*, 9 10 1.

अवहेरि 2 15 3, 18 11 1 अवधीरणा (cf. Mp. 16 25 14)

अवारें 5 2 5 [from अ-वार] within no time, immediately [gl gives अद्वार='side door, secret door?' also] (cf. अवारिउ=तात्कालिक Mp. 9 25 13).

अविआणिअ° 20 7 9*b*?

अविउल 2 12 1, अविओल 4 12 8 [D. 7 63 विओल=आविल] अनुद्विग्न.

अवियारें 5 8 3, 5 13 7 अविचारेण without any further thought, immediately.

अविचल 10 4 1 unmoved.
अवुज्झिय° 16 5 4 अज्ञात.
अवुह 1 3 12 अबुध.
असक्क 16 8 8 अशक्त.
√अस [ अश् ] eat,
 -pres. 3 s. असइ 16 7 3
असच्चि 15 14 2 असत्य false.
असमाहिमरण 19 9 3 असमाधिमरण.
असराल 2 16 4 [ Hp. 87 4 6, gl. असराल=बहु, अपर्यन्त ] plenty of.
असहन्त 11 10 1 असहमान.
(अ) सि 6 5 2, 3, 5, 6, 10 10 8, 13 3 8, 16 10 2, 16 13 5 ( in combinations like जाओसि, थिओसि, पत्तोसि, हूओसि, हुक्कोसि, मुणिओसि, णेमन्तिओसि ) त्वम् ( see Gram. ).
असि° 2 8 6 [ असि ] use of weapons, warfare.
असुन्दर 3 7 4 unbecoming, 11 13 3 unpleasant.
असुरमन्ति 2 3 6 [ असुरमन्त्रिन् ] शुक्र.
असुहावणय 12 3 9 *b*, 18 5 8 अशोभन ( cf. G. सोहामणुं ).
अहवइ 12 2 9*a*, 13 4 4, 5, 6, 7, 16 2 3, 16 2 7 [Hc. IV 419] अथवा.
अहवा 20 8 3 अथवा.
अहिट्ठिय 2 1 4 (?) gl. हर्षित.
अहिणव 9 9 4 अभिनव.
अहिणाण 19 1 4 अभिज्ञान ( G. ऐंधाण ).
अहिमुहेंण 12 5 3 अभिमुखम्.
अहिमुहिहूय 8 1*b* अभिमुखीभूत became well-disposed or faithful
√अहिसार [ अभि+सारय् ] take out ( in a procession ),
 -abs. आहिसारेंवि 5 16 7.
√ अहिसिञ्च [ अभि+सिञ्च ];
 -abs. अहिसिंचेंवि 14 9 3.
अहों 1 12 6, 9 10 8, 17 18 2, 19 3 3. 4, 5, 6, 7. 8
 -अहों अहों 2 13 2, 8 4 4, 9 9 4, 19 13 7.

अहोरण 14 7 8, °14 10 5 ( D. 1 25 ) उत्तरीयवस्त्र, gl उपरितनवस्त्रम्

आ

√आइज्झ [ cf आ+व्यध् 'to pin on' MW. ] be put on ( ornament ); -pres. 3. sing. आइज्झइ 2 6 3, p. p. enl. आइद्धय 1 4 9*b* [ आविद्ध ] परिहित ( cf. D. 2 23 कण्णाइंधण= कर्णस्याभरणं कुण्डलादि and आविंध and आविंधण in PSM, hence Ramanujaswami's suggestion to connect it with कर्ण+आचिह्न is to be discarded ).
√आउच्छ [ आ+प्रच्छ् ].
 -abs. आउच्छेंवि 9 1 2, 9 7 1; p. p. आउच्छिय 19 1*a*.
°आउण्णय 9 4 3 ( D. 1 20 आपुण्ण ) [ आपूर्ण enl. ] पूर्ण
√आउल [ आकुलय् ] harass, put to difficulty';
 -pres. 3 s. आउलेइ 10 10 2.
√आऊर [ आ+पूरय् ] fill up;
 -pres. 3 s आऊरइ 4 6 3, p. p. आऊरिय 5 3 3, °7 13 6; enl. आऊरियय 3 2 1*b*.
आएस 15 1 1, 15 12 2 आदेश ( OG. H. Avadhi आयस ).
आयं 5 13 8, 12 6 5, enl. 10 6 7 [ Hc IV 365 ] इदम्.
√आयर ( आ+दृ undertake );
 -p p. आयरिय 19 1 8.
°आयत्त° 1 7 3 resting on.
°आयम्ब 4 9 6 आताम्र.
आयम्बिर °8 9 3, 12 4 2, f. °रि° 17 2 7 आताम्र.
√आयाम ( सामर्थ्यं कृ ) exert force, stretch oneself ( cf. D. 1 65 आयाम=बल, दीर्घ; different from one occurring at HP. 85 17 10, 87 2 5 );
 -abs. आयामेंवि 7 7 9*a*, 17 7 9,

आयामेप्पिणु 17 3 8 gl. प्रगुणीभूय, सामर्थ्यं कृत्वा वा.

√ आगच्छ [ आ+गच्छ् ]
-imper. 2. pl. आगच्छहु 3 4 10*b*.

°आगर 4 2 3 आकर.

आडविय 16 12 6 आटविक.

आडम्बर 1 13 8 आडम्बर.

√ आडोह ( आवीलय् 'make turbid', cf. G. डोहुँ 'mix with a liquid, डहोळवुँ 'make turbid' )
-abs. आडोहेंवि 4 10 3.

√ आढप्प ( Hc. IV 254; connected by Pischel (223) with pass. caus. of आ+धा )
-pres. 3. s. आढप्पइ 1 2 12*a* आरभ्यते; p. p. आढत्त 2 4 3, 13 9 8 आरब्ध.

√ आण [ आ+नय् ];
-pres. 3. s. आणइ 2 16 2, p p. 9 2 5, enl. 13 4 10*b* ( G. आणवुँ ).

आण 8 2 3, 12 4 6 आज्ञा ( G. आण ).
-आणवडीवय 12 4 6 [आज्ञाप्रतीप enl.] apponent

°आणदयर 10 4 9*a*, 18 4 10*a* [आनन्द+कर] आनन्दक.

आणन्तय 6 1*a* ? आणवडीवय आज्ञाभञ्जक

आतावण 12 11 9*b*, 15 9 10*a*, 19 6 8 [ आतापन ] suffering austerities. When with सिल (शिला), same as अत्तावणि-सिल.

°आदण्ण 2 13 5 [Hc. IV 422] आकुल.

आदेस 8 10 7 आदेश.

°आपण्डुर 8 1 1 आपाण्डुर.

√ आमेल्ल ( मुच् ) leave;
-imper. 2. pl. आमेल्लहु 3 7 4; abs. आमेल्लेंवि 2 12 9 *a*, 10 7 1 (setting free), 17 5 2; p. p. आमेल्लिय °4 8 2°, 7 8 2, 12 9 8.

आरक्खिय 10 6 1°, 14 4 8 आरक्षिन् enl. guard, watchman.

°आरत्तय 14 6 4 आरक्त enl.

आरायणु 12 8 4 gl. युद्धरचना.

आराडि 17 9 1*a* आराटि ( D. 1 75 renders this by विलपितम् 'shout' ? G. राड shout, cf. Sk. राटि war, battle ).

√ आराह [ आ+राध् ],
-pres. part आराहन्त 9 8 9*b*.

आरिस 1 1*b* आर्ष ( designation of Ravisena's *Padmacarita* ).

√ आरुह [ आ+रुह् ],
-abs. आरुहेंवि 12 7 5; p. p. आरुहिय 15 4 6, enl. आरूढय 2 1 9*a*.

√ आरूस [ आ+रुष्य ];
-abs. आरूसेंवि 13 11 10, 14 10 9*a*, p. p. आरुट्ठ 19 5 3, enl. आरुट्ठय 10 11 9*b*.

आरूसण 16 2 9*b* कोपन.

√ आरोड नि+रुध् ( engage in battle ) ( cf. PSM √ रोड=रुध् );
-p p. आरोडिय 11 8 6, 15 3 1.

आलग्ग 5 11 7, 7 5 7, 20 6 1, enl. 10 10 9*a* ( आलग्न ) fell upon, stuck.

√ आलव [ आ+लप् ] speak with;
-pres. 3. s. आलवइ 18 9 2.

आलाणखम्भ 19 14 3 [ खम्भ=स्कम्भ ] आलानस्तम्भ.

आलावणि° 1 5 8, 7 2 4 [ आलापनी ] type of lute.

आलियय 19 14 3 [ p. p. to आ+√ली enl. ] crouched.

√ आलिङ्ग [ आ+लिङ्ग् ]
-abs. आलिङ्गेंवि 11 6 7; agent. °आलिङ्गण 3 8 8.

आलीविय 17 14 8 आदीपित afire.

°आलुञ्चिय 13 4 6 [ आलुञ्चित 'torn to pieces', MW. ] plucked, shaven.

°आलुञ्चिर 13 4 6 ( agent. from आ+लुञ्च्, cf. आलुञ्चित 'torn to pieces', MW. ) plucking at, pulling.

√आव [connected by Turner with √आप्] come;
-pres. 1, pl. आवहुँ 2 15 2, 2. s. °आवहि 7 12 5, 3. s. आवइ 5 11 9b, 10 1 7, 12 1 9b, 18 1b; imper. 2. s. आउ 19 2 1, 19 15 4, fut. 3. s. आवेसइ 16 8 4; abs. आवेंवि 6 11 9b; p. p. आइय 1 14 1, 3 9 10b, 6 15 3, 14 11 1, 15 14 9b, enl. 6 12 7, आय 1 7 9b, 1 12 9b, 2 5 2, 2 10 9b, 2 14 6, 5 2 9a, 10 2 7, 16 1 1, enl. 8 8 2 (G. आवडुं).

आवइ 13 5 10 b आपद् (Hc. IV 400).

आवग्ग (f. आवग्गी) 11 2 7, 12 11 5; enl. आवग्गय 16 8 7 स्वाधीना (gl. at 11 2 7) all, entire; at 12 11 5='entirely one's own'? [Hp. 91 21 11 gl. आवग्गी=मूलगी (G. मूलगुं all, whole; wholly, entirely)].

√आवट्ट [आ+वर्त्] go towards;
-pres. part. enl. आवट्टन्तय 17 8 4; p. p. आवट्टिय 7 6 6.

°आवङ्किय 1 2 3 [आ(=ईषत्) + वक्र enl. f.] slightly curved.

आवासिय 3 9 3, 11 8 1, 14 2 2 [आवासित] camped.

√आवील [आ+पीड्] tie up, tighten, press;
-abs. आवीलवि 4 11 2, p. p. आवीलिय 14 1 7, enl. आवीलियय.

आवील (in पवणावील) 20 9 9b group, multitude (?) (cf. आवीलन=समूह PSM. and उप्पील below).

°आस 14 13 7 आस.

आसङ्किय 1 12 5, enl. 15 9 3 आशङ्कित.

आसण 16 2 9 अशन?

आसणत्थ 7 2 8 आसनस्थ.

आसण्ण 7 4 2 आसन्न;
-आसण्णभव्व 18 4 4 आसन्न-भव्य.

आसण्णीहूअ 1 8 5 आसन्नीभूत.

आसम 9 1 9a, 9 9 3 आश्रम.

°आसाऊरय 20 1 5 आशापूरक.

आसासय° 1 2 5 आश्वासक canto.

आसि 1 12 8, 2 13 9b, 5 5 5, 6 15 2, 8 7 8, 10 8 4, 13 4 10a, 19 10 9 आसीत्.

आसीविस-सप्प 11 3 8 आशीविष-सर्प.

आहयण 16 12 9a [corrupt for आहवण=आहव?] battle.

√आहण [आ+हन्] strike,
-imper. 2. pl. आहणहों 19 3 10b; pres. part. f. आहणन्ति 18 11 5.

आहव-भूमि 20 5 8 battle-ground.

√आहिण्ड [आ+हिण्ड्] wander, roam;
-pres. 3. s. आहिण्डइ 10 12 9b.

इ

°इ 3 13 7, 5 1 9, 5 2 7, 11 13 2, 13 2 4 अपि (G. य).

इज्ज 4 9 9b श्वश्रू? (cf. इज्जा=माता PSM.).

√इच्छ [इच्छ्],
-pres. 1 s. इच्छमि 15 14 2, 3 s. इच्छइ 15 12 5

°इच्छ 14 8 4 इच्छा.

इत्थन्तरें 1 14 1 अत्रान्तरे.

इन्तय 8 9 7 see √ए.

इन्दत्तण 3 6 11b इन्द्रत्व.

इन्दवह 3 6 9b इन्द्रमह ? (cf. 38 14 8)

इन्दिन्दिर 13 7 4 (D. 1 79) भ्रमर.

°इरि° 3 8 7 गिरि.

इमु 15 11 9a, 19 15 9 इदम्

इल 12 11 9b, 19 11 4 इला earth (Dingal इळ)

इव 5 13 8, 13 4 1a, 13 10 3.

इहलोय 4 13 4 इहलोक.

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ईसीसि 4 13 8, 9 1 16, 15 8 6, (ईसीस°) 6 15 4 ईषत् ईषत्.

उ

उवयाण 16 5 4 उपप्रदान (i. e. दान, the second of the उपायचतुष्टय).

उइय 1 16 9*b* उदित.

उक्कर 14 5 5, 19 17 6° उत्कर with raised hands.

उक्खय 1 14 7° (with करवाल), 17 12 4 [उत्खात Hc. I 6] unsheathed; 13 4 8, 13 8 2 uprooted

उक्खन्ध 10 9 6, उक्खन्धय 11 13 5 [for उक्खंदय=अवस्कन्द enl.? See उक्खद and ओक्खंद PSM.] siege, march? gl. वैरम्, but gl. on 30 1 5 उपरि वैरम्

उक्खल °17 13 2, 15 2 5 उलूखल (G. ऊखळ, ऊखळो).

√उग्गम [उद्+गम्] rise;
-pres. part उग्गमन्त 14 5 2, p. p. उग्गमिय 15 6 5; उग्गय 15 6 4, caus. p. p. उग्गामिय° 6 11 8, 17 8 10*a*.

उग्गाहिय 16 5 10 [उद्ग्राहित (D. 1 137)] accepted.

उग्गीरिय °4 13 4 (with थोत्त=स्तोत्र) [उद्गीर्ण] said, 8 6 3 raised (PSM. quotes two passages to support this sense)

उच्चलिय 6 13 10 उच्चलित started, moved.

°उच्चरिय° 17 12 6?

√उच्चाय (den. from उच्च) lift,
-abs. उच्चाऍवि 19 11 5, p p. उच्चाइय 2 11 2.

उच्चोलि 9 3 1, 20 3 3 [cf. D. 1 131 =नीवी] उत्सङ्ग lap. (Mr. 22 15 20).

उच्छउ 19 11 7 उत्सवः (G. ओछव).

√उच्छल [उद्+शल्] fly upwards,
-abs उच्छलेँवि 17 6 10*b*, p. p. उच्छलिय 13 5 7, °1 1 9, 9 14 6, 1 13 1°,°18 1 1, °18 1 3, 17 12 10*a* 17 2 2 (G. उछळवुं), caus. p. p. उच्छल्लाविय 13 4 9 उच्छालिय 13 3 1*b* (G. उछाळवुं).

√उच्छह [उन्+सह];
-pres. 3. उच्छहइ 16 3 10*b*.

उच्छिण्ण 17 5 7 उच्छिन्न.

√उज्जल [उद्+ज्वल्]
-p p. °उज्जलिय 14 6 6; caus. p. p. उज्जालिय 7 2 4 (G. उजाळवुं).

उज्जुय 5 15 9*a* ऋजु enl.

उज्जीविय 19 15 2 उज्जीवित.

√उज्जोव [उद्+द्योतय्],
-pres. part. f. enl. उज्जोवंतिय 7 3 8, p. p. °उज्जोइय 15 14 5.

उज्झर 14 10 8 [from उद्+क्षर्] cf. Hc I 98 ओज्झर निर्झर.

उज्झिय °3 10 6, °5 13 6° उज्झित.

√उट्ठ [उद्+स्था; G. ऊठवुं],
-imper. 2. s. (intensive) उट्ठुट्ठु 10 4 4, pres. part. उट्ठन्त 7 8 4, 9 10 3, enl. 16 13 4; abs. उट्ठेंवि 8 9 7; caus. imper. 2. pl. उट्ठवहोँ 15 10 6.

√उड्ड [उद्+डय्] fly (G. ऊडवुं);
-pres. 3. s. उड्डइ 1 5 4, 3. pl. उड्डन्ति 5 11 5, 13 5 5, abs. उड्डेंवि 10 9 8; caus. p. p. °उड्डाविय° 2 1 8.

उड्डण 14 3 3, 18 5 8° [D. 1 155 ओड्डण=उत्तरिय] upper garment, (G. ओढणुं, ओढणी).

उड्डुक्किय 17 13 7 [from उद्+ढौक्] अपगता?

उणाइ 1 3 5 उणादि.

°उण्डि 17 6 5 (PSM. पिण्ड) bullet like missile?

उण्णाविय° 2 14 9*a* उन्नामित.

उण्हय 12 12 8 उष्ण enl.

√उत्थर (आ+क्रम्) attack, confront (in battle),
-imper. 2. pl. उत्थरहोँ 12 9 3 abs. उत्थरेंवि 9 9 9*a*, 15 7 8, 18 2 9*a*, 17 4 1*a*; p. p. उत्थरिय 7 5 1, 15 5 2, enl. उत्थरियय 17 17 10*a*.

°उल्लाव 13 9 4 (i) ? (ii) [उल्लाप] conversation.

√उल्लुक्क (Hc. IV 116 उल्लुक्क=णिलुक्क= नि+ली) hide;
-pres. 3. s. उल्लुक्कइ 15 3 9; imper. 2. pl. उल्लुक्कहों 14 5 4.

√उल्लोल [उद्+लुल्] undulate, roll;
-pres. 3. s. उल्लोलइ 14 3 4.

√उल्हाव (निर्वापय्) extinguish,
-pres. 3 s. उल्हावमि 20 9 3; p. p. enl. उल्हावियय 17 14 9*a* (cf. G. ओलववुं, होलववुं).

उवयार 12 11 4, 19 1 5, 19 8 7 उपकार.

√उवमिज्ज [from उपमीय्] be compared;
-pres. 2. s. उवमिज्जहि 2 6 9; pres. 3 s. उवमिज्जइ 1 6 1, 11 10 8.

उवरि °2 2 9*a*, 2 3 8, 6 6 2, °11 5 2, 11 14 1, 11 14 8, 13 2 6, °14 7 9*a*, 19 3 2; उवरिं 17 8 10*b* उपरि.

उवर 1 10 3, 2 11 5, 12 3 5, 13 4 5 उदर.

उवरिल्लिय f. 4 9 9*a* [Hc. II 163] उपरितना.

उववयाण 16 5 4 [उपप्रदान] दान (second of the four उपायs).

उवसमिय 18 1 9*b* उपशमित.

उवसोवणि 2 2 7 उपस्वापिनी soporific charm.

उवसोह 6 3 4 [उपशोभा] adornment.

उवहि 2 10 5, 9 3 8, 13 2 7, 15 3 8° उदधि.

उव्वरिय 5 11 3, 14 7 5 (cf. D. 1 132 उव्वरिअ=अधिक, अनीप्सित) अवशिष्ट.

√उव्वह [उद्+वह्];
-pres. 3 s. उव्वहइ 11 5 9*b*, 13 10 9; p. 3 pl. उव्वहन्ति 1 10 6.

√उव्वेढ [उद्+वेष्ट्] free from a siege,
-abs. उव्वेढेंवि 18 10 4; caus. p. p. enl. उव्वेढावियय 20 7 9*a*

√उव्वेल्ल [उद्+वेल्ल्; PSM.] move quickly;
-abs. उव्वेल्लेंवि 6 2 4.

उव्वेल्लिय 2 4 5 प्रसारित.

उहय 4 11 6 उभय.

उहु 7 3 5, 6, 18 1 3, 6 that one.

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√ऊसार [उत्+सारय्];
-abs. ऊसारेंवि 16 8 6.

ऊहु 7 3 5 that one.

ए

√ए (इ) go;
-pres. 3 pl. एन्ति 5 12 5; imper. 2 s. एहि 7 9 1, pres. part. एन्त 6 2 6, 11 11 7, 14 2 9*a*, enl. इन्तय 8 9 7.

एय 17 7 2, एँय 8 3 6, 15 12 2, 16 15 6 एतद् (G. ए).

एकयल 14 11 6 एक-कला.

एकत्तहें 18 4 3 एकतः (cf. Hc. IV 420 एत्तहे=इतः) at one place, on one side.

एकमण 12 12 9 एकमनस्.

एकमेक 17 14 1*b*, 19 10 10*a* (Hc. III 1) एकैक one another. (G. एकमेक).

एकलय 20 6 9*a* [एक+ल्लक] एकाकिन्, f. एकलिय 19 18 5 (G. एकलुं, एकली).

एकवार 18 8 9*b* एक-वार once (G. एक वार). cf. एकएँ वारएँ 14 8 9*b* once.

एकसि 2 14 1 (Hc. IV 428) [एकशः] सकृत्.

एकेक 15 2 3, enl. एकेकय 8 12 9*b* एकैक (G. एकेक) each one.

एत्तडय 10 10 8, 14 11 2, 15 12 2, f. एत्तडिय 13 11 2, 15 12 3, 16 9 3, 19 14 6, 19 18 2 एतावत्.

एत्तहें 7 11 3, 10 7 4, 10 9 2, 12 8 1, 18 3 4 [Hc. IV 420] (always with वि) इत. now here, equivalent to एत्थन्तरें=अत्रान्तरे.

कइयहु 9 6 5 [ cf. Hc. IV कइयहुँ IV 422 (1) ] कदा.

कइवंसिय 12 2 7 कपिवंशिक.

कय 6 15 4 कृत.

कंउ 19 2 3 कः enl.

कउ 5 12 9*b*, 6 3 2, 6 3 7 [Hc. IV 416 ] कृतः.

कउहमग्ग 10 1 8 [ *ककुभा+मार्ग ] gl. दिग्मार्ग.

कयन्त 10 8 6, 10 9 2 कृतान्त.

कयावि 4 3 3 कदापि.

कक्कर 8 10 8 [ कर्कर ] पर्वतशिखर ( Mp. gl. 31 25 7 ).

°कक्ख 16 15 3 कक्ष flank.

कक्खड 13 8 4 gl. कर्कश violent.

कच्छ 4 11 2 कक्षा loin cloth ( G. कच्छ, काछडी ).

°कज्जें 12 5 5 कार्ये for the sake of.

°कञ्चण 1 5 8 काञ्चन.

कञ्चुय° 4 7 10*a* कञ्चुक cuirass.

°कञ्जय 18 6 1 कञ्ज enl. lotus.

कट्ठिय-धर 3 5 10 [ काष्ठिका+धर ] staff-bearer ( Mp. gl. 6 2 3 यष्टिधर ) ( cf. G. काठी ).

कट्ठिय-वाल 3 6 9 [ *काष्ठिका-पाल ] staff-bearer.

कडउल्ला° 14 5 7 [ कटक+°उल्लय contracted ] bracelet ( cf. G. कडलुं ).

°कडय 7 1 2 कटक ridge.

°कडप्प 13 6 1°*a*, 13 8 4, [D. 2 13] निकर ( G. कडपलो ).

°कडिसरय 13 6 3 [कटि+सर enl.] कटिसूत्र.

कडुअ° 12 7 1 कटुक ( G. कडवुं ).

कडुआविय° 11 12 5 ( quali. °साहण ) प्रहृत, पीडित, पराभूत ( PSM. ).

√कड्ढ [ probably from कृष ] pull, draw out ( G. काढवुं ),
-pres. 1. s. कड्ढमि 15 2 7; pres. part. f. कड्ढन्तिय 18 10 9*a*; abs. कड्ढेंवि 5 10 8; p. p. enl. कड्ढियय 14 13 9*a*.

√कण [ क्वण्; G. कणवुं ] groan;
-pres. 3. s. कणइ 1 5 3.

°कणय 11 8 4 [ D. 2 56 ] gl. बाण.

कणय-डोर 7 2 7 [ कनक+दोर ] thin golden necklace (cf. G. दोरो and कन्दोरो ).

कण्ठय 7 2 6, 9 4 4, 9 5 1, 9 10 6, 16 9 8, [ कण्ठक ] neck ornament ( G. कंठो ), necklace of one string ( G. कंठी ).

कण्ठिय 1 4 3 [ कण्ठिका ] necklace of one ( or more ) string ( G. कंठी ).

°कण्डुइय° 19 7 10 कण्डूयित.

°कण्डूयण 2 12 4 कण्डूयन.

कण्णारिय 19 14 2 [ from कर्ण+आर ] goaded near the ears ( cf. आरोहें कण्णारिउ गइन्दु Bh. 2 5 5 where Gune renders it by कर्णयोः अङ्कुशेन प्रेरितः; PSM. wrongly विभूषितः ).

कण्णजाउ 16 8 3 कर्णजापः whispering in the ear; tale-bearing.

कण्णादाण 6 3 9*a* कन्यादान.

°कण्णिय° 4 5 6, 17 6 3 कर्णिका kind of arrow with an ear-shaped top.

°कत्तरी 4 11 4 a term of duelling. (With this line compare Bh. 2 2 7 मल्ल-जुज्झ-आवग्गण-सत्थइँ, दोक्कर-कत्तरि करण-पवत्थइँ; most of these terms are given by Jacobi with a query ).

कत्थइ 13 5 4, 5, 6, 8, 9; कत्थ-वि 13 5 2, 3, 17 13 1*a* कुत्रापि.

√कन्द ( क्रन्द् ), bewail, cry;
-pres. 3. s. कन्दइ 8 2 9*b*; pres. part. कन्दन्त 9 10 2, 11 9 5, f. enl. कन्दन्तिय 19 5 10*a*;
-agentive कन्दावण 9 6 9*b*.

°कन्दल° 7 1 5 shoot.

कन्दुअ-खण 16 2 3 कन्दुकक्षण game of ball.

कन्दोट्ट° 1 13 8 [ D. 2 9 ] नीलोत्पल.

कन्धर 11 6 8.

कप्प 4 4 9*b*, 8 2 3, 8 4 4, 18 9 9*a* [कल्प] कर tribute (Mp. 39 6 1*b* gl. कप्पु करः दण्डो वा).

√कप्प cut (G. कापवुँ);
–pass. pres. 3. s. कप्पिज्जइ 18 8 7; p. p. कप्पिय 4 8 3.

कप्परिय 15 4 5, 15 5 3, 17 8 8 cut (from √कप्पर=√कप्प extended with °र; cf. D. 2 20 कप्परिअं दारितम्).

कप्पिणु 16 9 9 कृत्वा, gl. कथयित्वा (cf. Kramadīs'vara's *Saṁkṣipta-sāra* 5 59 कृप्पि; *Vasudevahiṇḍī* I, p. 28, l. 1. कप्पि).

कम° 1 13 9*b*, 17 12 8 क्रम step;
–कम-मुअण° 1 6 3 क्रममोचन (1) taking steps, (2) swerving from tradition (?).

√कम (क्रम्) cross;
–pres. 3. s. कमइ 12 6 8; abs. कमेप्पिणु 2 3 7.

°कमलायर 2 1 9*b* कमलाकर.

√कम्प [कम्प्; G. काँपवुँ];
–pres. 3. pl. कम्पन्ति 1 4 4; pres. part. कम्पन्त 1 3 14*b*, enl. 8 3 3; –agentive कम्पावण 13 9 2, 15 1*b*; –कम्पावणसील 20 9 9*b*.

कम्मन्त 3 13 6 [कर्मान्त given by MW. as occurring in the present sense in lexicons only] tilled or cultivated ground.

कम्मारय 2 10 2 [कर्मकार enl.] servant.

√कर [कृ; G. करवुं];
–pres. 1. s. करमि 1 3 9, 2 9 2, 4 4 4, 13 8 8, 2. s करहि 5 16 5, करेहि 20 11 4, 3. s. करइ 2 9 3, 2 10 3, 4 5 9*a*, 9 4 4, करेइ 4 12 6, 11 6 2, 16 14 2; 3. pl. करन्ति 6 14 9*a*; imper. 2. s. करें 4 3 2, 6 16 8, 7 12 6, 8 4 4, 9 2 6, 9 10 5, 9 10 7, 12 10 9*b*, 15 5 6, 19 1 10*b*, 19 8 3, 19 15 6, करि 12 10 9*b*, 2. pl. करहु 4 3 3, 4 5 2, 5 10 7, 16 11 3, 19 8 8, 3. s. करउ 17 18 4, करेउ 5 13 2, 17 18 7, 3. pl. करन्तु 12 4 7; fut. 1. pl. करेसहुँ 3 6 11*a*, 2. pl. करेसहों 12 8 9*b*, 3. s. करेसइ 16 8 5; pres. part. करन्त 2 1 9*a*, 3 2 4, 3 7 8, 14 6 1, enl. 4 1 9*a*, 6 1 1, 8 1*a*, 17 4 10*b*; f. करन्ति 7 3 8, 14 7, enl. करन्तिय 9 8 4; abs. करेंवि 2 7 6, 4 12 7, 5 7 7, 6 13 3, 10 7 1, 12 1 3, करेवि 1 8 1, 3 12 2, 4 11 5, 5 5 8, 7 10 1, 9 11 3, 10 8 3, 16 9 7, करेंप्पिणु 2 14 8, 2 15 3, 5 3 2, 8 7 3, 10 8 9, 11 11 8, 14 9 1, 19 12 1*b*, करेविणु 15 15 7; कप्पिणु see s. v.–pot. part. करेवी 9 6 9*b*, 20 1 7;
–pass. pres. 3. s. किज्जइ 13 11 10, 15 7 9*a*; p. p. कय 1 16 10, किय 11 1 7°, (enl.) 4 1*a*; –caus. agentive करावण 18 1 2.

करण 4 11 4; 11 6 4 tactical move in duelling or subduing an elephant. See कत्तरी.

°करयलग्ग 1 9 1 करतलाग्र.

√करकर (onom.) caw;
–pres. 3. s. करकरइ 8 2 9*b*.

°करग्ग 1 5 2 कराग्र (Ḍingal कगो hand).

करम्बिय °12 6 6, enl. करम्बियय 11 7 9*a* [करम्बित] व्याप्त.

करपहर° 4 7 5 [करप्रहार] करप्रहृति.

करि° 8 5 6.

कलयण्ठि 14 12 7 [कलकण्ठी; cf. D. 2 30] कोकिला.

°कलम 1 4 2.

कलमलय 12 12 8, Mp. 36 2 6, gl. ईर्ष्याजनित-खेद.

कलुणय 9 10 2 करुण enl.

कल्लएँ 2 12 9b, 7 12 9a, 16 11 3 कल्ये (enl.) to morrow (G. काल्य).

°कल्लोल 11 14 6 f., कल्लोल 1 2 5.

°कवय° 4 7 10a कवच.

कवण 5 13 9b, 9 9 2, 13 5 10b, 16 6 3 [cf Pali को-पन, कि-पन, Hc. IV 367] किम् (G. कवण, कोण).

कवन्ध 8 3 4 कवन्ध.

क वि 1 2 4 क्वापि.

कस° 9 10 3 कशा whip.

कसण °11 10 7, 14 7 7 कृष्ण.

√कह [कथ्; G. कहेवुं];

–pres. 1. s. कहमि, 12 1 6, 3. s. कहइ 3 11 1a, imper. 2 s. कहें 1 9 9b, 6 13 7, 8 6 9a, 19 13 4, 5; 2. pl. कहहु 4 1 9b, कहहों 19 4 9a, कहहों कहहों 12 1b, pres. part. (enl.) कहन्ता 3 7 9, 19 18 10a, –pass. pres. 3. s कहिज्जइ 19 10 1b; p. p. कहिय 1 12 8, 4 3 5, 4 5 8.

कह 1 10 5 कथम्;

–कह व 4 2 9a, कथम्+इव.

–कह वि 11 12 9a, 15 12 5 कथम्+अपि

–कह वि कह वि 17 8 8.

कहकहन्ती 9 12 1 (onom.) whizzing.

°कहाणय 11 3 1 कथानक.

कहिँ 1 10 3 कुत्र,

–कहिं-मि 12 12 9, 14 6 2, 3, 4, 5, 19 12 8 कुत्रापि somewhere, in some place, 12 2 3 somehow.

काइँ 11 13 3 किम्.

कहु 17 5 10 कथम्.

काउसाय 2 11 8 कायोत्सर्ग.

कायम्वरि° 14 6 4 कादम्बरी wine.

कागणि° 4 6 11b [काकिणी] रत्नविशेष.

काणि 10 12 2, 13 11 9 f. वैर (?).

काणेक्खइ 2 12 8 [काण+√ईक्ष्] looks sideways.

कापुरिस 2 13 2 कापुरुष.

कामसत्थ 4 1 2 कामशास्त्र.

कारणें 1 10 5, 4 12 3, 15 7 4, 20 12 11 कारणे for the sake of.

कारिम 9 4 7, 14 13 4 [D. 2 27; really an °इम derivation from √कृ] कृत्रिम (1) artificial (2) insincere.

काल 4 6 5 one of the nine treasures.

°काल-चक्क° 3 1 1a कालचक्र.

°कालवास 10 8 8 [कालपाश] Yama's noose or an inauspicious astrological conjunction.

°काव 1 1 19b काव्य.

किय (?) 11 1 7, 11 1 8 किं वा? किल?

किण 18 4 8 किम्.

किंण 11 1 2, किण्ण 19 17 11b कि नु.

किण्ण 14 8 6 कि न.

किर 2 12 7, 4 4 4, 8 11 8, 12 6 9b, 12 10 5, 14 9 5, 17 10 1a [किल] यावत् just as; about to, as if.

किरिय 11 7 1 क्रिया.

√किलकिल (onom) chirp

–pres. 3 s. किलकिलइ 1 5 7 (cf. G. किलकिलाट chirrup).

°किलन्तय 20 10 6 क्लान्त enl.

°किलामिय 19 6 6 क्लान्त

किलित्त 13 3 2 [क्लृप्त] रचित.

किलेस 9 10 9b, °19 6 9 क्लेश.

किसलय° 3 3 3.

किह 1 10 6, 7, 1 10 9b [Hc. IV 401] कथम्.

√कील (कीड्);

–pres part. कीलन्त 2 8 1.

°कील 5 1 7, 15 7 8 क्रीडा.

कीलाल 19 7 8, °20 6 5 blood.

कुइय 10 10 9a, 11 8 8 कुपित

कुयारि 8 5 3 (?).

कुञ्चिय° 13 6 7 कुञ्चित.

कुट्टणि 13 9 4, 14 13 4 कुट्टिनी.

°कुडङ्ग 3 1 4 [D. 2 37 लतागृह; lexical कुटङ्गक, कुडङ्गक] bower, thicket.

कुडुम्बि 15 2 5 कुटुम्बिन् farmer? (cf. G. कणबी).

कुढार° 16 4 2 कुठार.

कुढें see under √लग.

कुदूअ 16 10 1 कुदूत.

कुम्भिल्ल 14 3 6 [कुम्भ+°इल्ल] कुम्भवत्.

कुम्म 1 10 2 कूर्म tortoise (also the tortoise incarnation of Viṣṇu)

कुम्मायारय 15 9 10*b* कूर्माकार enl.

कुम्मागार 13 6 10*b* कूर्माकार.

कुलउत्ती 5 13 9*a*, 11 13 4, enl. कुलउत्तिय 12 2 10*b* [कुलपुत्री] कुलीना स्त्री.

कुलवहु 4 9 9*b* कुलवधू.

कुल-पावय 8 7 1 कुलपावक.

कुलहर 15 7 9*b*, 19 6 4 [कुलगृह] father's house (as against father in-law's house).

कुवलयणयणी 20 11 9*a* कुवलय-नयना.

कुसिढ 16 10 8*b*.

कुसुमा° 14 2 5 कुसुम enl.

कुसुम्भ 4 3 8, enl. 17 2 5 (G. कसुम्बो).

कुहर 1 2 1 [कु-धर] gl. पर्वत

कुहिणि 6 6 2, 8 3 1 [D. 2 62] रथ्या street, road (Mp. 9 23 11).

कूर-भड 19 2 5 ruthless warrior कूरभट

कूर-वीर 19 3 1*a* ruthless warrior.

कूवार 2 8 2, 10 7 6 cry of help (cf. Bh. 8 14 1).

°केऊर° 9 8 9*a* केयूर.

केत्तडय 6 11 3, 15 12 2, 19 15 9 कियत्.

केत्तिय 11 10 8, 18 6 5, 20 9 4 [Hc. II 157] कियत्.

केत्थु 10 1 4 [Hc. III 405] कुत्र.

केम 1 9 9*b*, 10 11 4, 18 8 2 [Hc. IV 401] कथम् (G. केम);

–केम वि 15 14 3.

केर 4 3 2, 4 3 8, 9*b*, °15 15 9*a* सेवा

केरय [Hc. IV 421 (20)] 16 1 9*a*, 13 2 10*b*, 14 7 8, °19 2 9, 19 3 1*b*, °20 3 10*b*, 20 5 4, केरी °1 9 9*b*, 4 3 8, 5 5 3, 16 6 9*a*, °20 4 4 genitive postposition (G. केरॅ).

केव 16 12 8 कथम्.

केवलु 1 13 6 केवलम् (G. केवळ).

°केसरि 17 11 6 केसरिन्.

केहय 16 1 2 [Hc. IV 402] कीदृश. केयिय f. 16 1 2.

कोइ 5 13 9*a* कोऽपि (G. को, कोइ).

कोउहल्ल 1 12 6, 10 2 2 कोऊहल 5 5 1 कुतूहल.

√कोक [Hc. 4 76] व्याहृ call;

–pres. part. कोकन्त 3 5 8, 4 7 10*b*; p. p. कोक्किय 2 9 5, 15 4 7, 16 8 1, abs. कोकावेंवि 19 1 6, कोक्कावेवि 7 10 9*a*, 18 8 5, कोक्कावेप्पिणु 20 11 3; –caus. p. p. कोक्काविय 9 2 8.

कोक्कय 13 11 11*b* inviter.

°कोञ्च 3 5 5 क्रौञ्च.

कोट्टय 1 8 7 कोष्ठ enl. (G. कोठो).

कोडाकोडि 2 10 5 [कोटाकोटि] one crore multiplied by one crore.

कोड्डावणय 6 7 8 [enl. agent from caus. from कोड्ड=कौतुक (D. 2 33, Hc. 4 422 (9)] कौतुकोत्पादक (G. कोडामणुं)

कोड्डमिय 14 11 8 [cf. PSM कोड्डमिअ, Hc. IV 168 कोड्डुम=रम्] सुरत.

°कोन्त° 11 8 5, 15 5 8 कुन्त.

ख

खय 19 12 10*b* क्षय;

–°खयगारय 5 1 5, °खयगारा 8 10 5, खयगारि f. 4 5 9*a* क्षयकारक (cf. Mp. खयगारउ 9 15 17).

खयर 18 3 3 [ खचर ] खेचर.
खयाल 13 4 8 gl. पर्वत-गर्ता ( cf. Bh. 3 24 7, 4 3 1 where Jacobi interpretes it as 'thicket' ).
खगउड 17 15 8 पक्ष-पुट.
√खच draw back, pull back;
-pres. 3. s. खचेइ 3 12 5; abs. खचेंवि 3 7 3; p. p. खचिय 17 17 3 ( cf. G. खंचावुं hesitate ).
खड्हार 5 7 1 [ D. 2 67 खडं तृणम् ] तृणभार haystack ( G. खड, भारो ).
√खण ( खन्, G. खणवुं );
-pres. 1. s. खणमि 15 2 6; imper. 2. pl. खणहों 7 4 7; pres. part. खणन्त 12 8 5.
खणें 17 1 10*a* क्षणे in a trice.
खणें जें खणें 9 10 3 now and again.
खणद्धें 4 10 1, 15 8 3 क्षणार्धेन.
खणखणकरन्त 13 7 3 (onom ) tinkling.
°खण्ड° 17 13 10*b* [ खण्ड ] खण्डशर्करा ( G. खाँड f. sugar ).
√खण्ड -abs. खण्डेंवि खण्डेंवि 11 1 7.
खत्त 10 12 1, 17 5 2 क्षात्रम्.
खद्वय 17 13 9 [ D. 2 67 enl. ] भुक्त ( G. खाधुं )
खन्धावार 4 2 9*b*, 14 11 2 स्कन्धावार
खन्ति 4 2 9*a* क्षान्ति.
√खम ( क्षम );
-opt. 2. s. खमेज्जहि 19 2 10*b*, 19 14 4; caus. pres. 3. s. खमावइ 4 14 3, p. p. खमाविय 19 14 1*b*, enl. खम्मावियय 19 6 8.
खम्भ °1 16 2°, 7 5 4, °19 14 3 [ Ved. स्कम्भ prop, support, pillar ] pillar ( G. खाँभो supporting pillar ).
√खल [ स्खल् ] falter;
-pres. 3 s. खलइ 14 3 4; pres. part. °खलन्त 17 13 3; p. p. खलिय 7 7 5.

खलहल 13 5 2 ( onom. ) क्षुब्ध shaky ( cf. G. खळभळवुं become infirm or dilapidate ).
खल 11 11 9*b*.
√खा [ खाद्, G. खावुं ];
-pres. 3. s. खाइ 19 3 2; -caus. p. p. ( enl. ) खावियय 9 11 2.
खाण 2 8 4 खादन.
खावियय see खा.
खारिय 6 1 9, 8 6 7 क्षारित embittered, provoked, exasperated ( see. Bh. s. v. )
√खिज्ज [ खिद् cf. G. खीजवुं to get angry ];
-pres. 3. s. खिज्जइ 18 9 3.
खीण° 3 1*a* क्षीण.
खीर 2 5 8 क्षीर.
खीलिय 13 1 3 कीलित confined.
खुज्ज° 8 1 6 कुब्ज.
√खुड (=तुड, Hc. IV 116 खण्ड् );
-abs. खुडेंवि 16 7 2, p. p. खुडिय° 17 12 5, enl. खुडियय 13 10 10*a*.
खुत्त 14 7 9*b* ( D. 2 74 ) निमग्न ( G. खूँतवुं get embedded ).
√खुप्प ( मस्ज्, Hc. 4 101; G. खूँपवुं ),
-pres. 3. pl. खुप्पन्ति 17 2 9; pres. part. enl. खुप्पन्तय 20 10 5.
खुरप्प 11 11 7, 15 5 3 क्षुरप्र sharp-edged arrow.
खुहप्प 17 6 4 see खुरप्प.
खुहिय 15 4 6 क्षुब्ध.
खेव 10 10 7, 18 10 7, 19 4 6 [ क्षेप ] कालक्षेप delay;
-ण किउ खेउ did not wait any more, acted promptly; विणु खेवें immediately.
खेड 6 7 1, 9 8 4, 18 4 7 [ Hc. II 174, IV 168 खेड्=रम् ] क्रीडा sport.
खेडिय 20 7 6 [ खेटित; from √खिद् (*Dhātupāṭha*) 'terrify, alarm'; cf. PSM. खेडण=पीछे हटना ] made to

retreat (cf. G. खेडववुं unhinge, dislocate).

°खेरि 13 10 9 gl. कलुषता uneasiness, anxiety (cf. Mp. 8 1 11 gl. वैर, but here we have वैरखेरि).

√खेल=क्रीड् (G. खेलवुं).
-pres. part. खेलन्त 9 4 1.

खोणि 5 10 9*a*, °13 4 8 क्षोणी.

खोल्ल 13 4 8 PSM. 'deep cavity, chasm,' but gl. अतीव गाढम्.

ग

गय 1 8 2, 5, enl. 5 4 1, enl. f. गइय 12 9 9, 15 12 8 गत.

गय° 9 9,8 [गद] disease, sickness.

गय° 11 8 5 गदा.

गयणङ्ग 17 2 6?

गयवइ 14 2 8 (गतपतिका) प्रोषितभर्तृका, विधवा.

गग्गर° 13 8 7 गद्गद.

√गज्ज [गर्ज्] roar, make empty noise (G. गाजवुं);
-pres. 2. s. गज्जहि 20 9 4, 3. s. गज्जइ 1 5 7, 3 3 7; pres. part. f. गज्जन्ति 15 14 9*a*; abs. गज्जेंवि 10 10 8*b*, गज्जेवि 9 9 9*a*.

गज्जणा 11 3 5 गर्जना.

गञ्जोल्लिय 17 11 10*a*; °20 10 8° [D. 2 100 (cf. Hc. IV 102 गुंजुल्ल=उल्लस्) रोमाञ्चित.

√गण [गण्; G. गणवुं];
-pres. 2. s. गणहि 9 10 4, 3 s. गणइ 4 5 8, 15 11 7.

गणियारि 5 14 7, °7 3 3, 7 3 10*a*, 19 17 8 gl. हस्तिनी cow-elephant.

°गण्ठिवाल° 14 2 5 [ग्रंथिपाल] gl. भंडारपलक i. e. भाण्डागारपालक.

°गण्डवास 13 12 7 [गण्डपार्श्व] surface of the cheeks.

°गण्ड 3 5 5 rhinoceros.

गण्ण° 16 12 6, 18 6 5 gl. गणना (cf. Bh. 2 28;=परिणाम Mp. 9 8 12).

गत्तरक्ख 16 15 4 [*गात्ररक्ष] body-guard.

गन्दुय 18 3 6 (vl. गे°) कन्दुक.

गन्धार° 13 9 9 गान्धार the third primary note of music.

गन्धुक्कड 1 15 3, 13 9 7 [गन्धोत्कट] highly fragrant.

गब्भेसर 3 10 2 गर्भेश्वर sovereign by birth; गब्भेसरि f. 19 6 5 gl. अतिकोमलाङ्गी born in a royal family.

√गम [गम्],
-abs. गम्पि 2 7 5, 4 3 6, 10 7 7, 15 9 5, गम्पिणु 1 15 9*b*, 6 15 8, 10 6 1.

गम 7 1 6 march of an assailant.

गमय 5 15 2 [गमक] बोधक giver of knowledge.

गमण 18 10 3 गमन.

गमणमण 6 4 2, गवणमणय 3 6 1*b* गन्तुमनस्.

गम्भीरत्तण 4 6 8 गम्भीरत्व.

√गरह [गर्ह्] censure;
-pres. 3. pl. गरहन्ति 2 14 5; p. p. गरहिय 5 1 6, 20 10 8.

गरहण 13 8 7 गर्हणा self-censure, repentance.

गरुअ 16 6 4, 16 13 9*b*, enl. 1 13 7 गुरु.

गरुयार 15 9 10*b* गुरुतर.

√गल [गल्] get reduced, pass, fall (G. गळवुं);
-pres. 3. s. गलइ 4 5 5; pres. part. enl. गलन्तय 2 7 9*a*; abs. गलेंवि 14 7 7.

√गलगज्ज [गल+गज्] grunt, roar (used for the cry of elephants);
-pres. 3. s. गलगज्जइ 17 10 3; pres. part. enl. गलगज्जन्तय 3 6 6; abs. गलगज्जेवि 20 3 6; p. p. गलगज्जिय 20 5 7.

°गवक्खय 18 6 7 गवाक्ष enl.

√गविट्ठ [denom. from *गविष्ट=गवेषित] search;

-imper. 3. s. गविट्ठउ 3 11 10*a*.

√गवेस [गवेष्] search;

-pres. 1. s. गवेसमि 19 15 9; pres. 3. s. गवेसइ 11 13 2, 14 1*b*; imper. 2. pl. गवेसहों 12 8 9*a*, 14 9 9*a*; pres. part. गवेसन्त 19 17 9.

गवेसय 14 10 1, (n. pl.) गवेसाइं 19 17 3 गवेषक.

गह 5 5 3 [ग्रह] possession by some evil spirit (=पिशाच Mp. 12 19 6).

गहकल्लोल 8 11 4, 20 9 7 (D. 2 86) gl. ग्रहवैरी राहुः (cf. D. 2 2 कल्लोल=शत्रु; cf. also MW. s. v.)

गहण 12 6 9 in the usage कवणु गहणु 'what does he count for?'; 20 11 4 destiny (?).

°गहिर 1 5 3 गंभीर.

√गा [गै; G. गावुं];

-pres. 3. s. गाइ 7 10 7.

√गा [गै-गाय्];

-pres. 3. s. गायइ 1 5 8, 1 14 4, 14 9 5; 3. pl. गायन्ति 7 2 8; imper. 3. s. गायउ 17 18 5; pres. part. f. गायन्ती 14 10 8; p. p. गीय 19 9 1*b*.

गायण 8 1 7 गायक?

°गाम° 13 9 8 ग्राम group of tones, gamut.

°गामिय 1 1 3 °गामिन् enl.

गामेल्ल-भास 1 3 11 ग्रामीण-भाषा.

गिद्ध 17 13 8 गृध्र (G. गीध).

गिम्हयाल 13 1 7 ग्रीष्मकाल.

√गिल (गृ) swallow (G. गळवुं);

-pres. 3. s. गिलइ 19 3 2; p. p. गिलिय 19 8 10*b*.

गिल्ल° 1 15 1 आर्द्र (M. गीला);

-गिल्लगिल्लोलय 11 14 6 अतिशय-आर्द्र?

गीय 19 9 1*b* गीत song.

गीढ 1 10 2, 1 16 2, 12 2 5, 15 5 2, 17 3 6, 19 16 7 gl. वृत, व्याप्त, once wrongly संवरित, once गृहीत. Original sense-गृहीत. Mp. gl. 4 3 5, 12 17 5 गृहीत, 4 3 5 स्वीकृत (formed analogically-मुह : मूढ, छुह : छूढ, गिह : गीढ).

गुज्झ 14 7 6, 14 8 8° [गुह्य] pudendum muliebre.

गुण 12 5 11 obligation;

-कवणु गुणु 12 4 6 को गुणः what is the use of, what avails?

°गुप्पन्तय 20 10 5 व्याकुल? in flurry, fussing with (cf. D. 2 102 संमूढ? वर-कबी-कलाव-गुप्पन्तउ Mp. 7 24 10).

गुरुअर° 4 10 9*a* गुरुतर.

गुरुकी 2 10 1, 4 3 9*b* (f.) गुर्वी.

गुरुहर 7 10 8 गुरु-भर heavy load.

गुरुहार 19 1 6, 19 4 4 [गुरुभारा] गुर्विणी pregnant.

√गुलगुल (onom.) grunt;

-abs. गुलगुलेंवि 10 10 9*b*.

गुलिय f. 6 5 6 (D. 2 103) स्तबक cluster?

गुह 19 6 6 गुहा.

°गुहिल 6 5 3 gl. घनम्, but perhaps =गुह+इल i. e. गुहायुक्त.

गूढपुरिस 16 1 1 [गूढपुरुष] spy.

गेय 2 4 3, 13 9 8.

°गेज्ज° 17 16 8 ग्रैवेयक (cf. D. 2 94 गेजल=ग्रैवेयक) neck ornament.

°गेज्झ 6 5 5 गृह्य.

√गेण्ह [ग्रह्-गृह्णा; M. घेणें];

-pres. 2. s. गेण्हहि; abs. गेण्हेंवि 2 11 6, 17 17 10*a*.

गेह 1 16 5.

गोउर 1 7 7, °2 2 2° गोपुर gate.

गोच्छय 6 6 5, 6 6 6 गुच्छ enl.

गोट्ठङ्गण 4 1 2, 8 8 5 गोष्ठाङ्गण.

गोप्पय 18 7 5 गोष्पद shallow puddle.

गोमय 2 17 2 श्रीखण्ड ? (गोमएण संमज्जणु rendered by gl. as श्रीखण्डेनार्चनं पटकूलेन मर्दनम्)

घ

घइँ 16 4 1, 19 14 6 [Hc. IV 424] pleonastic indeclinable.

°घग्घर° 6 11 5 (onom.) hoarse cry (of monkeys).

घग्घरय 13 1 7 [घर्घरक] क्षुद्रघण्टिका small ornamental bell.

√घट्ट [घट्ट suit; G. घटवुँ];
-pres. 3. s. घट्टइ 15 13 9a.

घट्टिय 5 12 7 [घट्टित] movement.

घट्ठ 13 3 9*a* घृष्ट.

√घड [घट्];
-pres. 3. pl. घडन्ति 7 5 3 (unite); imper. 3. s. घडउ 1 3 10 (suit; G. घटवुँ); -caus. abs. घडावँवि 19 2 2 (fashion; G. घडाववुँ make to fashion).

घड 16 15 1 घटा.

घण 16 11 8 [घन] gl. गोलक-पाषाण.

°घण्ट 2 1 5 घण्टा.

√घत्त (=क्षिप्, Hc. IV 143);
-pres. 1. s. घत्तमि 8 10 8, 16 12 9*b*; p. p. घत्तिय 2 12 6, 9 11 4.

°घत्थय 6 12 4 ग्रस्त enl.

घर 2 16 9, 9 6 9*b*, 12 3 10*b* गृह; meaning obscure at 8 2 7 (G. घर).

°घरट्ट 13 11 4.

घरिणि 19 10 4 गृहिणी (cf. G. घरणी).
-घरिणिघर 19 12 2 [गृहिणीगृह] wife's apartments.

√घल=क्षिप् (cf. G. घालवुँ push in);
p. p. घल्लिय 19 12 5; caus. p. p. घल्लाविय 11 9 8.

√ घवघव (onom.),
-pres. 3. pl. घवघवन्ति 14 3 2 roar (used for river-streams).

घवघव-घोस 13 1 7 tinkling (of small bells) Bh. has घवघवन्त (किङ्किणि and रट्ट) and at both these places it has reference to the sound. So the sense 'glitzen' suggested by Jacobi is incorrect.

√घाय [घातय्].
-pot. part. घाएवउ 4 12 3; p. p. enl. घाइयउ 6 11 1; pass. pres. 3. s. घाइज्जइ 1 10 5, 5 2 6, 8 11 6, 10 12 1; pres. part. घाइज्जन्त 9 10 3.

घाय 12 1 6 [घात] प्रहार (G. घा).

√ घिव (क्षिप्);
-pres. 1. s. घिवमि 13 3 10*b*, 2. s. घिवहि 9 8 3; 3. pl. घिवन्ति 7 2 7; fut. 3. s. घिवेसइ 7 1 5; abs. घिवेप्पिणु 6 16 9*a*; p. p. घित्त 16 7 2, 17 7 10*b*, (enl.) 2 11 6, 5 7 1, 17 2 5.

√घुम्म (=घूर्ण्; Hc. IV 117; G. घूमवुँ);
-pres. 3. s. घुम्मइ 1 5 4.

√घुल (=घूर्ण; Hc. IV 117);
-pres. part. घुलन्त 4 8 9*a*.

घोर 9 12 2.

√घोल (=घूर्ण्; Hc. IV 117; G. घोळवुँ);
-pres. 3. s. घोलइ 14 3 4.

√घोस [घोषय्];
-pres. 3. s. घोसइ 1 12 7, 19 7 4 (tell); abs. घोसेप्पिणु 18 4 10*a* (declare).

च

चउग्गुणिय f. 8 7 9*a* चतुर्गुणा (G. चोगणी).

चउद्दिसु 2 10 9*a*, चउद्दिसु 2 16 10 चतुर्दिशम् (G. चोदश).

चउपासें 3 10 7, चउपासेँहिँ 20 1 2, चउपासिउ 7 11 6 चतुर्पार्श्वम् (G. चोपास) from all the four sides.

चउभुअ f. 12 10 2 चतुर्भुजा.

चउरङ्ग 16 5 11*b* चतुरङ्ग chess.

चउरूण 11 4 8*b* चतुरून less by four

चउवार 16 11 7 चतुर्द्वार.

√चय [त्यज्]; imp. 2. sing. चउ 7 12 4.

चक्की 18 11 4 [चक्की] चक्रवाकी.

चक्कवट्टि 4 14 9b चक्रवर्तिन्.

चक्कय° 18 11 4 [चक्कक] चक्रवाक.

चङ्गय 14 3 5 (D. 3 1 enl.) चारु.

°चच्चिक्किय 13 12 7 [चर्चाङ्कित ?] मण्डित, विभूषित [occurs also in Bh. where 'characterized' is the sense guessed by Jacobi. *Saṁdes'arāsaka* 168 com. gives चच्चंकिवि= अर्चयित्वा].

√चड (=आ+रुह्; Hc. IV 206; G. चडवुं),

–imper. 2. s. चडु 19 2 5, 19 15 4; pres. part. चडन्त 3 2 8, f. चडन्ति 10 3 4; abs. चडेवि 11 3 9a, 16 6 2, चडेप्पिणु 3 12 6, 10 11 7; p. p. चडिय 2 11 1 enl. 3 8 10a, 15 2 9a;

–caus. pres. 3. s. चडावइ 6 3 9a, abs. चडावेवि 2 3 1, 2 17 9b, 14 9 2, 19 2 9, 19 11 1b p. p. चडाविय 1 9 1°, 12 1 1.

चडुलङ्ग 5 3 9a (qualifying तुरङ्ग) restive (cf. Bh. 3 21 10).

चत्त 17 13 1a त्यक्त.

चन्दद्ध 14 5 3 अर्धचन्द्र

चन्दमस 15 11 7 चन्द्रमस्.

चन्दहास 10 1b चन्द्रहास magic scimitar.

चन्दिय 6 7 4 चन्द्रिका.

चन्दिणय n. 10 1 9a, 18 5 4 चन्द्रिका (cf. PSM. s. v. चंदिण; G. चॉदरणुं moon-light, star).

चप्प m. 13 1 8 becoming pressed together.

चप्पिय 4 13 9a, 11 7 4 आक्रान्त (cf. Hc. IV 395 (6); Bh. s. v. चप्पइ; G. चाँपवुं).

√चर [चर्; G. चरवुं];

–pres. 3. s. चरइ 1 10 8 (eat); pres. part. चरन्त 3 2 8 (practise).

चरिमदेह 19 7 3 चरमदेह.

चलणग्ग 1 5 9b; °1 7 1° चरणाग्र.

√चलवल (onom.) writhe (of serpents; cf. G. M. चळवळ political agitation);

–pres. 3. s. चलवलइ 13 4 7.

√चल्ल [चल्, G. चालवुं];

–pres. 3. s. चल्लइ 19 17 10a.

√चव (कथ्; Hc. IV 2; G. चववुं);

–pres. 3. s. चवइ 9 2 4, 12 9 4, 15 7 2, 15 12 1; pres part. चवन्त 11 14 8, f. enl. चवन्तिय 19 9 4, abs. चवेप्पिणु 8 11 7; p. p. चविय 4 5 8, 6 12 6, 15 3 3 (active sense) उक्तवत्.

√चव [च्यु];

–abs. चवेवि 8 1 3, चवेप्पिणु 6 15 6.

चवढण 13 8 1b [cf. Hc. IV 110 चमढ=भुज्] crushing onslaught.

°चाउल 2 17 3 (D. 3.8) तण्डुल (cf. H. चावल).

चारहडि 9 10 7, 17 8 10b चारभटी heroism.

चालिय° 1 7 1 चालित.

√चिन्त [चिन्त्];

–pres. 2. s. चिन्तहि 4 2 1, 15 13 1, 3. s. चिन्तइ 5 2 8; pres. part. चिन्तन्तहों 3 2 1; abs. चिन्तेप्पिणु 13 4 2; p. p. चिन्तिय 4 12 1; –pass. pres. 3. s. चिन्तिज्जइ 8 7 4; –caus. pres. part. चिन्तवन्त 16 9 5; p. p. चिन्ताविय 2 9 2.

चिन्ता 2 8 9.

चिन्तावण्ण 15 11 5 चिन्तापन्न.

चिहुर° 10 3 8, °19 13 9 चिकुर.

चुक्क 10 9 1, 13 8 1b, enl. 8 4 8 (cf. Hc. IV 177) भ्रष्ट.

चुण्ण 19 11 8*a* चूर्ण powder; चुण्णु चुण्णु 10 10 4.

°चुम्भल 17 12 2 (cf. D. 3 16 चुम्भल) शेखर (with our °अन्त-चुम्भलो cf. Hp. 88 5 3 अन्त-चुम्भल).

√चुम्व [चुम्ब्, G. चुमवुं];
–abs. चुम्वेंवि 9 14 9*b*, 20 3 3.

√चूर (चूर्णय्, G. चूरवुं; cf. Hc. IV 337);
–pres. part. चूरन्त 3 7 2, p. p. °चूरिय° 4 8 7.

चेइहर 6 13 11*a*, 9 13 7 [चैत्यगृह] Jain temple.

चेलिय 2 16 3 चेल garment.

√चोय [चोदय्] urge, impel;
–abs. चोएँवि 15 5 8.

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छक्कारय 1 3 5 षट्कारक.

छक्खण्ड° 1 11 8 षट्खण्ड.

√छज्ज (Hc. IV 100 भ्रुम्, G. छाजवुं);
–pres. 3. s. छज्जइ 3 7 10*a*, 10 8 11*a*.

छडय 17 18 8 floor-plaster (G. छडो).

छण-चन्द 1 3 14*b*, °यन्द 1 15 3 [क्षण+चन्द्र] full-moon.

छणवासर 14 12 4 [क्षणवासर] festive day.

छणछणसद्द 11 9 6 (onom.) noise produced by a solid object while being cooked.

√छण्ड, √छड्ड (cf. Hc. IV 91 छड्ड= मुच्; G. छोडवुं) leave, quit;
–imper. 2. pl. छण्डहों 2 13 4; abs. छण्डेंवि 11 1 7; p. p. छड्डिय 15 11 3, enl. छण्डियय 7 5 9*b*.

°छण्णय 14 1 1 छन्न enl.

°छप्पय 2 1 7 [षट्पद] भ्रमर.

छल 12 9 7 cleverness [cf. D. 3 24 छलिओ=विदग्धः].

°छाय 3 4 7, 5 4 1, 11 1 8, °छाया° 11 14 1 छाया;
—°11 13 6 कान्ति.

छारहडि 9 10 7 [क्षारघटी] ash pot.

छित्त 6 13 6, 12 7 4 [D. 3 27; cf. Hc. IV 182] स्पृष्ट (cf. Mp. 16 25 14*b*).

√छिन्द [छिद्; G. छेदवुं];
–pres. 3. pl. छिन्दन्ति 7 14 4, p. p. enl. छिण्णय 15 4 9*a*; pass. pres. part. छिज्जन्त 11 9 6, 17 5 9, (f.) छिज्जन्ती 8 3 1.

छिल्लर 19 6 5 [D. 3 28] पल्वल (G. छिल्लर).

छिव्वर° 1 2 11 flat (esp. nose; cf. G. छीबुं flat-nose).

छुडु 8 3 7, 15 14 3 यदि [Hc. IV 385, 422]; 4 10 5, 10 3 4, 14 5 2, 15 12 2 शीघ्र [Hc. IV 401].
–छुडु छुडु 2 16 7, 6 2 4, 7 1 1, 10 1 6, 12 3 9*a*, 13 1 10*b*, 14 7 9*b*, 16 4 3 क्रमेण.
–छुडु जें छुडु 19 6 8, छुडु जे छुडु 15 1 6 क्रमेण.
–छुडु...छुडु 1 3 10, 11 (cf. Mp. gl. 2 19 1 यदा यदा).

√छुह (क्षिप्; Hc. IV 143);
–pres. 3. s. छुहइ 19 2 2 pres. part. छुहन्त 9 3 9*a*; abs. छुहेंवि 12 3 5, छुहेवि 7 8 3, 18 2 7; p. p. छुद्ध 7 14 6, 8 4 5, 17 3 3 छूढ 18 2 2, (f.) छूढी 17 16 9*b*.

छुह° 11 1 9*b*, छुहा 6 14 5 सुधा mortar.

छुहचुण्ण° 1 5 9*a* सुधा-चूर्ण.

छेय °1 9 5 छेद; 13 12 3, 16 5 9, 16 12 7 [D. 3 38] end, limit (G. छेह, छेडो end, छेल्लुं last).

छेयकाल 6 3 9*b* छेद-काल.

छेन्दइ 5 13 9*b*, 5 15 2, [Hc. II 174; cf. D. 3 36 छिंदओ=जारः] पुंश्चली.

छोडाविय 11 9 9*b*, 11 10 4, 13 4 6 p. p. from caus. of √छोट=मुच्) मोचित released (G. छोडाव्यो).

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जइ 1 10 2, 3 यदि;
–जइ वि 2 14 1 यद्यपि.
जइयहुँ 16 4 3, 4, 5, 6, 7, 20 4 9b (with तइयहुँ) यदा.
जउ 6 10 8, 6 10 9b यत्र;
–जउ जउ 17 5 8, 19 6 5 यत्र यत्र.
जय (imper. 2. s.) 1 9 2, 3, 4, 5, 6, 7 जय.
जय° 2 6 9 जगत्.
जय° (for जव?) 9 7 8 जप.
जयकार 12 6 1;
–जयजयकार 3 7 8.
√जयकार [*जयकारय्] greet with the word 'victory';
–abs. जयकारेँवि 17 6 1a; जयकारेप्पिणु 2 13 8; p. p. जयकारिय 16 6 9a.
जक्खकद्दम 1 14 8, 14 6 8 [यक्षकर्दम] sort of perfumed cosmetic paste.
जग° 2 1a जगत् (G. जग);
–जगकण्टय 9 3 4 [जगत्+कण्टक] world-harasser;
–जगन्तकर 17 9 10b [जगत्+अन्तकर] world-destroyer.
–जगहर 15 6 4 [जगत्+गृह] world-mansion.
√जगड quarrel, fight (Hc. IV 420 झकट; G. झगडवुं; झगडो 'quarrel');
–pres. 3. s. जगडइ 10 7 5; pres. part. जगडन्त 10 8 4.
°जग्ग 16 8 9a यज्ञ.
जङ्घ-चारण-रिसि 15 6 6 जङ्घा-चारण-ऋषि.
जड्डिय 11 6 7 gl. गले रागैः कृत्वा पीडितः?
जच्च 14 10 4 जात्य best, excellent.
जज्जरिय 15 4 5 जर्जरित (cf. G. जाजरुँ).
°जडिय 9 4 2 [D. 3 41] खचित (G. जडवुं).
√जण [जनय्] produce;
–pres. 3. s. जणइ 7 12 3; agent. f. °जणिय 3 1 13b जणण 5 6 2, f. जणणि 9 6 6 जनयितृ.
जणु 6 16 6 इव.
जणेर °4 13 2, 7 11 5, °8 11 2, °9 11 7; °17 11 2, 19 6 3, enl. 20 3 10b, f. जणेरि °1 8 3, 7 12 9b, 9 6 2 [*जन+कर] जनक.
जण्णु 4 8 3 see जुण्ण.
°जत्त 16 10 7 यात्रा.
जत्त 9 10 8 यत्न (?).
जन्त 15 10 6 यन्त्र.
जन्तिय 14 9 5 यान्त्रिक.
जमकरण 8 4 1 [यमकरण]? cf. Mp. gl. 8 8 15 मरणं रोगो वा.
°जमहर° 15 8 9a यमगृह (cf. H. जौहर).
√जम्प [जल्प्] speak;
–pres. 3. s. जम्पइ 5 16 4, 12 1 1
जम्पाण °6 14 3, 10 11 3 sort of palanquin, sedan chair.
जम्मण 4 11 6, 19 11 5 जन्मन्.
°जर 11 2 3 ज्वर.
जलद्द 15 11 7, 18 5 4 [जलार्द्र] wet cloth used for cooling (cf. MW. s. v. जलार्द्रा).
जलवास 2 17 3 gl. पुष्पाञ्जलि (?).
जलिय 9 9 1 ज्वलित (G. जळवुं).
जलोहर 1 5 5 [जल-उपगृह] summer house?
जहिँ 2 7 3 यत्र.
जं 1 10 9a यद्.
–जं जि 2 7 8.
–जं...तं 15 10 1, 2 यावत्-तावत्.
–जं दिवसु...तं दिवसु 19 5 2 since the day.
√जा (या, G. जावुँ, जवुं);
–pres. 1. s. जामि 4 4 3, 19 2 10b, pres. 1. pl. जाहुं 2 12 8, 7 11 4, 7 11 6, 13 11 10; pres. 2. s. जाहि 17 8 2; pres. 3. s. जाइ 1 10 3, 5 15 1, 16 14 8; pres. 3. pl. जन्ति 2 7 2, 2 12 7; imper. 2. s. जाहि 2 9 6, 5 7 2, 10 11 9b, 11 11 5, 17 4 5, 17 6 1b, intensive जजाहि 15 5 5; imper. 2. pl. जाइ

जुज्झ° 4 5 9*b*, 16 12 8 युद्ध.
जुज्झणमण 12 8 9*a* योद्धुमनस्.
जुण्ण-जोत्त 4 8 3 जीर्ण-योक्त्र (This reading is preferred, because of the following खण्डिय-धुराइँ; but in the light of 33 17 7 and the gloss on 4 8 3 जण्णु=जानु may be the correct reading).
जुण्ण° 14 7 4 [जूर्ण] जीर्ण (G. जूनुँ).
जुत्त 11 13 5 युक्त.
°जुम्म 13 8 3 युग्म.
जुवईयण 14 4 6 युवतीजन.
जुवाण 5 13 9*a*, °17 17 2, enl. जुवाणय 5 5 2 युवन्.
जूरावण °12 5 1, 17 9 10*a* (agentive from caus. of √जूर=खिद्) tormentor.
जेँ 1 13 6, 4 14 5, 5 2 1, 5 13 2, 11 13 3, 14 3 3, 14 3 7, 15 7 6 एव;
–(जं) जे...(तं) जे 2 16 9, 2 17 9*a*;
–जेँ 20 3 1;
–जो जेँ...सो जेँ 1 6 8, 10 8 5, 15 15 9*a*.
–तीहँ जेँ तीहँ 10 3 9*a*,
–जि 1 13 5, 5 2 1, 14 3 4, 5, 6, 8, 9, 10, 2 10 3, 3 11 10*b*, 15 7 6, 15 13 6, 7, 8. –सो ज्जि 20 11 8;
जेत्तहेँ 1 14 3, 2 2 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1*b*, 15 4 7, 18 1 7 यत्र.
जेत्तिय 16 15 6 यावत्.
जेत्थु 2 14 6, 12 11 8 यत्र.
जेम 2 16 11*b*, 3 5 8, 4 7 2, 4 12 5, 10 11 4, 13 2 5, 9 यथा,
–जेम...तिह 20 10 2 यथा...तथा,
जेम...तेम 7 7 2 because...therefore
–जेम जेम...तेम तेम 18 8 7, 18 9 3.
जेव 16 8 6 यथा.
जेहय 5 9 4, 6, 7 यादृश (Hc. IV 402); f. जेही 19 6 1*b*.

√जोय [योजय्] दृश् (G. जोवुँ);
–pres. 3. s. जोयइ 7 10 6; imper. 2. pl. जोयहोँ 2 3 9*b*; abs. जोएँवि 6 2 1, 8 8 1, जोएप्पिणु 1 1*b*; p. p. जोइय 4 9 7, 15 13 3, enl. जोइयय 15 5 7; –pass. pres. 3. s. जोइज्जइ 8 7 4.
जोइङ्गण 18 7 5 [ज्योतिस्+इङ्गण] (D. 3 50 =इन्द्रगोप, but here=खद्योत; cf. MW. s. v. ज्योतिरिङ्गण 'fire-fly').
जोइस° 2 1 4, 5 7 5, 8 12 4 [ज्योतिष्] class of gods.
जोईसिय 3 5 7 ज्यौतिषिक class of gods.
°जोयण 9 11 6 (action noun from √जोय; cf. D. 3 50 जोअण=लोचन) दृष्टि.
जोक्कारिय 5 5 8, 11 2 8, 13 12 1*a*, 19 2 10*b*, 19 17 10 greeted.
√जोक्ख (cf. G. जोखवुँ weigh);
–pres. part. enl. जोक्खन्तय 10 1 9*b*, 10 5 1 (used with विज्जउ=magic lores, cf. जोक्खइ आकलयति - Mp. 4 5 5).
जोगेसर 5 15 2, °13 6 5 योगेश्वर.
जोग्ग 2 2 9*b*, enl. जोग्गय 10 4 4 योग्य; 19 6 8 योग्यम् [2]
°जोत्त° 4 8 3 योक्त्र.
√जोत्त [denom. fr. योक्त्र; G. जोतरवुँ]
–imper. 2. s. जोत्तेँ.
जोव्वण 5 2 6, 13 2 10*b*°, °7 9-9*b* यौवन;
–जोव्वणइत्ति 4 9 9*b*, 14 10 3 यौवनवती.
जोह 8 6 4 योध.
ज्जेँ see जेँ.

झ

झङ्कार 14 3 2, °20 10 6° (onom.) tinkling, humming.
–झङ्कारिय 7 2 3 [झङ्कारित] humming.
झड° 13 8 4°, °15 13 7 [cf. D. 3 53 झडी=निरन्तरवृष्टि, G. झडी] forceful attack.

ढ

ढकारिवन्तय 1 10 1 gl. हठोक्तियुक्त making dogmatic assertions [ cf. Hc. IV 422 अद्भुतस्य ढक्करि ].

ढिल्ल 18 9 6 शिथिल ( G. ढीलुँ ).

ढीलीहोन्तय 8 5 11*a* enl शिथिलीभवत्.

√ढुक्क ( ढौक्; G. ढूकवुँ, ढूँकवुँ approach; ढूकडुँ, ढूँकडुँ near ) approach,
-pres. 3. s. ढुक्कइ 5 4 8, 7 5 7, 10 12 8, 15 3 9*b*, 16 11 9*b*; imper. 2. pl. ढुक्कहों 14 5 4, pres. part. ढुक्कमाण 10 11 5, p. p ढुक्क 3 1 1, 3 7 6, 4 7 7, 16 5 1, 10 2 8, 13 12 5; enl. ढुक्कय 8 4 8, 14 8 9*b*, ढुक्किय 1 14 3, 12 3 6.

√ढोय ( ढौकय् ) bring, offer,
-pres. 3. s. ढोयइ 2 16 5, 3. pl ढोयन्ति 6 3 3, p. p. ढोइय 7 1 8; 15 14 5.

ढोय [ढौक] 16 5 2 haunt, approach [cf. न ददाति परयसुहृदोऽपि स्वगृहे ढौकम् । *Upamitibhavaprapañcākatha*, p. 62, l 3-4 ]

ढोयण [ ढौकन ] 16 2 5 presenting

ढोर 2 7 3 पशु cattle ( G. ढोर ).

√ढोव ( ढौकय् ) offer,
-pres. 3. s. ढोवइ 1 14 6

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ण 1 10 8, 2 13 9*a*, 9*b* न,

-ण-वि 15 3 5, 15 7 3, 12 8 10*b* नापि.

-णउ 1 3 9, 2 16 5, 3 11 10*b*, 11 8 7 न तु.

णइसप्प 4 6 6 नैसर्प one of the nine treasures.

णइँ 12 12 10*b* ननु.

णय-णिवास 1 6 1 नय-निवास.

णयवन्तय 6 3 1 नयवत् enl.

णक्ख° 14 5 7 नख ( G. नख ).

णक्खन्तो (?) 16 9 4.

°णग 18 7 7 नग mountain.

णङ्गूल° 6 9 2 लाङ्गूल.

णङ्गूलप्पहरण 20 8 5 लाङ्गूलप्रहरण.

√णच्च ( नृत्-नृत्यति; G. नाचवुँ ),
-pres. 3. s. णच्चइ 1 5 2; 3. pl. णच्चन्ति 1 4 5; pres. part. enl. णच्चन्तय 5 1 9*b*, f. णच्चन्ती 14 10 7; -caus. p. p. णच्चाविय 17 15 9, enl. णच्चावियय 11 7 9*b*.

णज्जइ 3 7 10*b* [ ज्ञायते ], णज्जन्ति 1 4 6 [ ज्ञायन्ते ] [ Hc. IV 444 gives as an उत्प्रेक्षार्थं निपात, नावइ=नज्जइ which is=नज्जइ according to Hc. IV 252 ] as if. ( cf. G. जाणे के ).

णट्टारम्भ 2 9 6 नाट्यारम्भ ( G. नाटारम्भ ).

°णट्टावय 11 7 9*b* नर्तक one making others dance.

णट्टावयघर 14 12 8 dancing-hall.

णत्थि 16 12 3 नास्ति ( G. नथी ).

णन्द-वड्ढ-जय-सद्द° 11 14 10 नन्द, वर्धय, जय इति शब्दः.

णन्दण 3 13 3 [नन्दन] son;-f. °णन्दणी 10 1 5 daughter.

√णम ( नम्, G. नमवुँ );
-pres. 2. s. णमहि 12 5 14*a*, 3. s. णमइ 12 2 4, fut. 3. s. णमेसइ 12 6 4; pres. part. णमन्त 1 8 12, 17 10 10*a*; p. p. णमिय 2 6 9, -caus p. p. णामिय° 1 8 2.

णमोक्कार 6 10 1*a* नमस्कार.

णर 16 15 7.

णरवइ 4 1 9*a* नरपति.

णराय 8 9 1 नाराच ( Hc. I 67 ).

णराहिउ 1 12 7, णराहिवु 15 15 4 नराधिपः.

√णव ( नम् );
-pres 3. s. णवइ 3 9 4; pres. part. णवन्त 7 9 6; abs. णवेँवि 11 8 3, णवेप्पिणु 1 1*a*, 1 7 9*a*,
-caus. abs. णावेँवि 10 8 10.

णवजोव्वण 1 4 9*b* नवयौवन.

णवर 11 5 4, 5, 6, 7, 8, 9*b*, 11 12 2, 12 6 1 केवलम्, 12 4 8, 12 12

णिअंसण and Mp. 11 14 11 णियासणउं परिधानम् ].
°णिकाय 2 10 9*a* निकाय.
णिक्क्य 17 18 4 सुनिर्मल (see PSM. s. v. णिक्क ).
णिक्कम्पिरय 9 9 2 निष्प्रकम्प
णिक्कारण 19 15 7 निष्कारण.
णिक्खय 7 8 8*b* [ निक्षत, D. 4 32 ] निहत struck.
णिक्खत्तिय 5 11 2 [ denom. from निक्खत्त=*निक्षत्र ? ] निहत (gl. क्षयं नीताः) slain.
णिक्खन्त 15 8 3, 15 8 8, enl णिक्खन्तय 5 9 11*b* निष्क्रान्त.
णिक्खवण 2 11 4, 19 13 10*b* [निष्क्रमण] दीक्षाग्रहण.
णिगूढपुरिस 16 3 2 गूढपुरुष spy.
√णिग्ग ( =निर्गम् );
-pres. 3. s. णिग्गइ 11 13 1, imper. 2 pl. णिग्गहों 7 6 9*a*, pres. part. णिग्गन्त 7 7 4.
णिग्गइय f. 15 12 8 निर्गत enl.
णिग्गल 14 13 3 ?
णिग्घण 13 10 2 निर्घन cloudless.
णिग्घाय 7 14 7 निर्घात lightning-stroke
°णिग्घोस 2 1 3 निर्घोष.
णिच्चिन्तय 17 9 7 निश्चिन्त enl.
णिच्चेयण 17 7 5 निश्चेतन.
णिजलहरय 3 3 1*b* निर्जलघर enl. cloudless.
°णिज्जिण 1 1 4 gl. जयनशील.
√णिज्झर ( क्षर्; cf. G. झरवुं );
-pres. part णिज्झरन्त 8 7 1.
°णिज्झर 11 3 6, °15 9 6° निर्झर.
√णिट्ठव [ नि+स्थाप् ] विनाशय्;
-imper. 2 pl. णिट्ठवहों 6 2 8, p p. णिट्ठविय 17 14 2; agent. °णिट्ठवण° 7 6 4 ( cf. णिट्ठइ=नश्यति Mp. 3 3 7 ).
णिट्ठिय 1 2 5 [ निष्ठित ] युक्त full of ?
णिडाल 10 3 8, 13 10 2, 8 9 4, 14 5 3, 15 5 8; णिट्टाल 8 9 9 णिड्डालि 8 2 1 ललाट.
णिड्ड 8 2 1 ?
√णिड्डह ( निर्दह् );
-pres. 3. s. णिट्टहइ 18 5 6.
णिड्डाल see णिडाल.
णिड्डालि see णिडाल.
√णिण्णास ( निर्णाशय् );
-pres. part. णिण्णासन्त 3 2 5
-agent. °णिण्णासण 3 3 2.
णित्ति 7 12 1 नीति.
णित्तुलउ 18 6 3 [ निस्+तुल्य enl. ? cf. G. नीटोल ] certainly ( cf. *Pāhuḍa-dohā* 198 *cd* चूरिवि चउगइ णित्तुलउ परम जउ पावेहि ).
णिद्दरिस 5 13 1 [ *निर्दर्श ] निदर्शन.
√णिद्दल [ निर्+दलय् ] destroy;
-abs. णिद्दलेवि 18 2 6.
√णिद्दाय [ denom. from निद्रा ] go to sleep,
-pres. 3. s; णिद्दायइ 17 15 3.
णिद्दाक्खिण्णय 2 14 2 निर्दाक्षिण्य enl. ungenerous.
√णिद्दार [ निर्+दारय् ] split open;
-abs. णिद्दारेंवि 2 7 4.
णिद्ध 9 11 6°, 11 4 4 स्निग्ध.
णिद्धुय° 3 3 1*b* निर्धूत.
णिद्धुयगाय 5 12 3 [ निर्+ D. धुयगाय ] भ्रमर-रहित
णिप्पसर 12 3 8 निष्प्रसर.
णिब्भच्छिय 4 10 5, 4 3 9*a*, 9 6 6, 12 6 4 [ निर्भर्त्सित ] तिरस्कृत.
णिब्भिच्च 17 17 9 निर्भीक ?
णिमण्ण 10 3 8 निमग्न (cf. णुमण्ण Hc. I 94 ].
णिमन्तणय 16 13 9*a* निमन्त्रण enl. invitation.
णिम्मन्तिय 16 13 5 निमन्त्रित.
°णिम्मविय 3 4 1*b* [ निर्मापित ] निर्मित.

°णिह 11 4 4 निभ.

°णिसुम्भण° 5 3 5 [ निशुम्भन ] destroyer.

णिहय 16 4 8 निहत.

°णिहाय 3 1 2, 13 8 2 निघात.

√णिहाल [ नि+भालय्; G. निहाळवुँ ],
-imper. 2 s. णिहालें 12 5 14*a*. 3. s. णिहालउ 17 18 6; p. p. णिहालिय 3 9 5, 10 1 4, 19 13 9

णिहिय 3 13 7 निधि enl

णिहुअय 18 2 3 निभृत enl.

णिहेलण 2 17 1, °4 1 4 [ D. 4 51, Hc. 2 174 ] गृह.

णीयड 18 3 9*b* ?

णीलाउलि 6 7 6 [ णील+आवलि ? ] row of sapphire ?

णीसङ्कत्तणु 2 13 4 निःसङ्कत्व.

°णीसण 17 16 7 नि स्वन gl. शब्द.

णीसदूय 14 1 6 नि.शब्द enl.

°णीसन्दण 2 13 7 निःस्यन्दन without a chariot.

णीसन्धि 18 12 9*b* निःसन्धि.

√णीसर ( निस्+सृ, G. नीसरवुँ );
-pres. 3. s. णीसरइ 15 11 4; imper. 2. s णीसरु 4 7 2, 12 6 5; 3. s. णीसरउ 19 4 6; p. p. णीसरिय 4 7 6, enl. 15 1 6; -caus. abs. णीसारेंवि 5 16 7; p. p. णीसारिय 10 9 1, 14 1 3.

णीसावण्ण 4 5 4, 8 4 9*b*, [ +निःसामान्य ] अनन्य, gl. द्वितीय-प्रभु-रहित.

√णीसस ( निःश्वस् );
-pres. 3. s. णीससइ 18 5 7 sighs; णीसासन्त 9 7 3 exhaling.

णीसुण्ण 19 12 2 निःशून्य.

√णे [ नी ];
-pres. 1. s. णेमि 18 3 7; 3. s. णेइ 16 2 1; imper. 2. pl. णेहु 12 9 2; p. p. णिय 2 2 8, 5 3 9*b*, pass. pres. 3. s. णिज्जइ 5 2 5, pres. part. णिज्जन्त 19 18 7.

णेउर° 1 13 9*b* नूपुर.

णेयार 20 7 8 नेतृ.

°णेह° 9 14 9*b* स्नेह ( G. नेह ).

ण्हवण-पुज्ज 18 4 5 स्नपन-पूजा.

ण्हवणवीढ 1 16 2 स्नपन-पीठ.

√ण्हा [ स्ना; G. नहावुं ];
-pres. 3. s. ण्हाइ 1 5 5, 5 14 7 7 10 7; imper. 2. pl. ण्हाहों 14 5 4; abs. ण्हाऍवि 5 4 5, pret. part ण्हाय 15 9 7.

ण्हाणड्ड 13 9 7 स्नानाढ्य.

## त

तइयहुँ 16 4 8 तदा.

तइयहों 8 8 2 तदा.

तइकाल 6 14 2 [ *त्रयीकाल ] कालत्रयी.

तइलोक 1 1 3, 1 11 3, 2 1*a*, 17 1*b*; त्रैलोक्य.

तइलोक्क-णाह 18 4 5 त्रैलोक्यनाथ.

तउ 1 16 1, 9 2 3 ( ? ), 16 7 3, 18 7 2, 19 2 3 तव.

तउ 6 10 8, 6 10 9*b* तत्र.

तउ तउ 17 5 8, 19 6 5 तत्र तत्र.

तक्खणें 2 9 8 तत्क्षणात्.

तक्खणेंण 15 15 7, 6 10 7.

तग्गय° 1 9 8 तद्गत.

√तज्ज ( तर्जय् ) threaten;
-imper. 2. s. तज्जु 7 12 3; abs. तज्जेंवि 17 3 10*a*; pret. part. तज्जिय 4 9 9*b*.

तणउ 3 7 1*a*, 4 5 2, 10 8 7, 17 6 10*a*, तणय 1 16 5; f. तणिय 3 6 10, 4 3 7; तणइं 3 7 1*a*; तणेंण 13 4 1*a*, 19 5 3; तणऍ 16 1*a*.

तणुहेह 8 5 3 ?

तण्डविय 19 17 6 [ cf. D. 5 5, Hc. IV 137 =तड्डव=तन् ] विस्तारित.

तत्त 3 2 2 तप्त.

तत्ति 1 3 3, 16 4 1 [ D. 5 20 तत्परता ] चिन्ता.

तत्थहों 6 15 6 तस्मात् स्थानात्.

तुरिउ 2 14 8, 12 11 6, तुरिय 4 3 2, 14 9 9*a*, 16 14 5, enl. तुरियउ 3 7 4 त्वरितम् soon.

तुव 19 15 9 तव

°तुसार 4 10 6 [तुषार] शीकर

तुह 12 9 7, 15 12 3 तव.

तुहारय 4 13 8, 9 1 8, f. तुहारी 4 5 9*a* त्वदीय

तूरिय 7 13 6 [तूर्य+इक] तूर्यवादक.

√तूस [तुष्य],
 –abs तूसेंवि 5 5 9*b*

°तूह° 1 2 5 तीर्थं, सरिदवतार gl. तट [Hc. I 104, 2 72; D. 5 16].

तेत्तहें 1 14 3; 2 2 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1*b*, 15 4 7, 18 1 7 तत्र.

तेत्तिउ 16 15 6 तावत.

तेत्थु 2 7 4 तत्र, तेत्थुवि 1 11 4 तत्रापि.

तेम 4 5 8, 12 4 4 तथा (G. तेम), तेम तेम 18 8 7, 18 9 3.

तेरय 19 7 1*a* त्वदीय.

तेव 16 8 6 तथा.

तेहय 2 13 1, 4 5 3, 9 7 5, 12 2 5 तादृश् (Hc. IV 402).

तो 1 10 2, 1 14 1, 2 6 2, 12 7 4, 12 8 7, 15 6 6, 15 12 3, 16 7 3 तत..

–तो-वि 1 3 9, 4 3 6, 5 7 7, 16 7 3 ततः अपि

तोय 4 10 6.

√तोड [त्रोटय्, Hc. IV 106, G तोडवुं]
 –imper. 2. pl तोडहों 2 13 4, abs. तोडेंवि 7 5 8, तोडेप्पिणु 2 12 8.

तोण° 18 6 7 तूण, gl. भत्था (G. भाथो quiver).

°त्तय° 1 7 3 त्रय.

थ

√थक,
 –pres. 2. s थक्कहि 17 14 2, 3. s. थक्कइ 10 3 9*a*, 17 5 8, pres part , enl थक्कन्तय 4 1 9*a*; imper. 2 s. थक्कु 5 3 1, (थक्कु थक्कु) 20 9 5; p p. थक्क 1 11 8, 17 2 9, enl. 8 11 3 11 10 1 स्थित (cf. Hc. IV 16)

थट्ट °13 6 4°, 17 1 1*a*, 13 4 7, 20 3 9 समूह.

°थड 19 3 10*a*, 20 3 10*a* समूह (Bh.)

थण 14 7 8, enl. °11 4 6 स्तन.

√थम्भ (स्तम्भ्) stop, check the course,
 –abs. थम्भेंवि 14 13 8

√थरहर (onom; D. 5 27 थरहरिअ=कम्पित; G. थरथरवुं) quiver;
 –pres. part. थरहरन्त 10 11 4; p p. थरहरिय 1 8 3, 6 13 6,
 –caus agent. थरहरावण 10 11 1*b*.

√थव (स्थापय्),
 –pres. part. थवन्त 2 6 5, abs. थवेंवि 6 15 9*b*, 15 8 2, थवेवि 9 1 9*a*, थवेप्पिणु 2 2 7; p. p. थविय 2 7 5, 4 12 5, 12 12 3, enl. 2 11 5.

°थवइ° 4 6 11*b* स्थपति.

√था [स्था; G थावुं, थवुं be],
 –pres. 1 s. थामि 5 14 1; 2 s. थाहि 17 4 5, 2. pl. थाहु 2 16 11*a*, 3 pl. थन्ति 7 7 8, imper. 2. s. थाहि थाहि 11 11 5, 17 6 1*b*, 3. s. थाउ 16 10 8, abs थाएँवि 2 11 3, 3 2 1*a*, p. p. थिय 1 7 5, 2 11 8, 3 10 8, 4 5 9*b*, 4 6 11*b*, 4 10 9*a*, 5 3 1, 16 15 6, enl. थियय 19 17 8.

थामु 1 13 1, 4 11 5 स्थामन् strength.

थाइय 13 10 1*b* स्थायिन् enl.

थिरोयर 11 4 8 स्थिरोदर.

√थुण (स्तु) praise.
 –imper 2. pl. थुणहों 9 9 4, abs. थुणेंवि 18 1 8, pass. pres. 3. s थुव्वइ 3 9 6 थुणिज्जइ 20 2 5.

थूह 3 4 4 स्तूप turret, minaret.

दुग्गन्ध 4 1 6, 7 3 9 दुर्गन्ध foul-smelling.
दुगेज्झ °4 14 9*b*, 15 11 2 दुर्ग्राह्य.
°दुज्जोहणि f. 12 8 1 [दुर्योधना] difficult to fight with.
दुण्णमय 12 11 1 दुर्णम् enl.
दुण्णिवार 4 4 5 दुर्निवार.
दुद्दम° 10 12 9*a* दुर्दम.
दुपुत्त 17 1 10*b* दुष्पुत्र.
दुप्पइसार 5 8 4 दुष्प्रवेश (see √पइसर).
दुप्पवेस 18 6 6 दुष्प्रवेश.
दुप्पवइयय 4 10 9*b* [दुष्प्रव्रजित enl.] दुष्परिव्राजक.
°दुमइत्त 20 8 9*b* gl. वृक्षोत्पन्न.
दुम्मुह 18 7 3 दुर्मुख
दुम्महिल 5 13 6, 7, 8, 15 13 6, 7, 8 दुर्महिला.
दुम्मिय° 18 9 1 [=दूमिय from √दूस=दू, Hc. IV 23] दून
दुलहय 16 9 10*b* दुर्लह enl.
दुल्लहणिय f. 14 13 6 दुर्लह्न enl.
दुल्ललिय 19 11 3 दुर्ललित
°दुवार° 6 7 7 द्वार
°दुव्वार° 17 11 7 दुर्वार.
दुव्वलिहुयय 18 5 9*b* दुर्वलीभूत enl.
दुव्वाय 2 12 2, 11 6 4, 20 7 9*b* दुर्वात.
दुव्विसह 9 4 4 दुर्विषह
दुस्सील 19 4 6 दु शील.
-दुस्सील-सहाव 13 12 10*a* दुःशील-स्वभाव.
दुहोत्तरिय 9 7 8 gl. दुःखोत्तीर्णा
दूय 12 5 2, 14 1 3, enl. °12 6 3 दूत
-f. दूइ 15 14 4, दूई 15 12 8
दूरहों 10 2 9*b* दूरात्.
दूरत्तण 19 2 7 दूरत्व.
दूरट्ठाण 2 15 2 दूरस्थान.
दूरभव्व 10 6 8*b* दूरभव्य.
√दूरिहो (दूरीभू).
-pres. 3 दूरीहोइ 6 4 3; p. p. दूरीहूय 8 11 9*a*.
दूरुग्गिण्ण-कम 19 7 7 taking long strides (cf. PSM. उग्गिण्ण=उत्क्षिप्त).
दूवत्तय 19 16 7 [दुर्वृत्त enl ?] bad news.
दूसम° 17 11 3 [दुःसम] असाधारण.
दूसह 7 7 3, 10 1 1, 15 8 7 दुःसह.
दूसामिय 13 1 4 दुःस्वामिन्.
दूसावास 10 2 5, 18 4 3, 19 1 5 [दूष्यावास] camp (primarily=पटकुटी tent).
दूसिद्ध 15 11 2 दु·सिद्ध.
√दे (दा; G. देवुं);
-pres. 1. s. देमि 4 4 3, 4 5 5; 3 s देइ 1 14 5, 2 15 7, 4 6 9, 12 5 14*b*, 16 2, 1; 3. pl. देन्ति 6 3 4, 16 6 2, imper. 2. s. देहि 2 14 1, 7 8 7, 8 4 4, 10 7 8, 15 12 6; 3. pl. देउ 17 18 5; opt. 2. s. देज्ज 2 6 10*b*; fut. 1. pl. देसहुँ 2 12 9*b*; pres. part. दिन्त 2 16 11*b*, 3 6 9, देन्त 10 3 5, 17 5 4, 18 5 2, 18 12 9*a*, f. दिन्ति 12 9 9, enl. देन्तय 19 10 10*a*; abs देवि 2 11 2, 2 17 4, 4 7 1, 4 12 7, 7 10 3, 11 13 8, 13 11 1, देप्पिणु 2 2 7, 2 14 8, 2 15 3, 17 1 7, 19 5 7, p. p. दिण्ण 1 13 6°, 1 15 6°, 18 4 8; pass. pres. 3. s. दिज्जइ 8 11 6, 16 8 3, 19 10 1*a*; pres. part. दिज्जन्त 17 5 9;
-caus. imper. 3. s. देवावउ 17 18 8; abs. देवावेंवि 5 16 6; p. p. देवाविय 1 8 3, 4 6 2, 8 2 7
देउल 1 5 3, °8 3 3, देवउल 2 2 3 देवकुल (G. देवळ).
√देक्ख (from √दृश् contaminated with पेक्ख=प्रेक्ष्; Hc. IV 181; G. देखवुं).
-pres. 3. s. देक्खइ 17 15 2.
देवउल 2 2 3 see देउल.
°देवय 9 6 8 देव enl.

देवङ्ग 15 14 5 [देवाङ्ग] दिव्य (quali. निवसन).

देससय 10 12 9*b* देश-शत.

देसीभासा 1 2 4 देशी-भाषा.

दोच्छिय 12 1 4, 20 9 4 तिरस्कृत (Hp. Gl.).

दोपासिय 12 1 6 द्वि-पार्श्विक.

द्रोव f. 19 5 10*b* दूर्वा.

ध

°धइवय° 13 9 9 धैवत.

धय °14 2 5°, 15 2 8 ध्वज.

√धगधग (onom.) burn fiercely with cracks;
-pres. 3. s. धगधगइ 18 5 3; pres. part. धगधगन्त 11 11 7, 17 14 7 (G. धगधगवुँ).

धण 19 13 3, Voc. sing. धणें 9 3 3 प्रिया (Hc. IV 330 (1), cf. D. धणिआ 5 58, धणी 5 62 भार्या and G. धण, धण्य).

धणवन्त 14 12 9*b*, enl. 10 11 4 धनवत्.

धण-पउर 12 12 10*a* धन-प्रचुर.

धणुहर 11 11 9*a*, 17 8 4 धनुष्.

धम्मवालय 13 9 1*a* धर्मपालक.

√धर (धृ; G. धरवुँ offer);
-pres. 1. s. धरमि 7 12 9*b*; धरेँविँ 18 8 9*b*; 2. s. धरहि 9 10 8*a*, 17 5 10*b*; 3. s. 1 5 2, 4 6 10; imper. 2. s. धरेँ 9 10 5, 19 15 6; 2. pl. धरहों 7 7 2; fut. 3. s. धरेसइ 15 6 2; abs. धरेँवि 6 7 1, 12 9 2; धरेवि 9 7 5, 16 4 7, 16 9 7; धरेप्पिणु 10 10 6, 12 5 1, 18 8 8; inf. धरेँवि 9 13 8; p. p. enl. धरियय 1 10 2, 15 5 9*b*, 16 1*a*, 17 10 4; -caus. abs. धरावेँवि 6 7 1; pass. pres. part. धराविज्जन्त 11 9 5.

धर 13 7 1, 15 9 5, 20 3 7 [धर] mountain.

धरधर 17 16 9*b* धराधर.

धरणीवीढ 1 10 2 धरणीपीठ.

धरिणि 20 10 7 धरिणी (G. धरणी).

धव 17 6 2, 9 आह्वान challenge.

धवलो 3 12 7 [धवलः] पुङ्गवः

√धवल (denom. from धवल; G. धोळवुँ);
-pres. part. enl. धवलन्तय 3 3 6.

धवलीहूअय 12 6 9*a* धवलीभूत enl.

धवलहर 9 2 7 धवलगृह mansion.

√धा (धाव् run, G. धावुँ);
-pres. 3. s. धाइ 17 9 3; pres. part. धन्त 17 16 1*b*, (f.) धन्ति 18 11 5; p. p. धाइय 3 5 10*b*, 8 6 6, 14 9 7, 17 6 1*a*.

धाइ 7 3 3 धात्री.

धाणुक 6 15 3, धाणुक्किय 6 15 7, 16 15 8 [धानुष्क + इक] व्याध.

धाराहर° 8 11 1 gl. राक्षस.

√धाव (धाव् run);
-pres. 2. s. धावहि 11 13 3; 3. s. धावइ 17 12 2; 3. pl. धावन्ति 6 9 2; p. p धाविय 8 9 9*a*.

धावडा 13 5 5 ?

धाह 19 2 10*b*, धाहा 18 5 7 (from धाह imper. 2. pl. of √धा=धाव्) आर्तनाद cry for help (G. धाह, धा).

√धाहाव (from धाह) आर्तनादं कृ cry for help;
-pres. 3. s. धाहावइ 18 5 7; p. p. धाहाविय 19 5 8.

धिगत्थु 4 12 2 धिगस्तु.

-धिगधिगत्थु 2 10 2 धिग्धिगस्तु.

धीय 5 4 7, 9 1 9*a*, 12 12 5, 15 9 1, 19 5 5 दुहिता.

√धीर (denom. from धीर);
-abs. धीरेँवि 15 9 1, धीरेप्पिणु 15 2 9*a*, 19 17 1*a*

धुय' 4 8 4 धुत.

धुयगाय 14 4 5 [धुत्रगायक? D. 5 57] भ्रमर (cf. गिद्धुयगाय).

धुयगारय (prob. for धुयराणय) 5 14 9*a* भ्रमर (cf. Trivikrama धुअराओ and PSM.).

धुव° 7 14 8 धुत.

√धुण (धू-धुनोति; G. धुण-वुँ),
 -pres. 3. s. धुणइ 8 11 9*b*; abs. धुणेँवि 11 6 6, 17 7 6.

धूय 9 2 5 दुहिता.

धूमद्धय 1 15 8, 8 5 3 धूमध्वज fire.

धूमल° 17 14 9*b* [धूमल] धूम्र.

√धूमा (धूमाय्; G. धुमावुँ),
 -pres. 3. s. धूमाइ 18 5 3, caus. p. p. धूमाविय 14 1 5.

°धूव 13 9 4 (1) धूप (2) ?

धूवन्त 3 6 4, °17 5 2 धूयमान.

धूसरिय 19 1 7 धूसरित.

धेणुव 3 13 5 धेनु enl.

धोरणि °7 7 2, 11 12 2 पङ्क्ति.

धोव (धाव् wash, G. धोवुँ); —
 -pres. 3. s. धोवइ 1 14 6; pres. part. enl. धोवन्तय 14 9 7.

प

पइज 5 7 7, पइज्ज 12 7 5 प्रतिज्ञा.

पइरिक्क 14 13 5 [D. 6 71 =विशाल] extensive, huge (प्रचुरतर Mp. 9 24 12).

√पइस (प्र+विश्, G. पेसवुँ);
 -pres. 1. pl. पइसहुँ 6 13 9, 3. s. पइसइ 5 4 2, 5 7 3, 8 12 1, 16 9 6, पईसइ 4 1 8, 5 9 2, 9 4 1, 19 12 2; pres. part. पइसन्त 3 9 10*a*, 14 1 2; p. p. पइट्ठ 2 9 9*a*, 4 10 2, enl. 5 7 9, abs. पईसेँवि 14 11 9*b*; pot. part. पइसेवउ 10 8 3

√पइसर [analogically formed from √पइसार=caus. of √पइस] enter;
 -pres. 1. s. पइसरमि 6 8 4, 7 12 9*a*; 1. pl. पइसरहुँ 7 9 1; 3. s. पइसरइ 4 1*a*, 1*b*, 4 1 1, 14 1 9*b*, 3 pl. पइसरन्ति 5 12 2; imper. 3. s. पइसरउ 19 4 6; abs. पइसरेँवि 12 1 3, 15 2 4, 18 2 1; p. p. पइसरिय 5 6 1;
 -caus. abs. पसारेँवि 13 10 10*a*, 19 11 7; p. p. पइसारिय 5 5 8, 11 2 5, 14 1 2, 15 13 4, enl. 2 17 1.

पइसार 7 4 6, 9 5 7, 12 5 12 [from √पइसार=प्रवेशय्] प्रवेश (G. पेसारो).

°पइहर 19 6 4 पतिगृह.

°पईव 14 3 12*a*; enl. पईवय 5 12 5 प्रदीप.

पईहर 1 2 11, 9 3 6, 11 4 8, 14 2 1 प्रदीर्घ, gl. दीर्घतर.

-पईहरच्छि 1 15 2 प्रदीर्घाक्षि.

पईहिय 7 10 6 [*प्रदीर्घिका] दीर्घिका.

√पउञ्ज (प्र+युज्);
 -abs. पउञ्जेँवि 2 14 6, 13 6 2, 16 7 4; p. p. पउञ्जिय 2 9 8.

°पउत्ति 5 12 4, 11 14 10 [प्र+उक्ति] पउत्तियउ 3 11 1, पउत्तियउ 1 3 4 उक्ति.

पउमचरिय 1 16 10*a* पद्मचरित.

√पउल (पच्, Hc. IV 90);
 -pass. pres. part. पउलिज्जन्त 11 9 6.

°पओलि 16 14 8 प्रतोलि (G. पोळ).

पय 2 8 2, 7 10 9*a*, 15 8 2 प्रजा.

पयङ्ग 18 11 2 [पतङ्ग] sun.

√पयट्ट [प्र+वृत्];
 -pres 3. s. पयट्टइ 5 4 9*a*, p. p. पयट्ट 4 7 5, 5 15 9*b*, 9 9 3, 10 9 6, 12 7 5, 13 11 1*a*, 17 1 1*b*.

पयत्त 16 4 8 gl. प्रयत्न.

पयाणय 12 5 14*b* प्रयाण enl.

पयार 14 11 9*b* प्रकार.

√पयास (प्र+काश्);
 -pres. 2. s. पयासहि 11 11 3.

°पयाहिण 1 1 18, 6 13 3 प्रदक्षिणा.

√पकन्द (प्र+क्रन्द्);
 -pres. part. f. पकन्दन्ति 18 11 5.

पक्कल° 9 3 7 प्रौढ full-grown, strong (cf. =समर्थं Hc. II 174; G पाकल fully ripe).

पक्खरिय 4 2 9*a*, 16 14 5 [*उपस्करित] कवचित, संनद्ध (cf. D. पक्खरा=अश्वसंनाह, G. पाखर, √पाखरवुं).

√पक्खल (प्र+स्खल्);
–pres. 3. s. पक्खलइ 1 5 6.

√पक्खाल (प्र+क्षाल्, G. पखाळवुं);
–imper. 3. s. पक्खालउ 17 18 6.

पक्खि 15 5 4 पक्षिन् (G. पंखी);

पक्खुहण 3 3 7 प्रक्षोभन.

√पगास (प्र+काश्);
–pres. 3. s. पगासइ 2 9 4; p. p. पगासिय 11 8 1.

पखित्त 15 6 3 प्रक्षिप्त.

°पघोस 20 12 7 प्रघोष

पङ्ख° 18 11 5 पक्ष (G. पाँख f.).

पङ्गण 6 9 1, enl. 1 14 9*b* प्राङ्गण.

पच्छुत्त 2 7 3, °13 3 5°, f. पच्छुत्ती 14 10 5 gl. प्रगुप्त concealed, covered.

पचण्ड 4 6 5 प्रचण्ड.

पचविय 10 2 3 (प्र+चविय=उक्त, चव=कथ् Hc. IV 2) उक्तवती.

पचविय 9 3 7 प्रच्युत.

पचोइय 15 5 7 प्रचोदित.

पच्चक्खाणय 19 14 4 प्रत्याख्यान enl.

√पच्च (पच्य्);
–pres. part. पच्चन्त 11 9 7 पच्चारिय 6 1 9, 13 3 8, 15 5 5 [*प्रचारित?] उपालब्ध addressed sarcasms, taunted, challenged (cf. Hc. IV 156).

पच्चवर 15 2 6 gl. मुसल (D. 6 15).

पच्चुत्तर 16 5 1 प्रत्युत्तर.

पच्चुद्धरिय 13 7 10 *a* प्रत्युद्धृत.

पच्चेल्लिउ 10 6 3, 11 3 7, 16 4 9*b* [*प्रत्यलीकम्?] (variants पच्चेल्लिउ, पचेल्लिय, पचेल्लिउ, पचाल्लिय, पच्चोल्लिउ, gl. loosely अतिशयेन समर्थ) प्रत्युत (Hc. IV 420; variants पच्चलिउ, पच्चल्लिउ, पच्चुलिउ. Bh. पच्चेल्लिउ).

पच्छएँ 4 10 7, 4 11 5, 7 7 1, 12 8 4, 9*b*, पच्छइ 1 2 7 पश्चात्, ततः.

पच्छल 11 4 7, 11 6 6 पृष्ठ back;
–पच्छलें 8 10 3, 8 10 9*b* behind; 15 5 6, 17 2 4 afterwards.

√पच्छाय (प्र+छाद्);
–pres. part. पच्छायन्त 17 14 4.

पच्छिम 1 7 1, 1 13 3, 5 4 1 [पश्चिम] last;
–पच्छिम-भाय 8 6 2 hinder portion; 5 4 1 western region.

√पजल, √पज्जल (प्र+ज्वल्);
–pres. 3 s. पजलइ 12 12 8; pres. part. पजलन्त 1 15 4, enl. पजलन्तय 4 4 8, 17 15 4; p. p. पजलिय 20 4 9*a*.

पजोत्तिय 20 5 4 [प्र+*योक्त्रित] yoked.

°पञ्चम° 13 9 9 The fifth note of Indian gamut.

पञ्चमुह 1 15 2 पञ्चमुख lion.

पञ्चाणण 9 4 9*b* पञ्चानन lion.

पट्टणिय 14 7 4?

पट्टिस 4 5 6 पट्टिश.

√पट्ठव (प्र+स्थाप् Hc. IV 37; पाठववुं) send;
–pres. 2. s. पट्ठवहि 12 4 7; imper. 2. pl. पट्ठवहों 6 2 8; p. p. पट्ठविय 4 3 2, 10 12 7.

√पड (पत्, G. पडवुं);
–pres. 3 s. पडइ 19 3 2; 3. pl. पडन्ति 18 9 6; imper. 2. s. पडु 6 12 9*b*, 19 15 4; pres. part. पडन्त 4 8 9*a*, enl. पडन्तय 1 10 2; abs. पडेंवि 10 8 4; p. p. पडिय 13 3 5, enl. पडियय 3 8 10*b*, 8 9 8, 15 1 8, 15 2 9*b*;
–caus. pres. 1. s. पाडमि 7 4 9*b*, 13 10 10*b*, 15 2 8; 3. s. पाडइ

1 14 6, 5 4 2; 3. pl. पाडन्ति 6 14 6; abs. पाडेँवि 18 10 2, पाडेवि 8 9 8; pass. pres. part. पाडिज्जन्त 17 3 7.

पड 19 16 8 पट.

पडहय 19 5 7 पटह enl. (G. पडो).

पडिउवयार° 12 11 4 प्रत्युपकार.

पडिकूलिय 6 8 2 [प्रतिकूलित] obstructed.

पडिखलिय 13 2 8 [प्रतिस्खलित] obstructed.

पडिच्छिय [from प्रति+इच्छ्] 4 3 9, gl. परिज्ञात accepted.

√पडिजीव [प्रति+जीव्];
-pres. part. पडिजीवन्त 15 11 4 living.

पडिदोच्छिय 12 6 6 [प्रति+जुगुप्सित; cf. दुगुच्छ Hc. IV 4] gave a return threat.

पडिथिर 8 7 3, पडित्थिर 17 12 10*a* [परिस्थिर] स्थिर.

पडिपहय 7 13 6 [प्रतिप्रहत] blown (with ref. to तूर्य); 17 15 9 struck.

पडिपाहुड 16 2 5 [प्रतिप्राभृत] return present.

पडिपुच्छिय 9 14 1, 19 4 1*a* [from √पडिपुच्छ=परि+पृच्छ्] asked.

पडिपेल्लिय [from पडिपेल्ल=प्रति+प्र+ईरय्] 17 8 2; enl. 13 1 9 pushed back.

√पडिरक्ख [प्रतिरक्ष] protect;
-pres. 3. s 1 14 7, 19 14 9.

पडिरक्ख 9 10 9*a*, 19 8 3 [प्रतिरक्षा] -9 10 5 (MSS. पडिवक्ख) protection.

पडिवय 10 8 5 see पडीवय; gl. पुनरपि.

पडिवण्णय 2 13 1 प्रतिपन्न enl.

पडिवत्त 14 11 1 प्रतिवार्ता information.

पडिवाइय 7 8 4, 6 gl. प्रतिवापित, पुनर्वाजित.

पडिवारउ 2 7 5, 2 10 5 [*प्रतिवारकम्] again.

°पडिहत्थिय 8 5 1 तिरस्कृत.

पडीवय 2 15 2, 2 17 3, 3 7 5, 4 9 1, 4 11 1, 7 10 5, 11 1 7, 11 3 3, 12 1 9*b*, 12 3 8, 13 4 10*b*, 16 1 1, 18 1*b*, 19 11 6; पडिवय 10 8 5 [प्रतीप enl.] gl. पुनः पुनरपि again, back, then, further, and also.

पडुत्तर 16 9 5, 19 10 1*a* प्रत्युत्तर.

√पढ [पठ्, G. पढवुँ recite, echo some one's words] read, recite;
-pres 3. s. पढइ 1 14 4; pres. part पढन्त 3 6 9, 3 7 8, 10 3 2.

पढुकय 14 13 8, पढुकिय 19 6 9 [प्रढौकित] approached, advanced.

पढोइय 19 17 8 [प्रढौकित] brought near.

पणइ° 4 1 4 प्रणयिन्, gl. याचक, सज्जन.

√पणच्च [प्र+नृत्य्],
-pres. 3. s. पणच्चइ 1 14 4; p. p. पणच्चिय 2 7 6, 5 5 4; agent. °पणच्चिर 4 8 4, f. °पणच्चिरि 17 2 7.

√पणव [प्र+नम्],
-pres. 3. s. पणवइ 1 5 5, 7 10 8; abs. पणवेवि 1 1 16, पणवेप्पिणु 1 1 1 to 15, 17, 18, 19*a*, 1 9 8; p. p. पणविय 6 12 4, pass. pres. 2. s. पणविज्जहि 2 6 9; 3. s. पणविज्जइ 5 2 5.

पणाल 19 10 10*b* [प्रणाल] channel, stream.

√पणास (प्र+नश्य् or नाशय्);
-pres. 3. s. पणासइ 3 3 8; abs. पणासेँवि 5 4 1, 15 8 9*b*.

°पत्तिज्जवण° 14 8 5 (प्रत्यायन) consoling, conciliating.

√पदरिस [प्र+दर्शय्],
-pres. 3 s. पदरिसइ 10 1 9*b*; imper. 2. s. पदरिसहि 2 9 5; p. p. पदरिसिय 1 3 12, enl. पदरिसियय 15 8 6.

पदीसिय 17 2 8 [from प्र+दृश्य्] दृष्ट.

पधरिय 3 12 3 प्रधृत.
पधाइय 12 7 2b प्रधावित.
°पन्ति 17 16 8 पङ्क्ति (G. पाँति).
पपुच्छिय 18 1 2 प्रपृष्ट.
√पपुज्ज (प्र+पूज्);
-abs. पपुज्जेंवि 20 3 6.
पफुल्ल 5 5 6°, 15 3 2, पफुल्लिय 5 1 9a, 9 1 7°, 10 3 6, 10 4 9b प्रफुल्ल.
पब्भार 14 3 2 [प्राग्भार] mass.
√पभण (प्र+भण्);
-pres. 3 s. पभणइ 12 1a, 14 5 4; pres. part. enl. पभणन्तय 3 9 9.
पभामिय 3 4 2 [प्रभ्रामित] made to go around.
√पमुहल [denom. from प्र+मुखर];
-pass. pres. part. enl पमुहलिज्जन्तय 20 10 6 being made noisy.
पमोक्कलड 15 6 3 [प्रमुक्त+°ल°+कम्] with full freedom.
पर 1 13 5, 6, 7, 8, 8 11 3, 18 1 9b [परम्] केवलम्; 4 2 5; 4 5 5, 15 7 5 परन्तु.
परएँ 7 13 1, 12 6 5 [प्रगे?] gl. प्रभाते; 7 1 5 tomorrow (cf. MW. प्रगे tomorrow morning, प्रगेतन relating to the next day; cf. also the two meanings of कल्य).
परभायण f. 6 3 2 परभाजन; enl. परभायणिय 12 4 4. Another's belonging.
परजिय 4 9 9a, 12 9 10b पराजित.
परत्तड 17 14 9b?
परमगुण 18 11 9a highly beneficial.
परमप्पय 2 6 7, 2 12 6 परमात्मन् enl.
परमेसरी 10 5 5 परमेश्वरी.
परम्पर 1 9 6 परात्पर.
°परसु° 17 6 6 परशु.
परहुय 19 13 7 परभृता.
पराइय 2 16 10, 2 13 6, पराविय 2 11 2 प्राप्त.
°परायणिय 12 10 1 पराजयकारिणी?
√परिअञ्च, परियञ्च [परि+अञ्च्] circumambulate;
-abs. परिअञ्चेंवि 13 8 7, परियञ्चेंवि 10 2 8, 18 1a, परिअञ्चेवि 7 14 6, 12 10 5; p. p. परिअञ्चिय 4 11 9b, परियञ्चिय 2 2 5, 2 7 6 [परियञ्चिवि= प्रदक्षिणीकृत्य MP. 7 26 18, परियञ्चिय= परिवेष्टित 8 13 6].
√परियत्त [परि+वृत्] return;
-pres. 3. pl. परियत्तन्ति 5 12 6; abs. परिअत्तेंवि 18 11 8; p. p. परियत्त 5 11 4, enl. परियत्तय 17 2 6, 19 3 1a; caus. p. p. परियत्तिय 19 12 9, 19 13 1a (gl. व्याघुटित), enl. परियत्तियय 18 8 9a.
√परिअप्प [परि+कल्प];
-abs. परिअप्पेंवि 9 4 2 परिकल्प्य.
परिओस 3 6 8 परितोष.
परिओसिय 17 17 1b परितोषित.
√परीयड्ढ [परि+वर्ध?];
-pres. 3. s. परियड्ढइ 2 7 9a.
परियरिय °3 3 1a, परियरियय enl. 17 10 4 [परिकरित] परिवृत.
√परियल [परि+गल्];
-pres. 3. pl. परियलन्ति 1 4 8, 18 9 6.
परियाणय 5 15 8; परिजाणय 19 18 3 परिज्ञायक.
परियाणिय 2 4 9a, 14 11 7 परिज्ञात.
√परिक्ख [परि+ईक्ष्, G. परखवुँ];
-pres. part. f. enl. °परिक्खन्तिय 19 15 7.
परिक्ख 19 1 10b परीक्षा (G. परख).
परिखत्तिय 19 18 5 परिक्षिप्त thrown out.
√परिखिव (परि+क्षिप्);
-abs. परिखिववि 19 2 7; p. p. परिखित्त 19 7 5.
परिचक्कलिय 9 2 2 [*परिचक्रलित] परिवर्तुल (cf. D 3 29 चक्कल=वर्तुल).
°परिचाय 3 2 4 परित्याग.

√परिचिन्त (परि+चिन्त्);
–abs. परिचिन्तेंवि 4 12 5, 5 5 6, 5 10 9a, 7 8 2; p. p. परिचिन्तिय 4 11 9a, 15 10 3, enl. 18 8 9a.
परिचिन्तण 16 3 7 परिचिन्तन.
परिजाणय see परियाणय.
परिट्ठिय 1 8 13b, 1 11 3, 3 4 8, 4 13 1, 8 10 6, 14 5 6, 16 1b, 17 13 8, enl. 19 17 10a प्रतिष्ठित.
परिट्ठविय 12 12 6 प्रतिष्ठापित made over.
√परिण (परि+नी; G. परणवुं);
–imper. 2. s. परिणि 10 5 8b; pres. part. परिणन्त 6 9 1; abs. परिणेवि 13 1 1b, परिणेवि 12 12 7, परिणेप्पिणु 10 7 1, 16 10 6; infin. परिणहुँ 5 15 9b; p. p. enl. परिणिय 13 1 9b; pass. pres. 3. s. परिणिज्जइ 15 7 9b.
–caus. p. p. परिणाविय 2 8 7, 5 1 7, 10 7 4, 12 5 6.
√परितव (परि+तप्);
–pres. 3. s. परितवइ 7 12 6.
परितुट्ठ 16 10 1, परितुट्ठिया f. 15 14 8 परितुष्ट
परित्त 13 7 8 परित्राण.
परिथिट्ठ 13 11 7 [=परिघट्ट] अतिघृष्ट.
°परिपमाण 16 5 4 प्रमाण full measure?
√परिपाल (परि+पालय्);
–imper 2. s. परिपालहि 20 1 6; 3. s. परिपालउ 17 18 4; pres part. enl. परिपालन्ता 6 1 1; pass. pres. 3. s. परिपालिज्जइ 9 4 3; gerund परिपालणिय 6 16 7.
°परिपाल 5 3 9a परिपालक.
परिपुच्छिय 11 14 2, 16 1 2 परिपृष्ट.
°परिपुञ्छण° 11 3 9 परिप्रोञ्छन.
परिपुण्ण 18 12 3 परिपूर्ण.
परिपेसिय 15 8 4 परिप्रेषित.
परिप्फुरन्त 1 15 8 परिस्फुरत्.
√परिभम (परि+भ्रम्);
–pres. 1. pl. परिभमहुँ 6 13 7; 3. s. परिभमइ 10 3 9a, 10 8 11a, 11 6 9a, 15 4 3; 3. pl. परिभमन्ति 4 6 4, 11 14 7; pres. part. परिब्भमन्त 1 15 4; abs. परिभमेंवि 11 3 9b; agent. परिभमिर 7 2 3;
–caus. p. p. परिभामिय 16 11 6.
परिभामिर 18 8 1 परिभ्रामयमाण.
परिमिय 2 11 8, 3 5 9, 5 8 8, 16 14 1 परिवृत.
परिमियत्थ 16 10 2 [परिमितार्थ] ज्ञातार्थ; gl. यथार्थज्ञाता.
√परिरक्ख (परि+रक्ष्)
pres. 3. s. परिरक्खइ 15 2 3; imper. 2. s. परिरक्खहि 16 8 3, 16 9 2.
परिवड्ढिय 3 6 1b, 17 1 8 परिवर्धित.
परिवढ 11 14 11a परिवृढ.
परिवाडि 3 6 7, 16 13 9a परिपाटि.
परिवार° 18 9 5 वासगृह?
°परिवारिय 10 5 7 परिवारित.
परिवुज्झण 16 3 6 [action noun from √परिवुज्झ=परि+बुध्य] परिबोधन
√परिवेड (परि+वेष्ट्);
–p. p. परिवेढिय 1 8 6, 5 5 9a, 7 6 8; pass. pres. part. enl. परिवेढिज्जन्ता 2 12 4.
√परिसक्क (परि+ष्वष्क्) move away
–imper. 2. s. परिसक्कहि 17 14 2.
परिसिक्खिय 8 8 9b परिशिक्षित.
√परिसुज्झ (परि+शुध्य) be proved pure;
–imper. 2. pl. परिसुज्झहुँ 19 1 10b.
√परिसेस (परि+श्लेषय्) end, destroy;
–pres. part. परिसेसन्त 3 2 5; abs. परिसेसेंवि 20 7 5, परिसेसवि 3 10 8; p. p परिसेसिय 1 10 9a.
परिह 16 11 6 परिखा.
√परिहर (परि+हृ);
–pres. 3. s. परिहरमि 1 3 9, 4 12 2; परिहरेंवि 18 8 9b; 3. pl. परिहरन्ति 7 3 9; abs. परिहरेंवि 10 5 8a, परिहरेवि 4 3 8, 18 7 4, 18 9 2.

पहिलारय 9 3 3, 16 12 4; f. पहिलारी 9 6 2 प्रथमतर enl.

√पहुच्च [ *प्रभूत्य्; denom. from प्रभूत; G. पहोंचवुं] (Hc. IV 390) suffice, –pres. 3. s पहुच्चइ 6 4 4.

पहुत्त 14 7 9a पर्याप्त ( G. पोंतवुं reach ).

पहुत्तण 3 9 4 प्रभुत्व.

पंसुलि 7 5 5 पांसुली.

पाइक्क° 4 4 6 पादातिक ( G. पायक ).

पाउज्जिय 2 9 8 [ *प्रातोद्यिक; cf. आतोद्य ] player of musical instruments.

°पाउस 3 8 6, 9 5 9a प्रावृष्.

ᵇपायय° 1 2 3 प्राकृत.

°पायव 3 1 13a, 16 4 9b पादपः.

√पायड ( प्रकटय् );
–pres. 1. s पायडमि 1 1 19b, p. p. पायडिय 16 14 9b.

पायड 19 10 4, enl. पायडय 6 13 5 प्रकट, व्यक्त.

ᵇपायारवत्त 1 5 1 प्राकारवत्.

पायाल° 12 8 4, 17 10 9, [ *पादाल ? ] पादातिक gl. पादूकं ? ( cf. G. पायल ).

पायालय 13 6 1b पाताल enl.

पाडिहेर 3 3 10 प्रातिहार्य.

पाण 2 9 9b प्राण.

पाणपिय 19 12 3 प्राणप्रिया.

°पाणालि° 14 6 1. (D. 6 40=हस्तद्वयप्रहार) gl. जलच्छटा.

पाणिय 14 3 8 पानीय ( G. पाणी ).

पाणिग्गहण 10 4 4; पाणिग्गहण 10 4 7, 18 4 8 पाणिग्रहण.

पारक्कय 6 1 6, 11 10 1, 15 1 8 [ cf. Hc. II 148 ] पर, gl. शत्रु ( cf. G. पारकुं stranger ).

पारणय 4 3 2 पारणक

पारद्धय 16 5 8 प्रारब्ध enl.

पाराउट्ठय 7 6 1, 7 7 4, 7 13 8, 15 4 8, 17 4 8, 19 8 9, 19 17 7 पराङ्मुख ( Mp. 52 19 14b gl. ).

पारावय° 1 5 3 पारावत.

पाराविय 2 16 8 पारित.

पारिहच्छि 12 1 8 gl. वेग.

पारोह° 9 3 6 प्ररोह sprig.

√पाल ( पालय्; G. पाळवुं );
–imper. 2. s. पालें 7 12 6; pres. part. पालन्त 3 2 6, 10; –pass. pres. 3 pl. पालिज्जन्ति 20 10 9b.

√पाव ( प्र+आप्; G. पामवुं ),
–pres. 1. pl. पावहुँ 2 15 2; 3. s. पावइ 4 13 9b, 12 1 9a; 3. pl. पावन्ति 14 11 6, 20 1 9b, fut. 1. pl. पावेसहु 3 6 11b, 2. s. पावेसहि 19 7 5; pres. part enl. पावन्तय 11 9 7, 13 11 5; p. p. पाविय 2 16 7, enl. पावियय 13 5 10b.

पाव 8 11 2 ?

पावज्ज 5 13 7 प्रव्रज्या.

पावालोलि 11 14 4 प्रवालावलिः

पासु 4 4 3, 12 7 1, 14 10 9b, 15 12 8, 16 11 9b पार्श्वम् ( G. पास ) near.

–पासेंहिं 2 13 8, 18 3 9b पार्श्वे near.

–पासिउ [ पार्श्विकम् ] 4 5 4, 10 9 6 ( genitive post-position ); 9 5 6, 7, 8; 10 8 2, 3 ( ablative post-position ) from.

पासेय 1 13 7, 18 5 9a प्रस्वेद.

–पासेइय 20 6 2 प्रस्विन्न.

पाहाण 7 14 1, 13 3 10b पाषाण.

°पाहुड° 13 11 11b, 14 10 9b प्राभृत.

पाहुणय 5 13 8 प्राघूर्णक ( G. प्राहुणो, परोणो ).

√पिय, √पिव ( पिब्; G. पीवुं );
–pres. 3. pl. पियन्ति 1 4 8, imper. 2. s. पिवहि 9 8 3; pres. part. पियन्त 7 9 6; abs. पिएवि 5 4 5, 18 2 8; pot. part. पिएवउँ 2 12 5.

पिव 13 10 3 इव.

पियारय °2 9 1, °4 1b, 5 8 2, f. पियारी 8 4 6 प्रियतर enl.

फ

फग्गुणणन्दीसराह 18 4 5 फाल्गुन-नन्दीश्वराहन्.
°फड° 5 11 1, फडा° 13 6 1*a* फटा.
फम्फाव 8 12 2, 9 14 6, फम्फावय 3 6 9 sort of bard.
°फर° 17 6 4 फलक shield.
√फरहर (onom.; G. फरफरवुँ) flutter; –pres. part. फरहरन्त 8 4 6, 15 2 8.
°फलिह 7 5 1, 17 6 4 परिघ.
फलिह 6 5 2 स्फटिक.
फलिह° 14 6 5 स्फटिका alum.
√फाड (स्फाटय्; G. फाडवुँ) split open; –abs. फाडेप्पिणु 9 2 9*b*; p. p. फाडिय 5 10 9*b*, 13 4 8, 19 7 9.
फाडिम° 1 4 6 स्फाटित gaping.
√फिट्ट (स्फिट्य् He. IV 177=भ्रंश्) नश् (G. फीटवुं);
–pres. 3. s. फिट्टइ 10 12 2.
फुक्कार 12 9 9, enl. 19 3 4 फुत्कार.
√फुट्ट (स्फुट्य्; G. फूटवुँ) break open; –pres. 3. s. फुट्टइ 13 2 9; pres. part. फुट्टन्त 17 3 6; abs. फुट्टेवि 8 5 11*b*; p. p. फुट्ट 13 6 3.
फुड 5 13 2 स्फुट.
√फुर (स्फुर्);
–pres. part. फुरन्त 14 6 3, enl. फुरन्तय 8 3 2.
फुलिङ्ग 1 13 7 स्फुलिङ्ग.
°फुल्ल° 1 7 4 [फुल्ल] पुष्प (G. फूल).
फुल्लन्धुल 7 13 5 (D. 6 85) भ्रमर.
√फुस (=मृज्; He IV 105), pres. part. f. enl. फुसन्तिय 18 10 9*a*.
√फेड (स्फेटय्; G. फेडवुँ) destroy; pres. part. फेडन्त 3 2 3.

भ

भइय 6 9 3, 13 1 9, 15 6 2, 15 11 1 [*भयिका] भीति.
भइणि 12 12 1 भगिनी.
भउह 14 3 10 भ्रू (G. भवुँ).
भउहाल 10 2 9*a* भ्रूवत्.
भयभीय 8 10 2 भयभीत.
भयभीस 4 3 9*a* [भयभीष्म] भयंकर; gl. भयस्यापि भीष्मः.
भयभीसण 11 11 1 [भयभीषण] भयजनक.
भयाउर 19 2 9 भयातुर.
भयावण 8 1 4, 20 3 1, 20 6 9*a* (भीषक) भयानक.
√भक्ख (भक्ष्);
–pres. 3. s. भक्खइ 2 12 8.
भग्ग 17 5 1*a* भग्न.
भग्गव° 13 12 7 [भार्गव] gl. शुक्र.
√भञ्ज (भञ्ज्; G. भाँजवुँ);
–pres. 1. s. भञ्जमि 5 14 2; 3. pl भञ्जन्ति 7 5 4, abs. भञ्जेवि 6 15 5, 12 5 12.
–agent. भञ्जण 3 8 9.
भडारय 1 8 13*a*, 2 6 1, f. भडारी 1 14 3, भडारि 10 2 2 भट्टारक.
√भण (cf. G. भणवुँ recite aloud, study) speak, consider,
–pres. 1. s. भणमि 6 1 10*b*; 3. s. भणइ 3 7 3; 3 pl. भणन्ति 10 5 8*a*, 12 9 4; imper. 2. s. भणु 15 14 2; fut. 3. s. भणेसइ 19 5 2; opt. 2. s. भणेज्जहु 19 12 10*a*, pres. part. भणन्त 2 11 4; 2 16 11*a*, enl. भणन्तय 15 4 9*a*, abs. भणेवि 2 12 8, 6 7 4, 6 7 5, 8 11 6, 14 5 8, भणेवि 3 9 6, 4 12 7, 7 2 7, 11 5 3, 13 11 1*a*, भणेप्पिणु 8 3 8, 12 11 6, 14 13 9*a*, 15 2 9*a*, 18 3 3;
–भणेवि 2 7 8, 2 17 8, 19 11 8*a*, भणेवि 2 4 9*b*, 8 4 8 इति कारणात् for the reason that.
√भण्ड (cf. D. 6 101 भंडण=कलह; G. भाँडवुँ abuse);
–imper. 2 pl. भण्डहों 4 8 9*a*.
भण्डार 9 4 1 भाण्डागार (G. भण्डार).

भीसणिय 12 9 10*a*, 17 13 10*a* भीषिका.
भीसावण 15 1 5, 15 15 6, भीसावणि 17 1 2 भीषण.
°भिसिणि 14 5 8 विसिनी.
°भुअ° 7 5 1, 17 3 3 भुज.
भुअङ्ग 13 4 7 भुजङ्ग.
भुयइन्द 7 14 3, भुवइन्द 13 4 5 भुजगेन्द्र.
भुक्खा° 2 8 2 बुभुक्षा.
भुक्खा मार 2 8 2 बुभुक्षा मार (भुक्खामार°= क्षुधामरी MP. 5 19 3).
√भुञ्ज (भुज्);
-pres. 1. s. भुञ्जमि 5 14 2; 2. s. भुञ्जहि 12 11 5; imper. 2. s. भुञ्जें 4 12 6, 12 11 3, भुञ्जु 7 12 2; pres. part. भुञ्जन्त 5 1 8, enl. भुञ्जन्तय 4 14 9*b*, 19 18 10*b*, pot. part. भुञ्जेव्वउ 16 13 1*b*; p. p. f. भुत्ती 11 13 4.
-caus. p. p. भुञ्जाविय 15 15 9*b*, enl. भुञ्जावियय 8 12 8*b*.
भुञ्जय 14 2 7 (1) [भोजक] gl. अग्रे-भोजकाः (2) भूर्ज enl.
भुम्भल 14 2 9*b* [cf. D. 6 114 भेंभल= मूर्ख] (with. भोली) artless, simpleton. gl. अभिनवा, अकुटिला. (cf. G. भम्मर भोळी);
भुव °1 10 7°, 3 1 12°, °7 1*a*, °9 1 8*b*, °11 6 6, 14 13 9*a*, 15 2 4°, 18 12 9*a* भुज.
भुवइन्द° 13 4 5 भुजगेन्द्र.
भुवङ्गम 20 2 6 भुजङ्गम.
°भूय 16 8 4 भूत, °9 9 8° ghost.
√भूस (भूषय्);
-pres. 3. pl. भूसन्ति 7 2 6; abs. भूसेवि 16 15 9*b*.
भूसण-इल 19 18 7 [भूषणइला] भूषणापृथ्वी?
√भेय (भेदय्);
-pass. pres. 3.pl. भेइज्जन्ति 16 7 9*a*.
°भेरि 13 10 9 भेरी
°भेसइ° 13 12 7 gl. बृहस्पति.

म

म 2 13 4, 12 7 9*a* (with imper.), 10 12 4 (with present) 18 10 4 (with future) मा (G. म).
-मं 19 4 6 मा.
मइयपट्ट 15 6 5?
√मइल [denom. from *मलिल] मलीनय् (cf. G. मेलुँ < मलिल्कम्);
-pres. 3. s. मइलइ 7 12 8; pres. part. मइलन्त 17 1 9, enl. मइलन्तय 20 10 7; abs. मइलेंवि 14 1 8, p. p. मइलिय 14 3 9, 15 9 7, 17 1 10*b*;
-pass pres 3 s. मइलिज्जइ 20 11 5;
-agent f. enl. मइलणिय 6 3 9*b*.
मउड 1 9 6, 3 5 1*a*, 5 11 7, 14 5 2 मुकुट (G. मोड).
°मउल 3 7 7 मुकुल.
-मउलिय° 5 2 2, 9 6 1, 18 11 3 मुकुलित.
मउलि करेप्पिणु 19 1 2 मौली कृत्वा; कर मउलि करेप्पिणु=gl. बद्धहस्तौ.
मऊर 3 5 3 मयूर.
मयगल 1 15 1 [मदकल] गज (G. मेगळ).
मयरद्धय 18 11 4 मकरध्वज.
मयरन्द 13 3 5 मकरन्द.
मयरहर 1 10 6, °11 14 1° [मकरगृह] समुद्र.
मयालय 11 4 5 [मद+आल+क] मदयुक्त.
मगहाहिउ 1 9 1 मगधाधिपः.
√मग्ग (मार्गय्; G. मागवुँ),
-pres. 3. s. मग्गइ 3 12 5, मग्गेइ 17 12 9, p. p मग्गिय 15 14 7;
pass. pres. 3. s. मग्गिज्जइ 12 12 5.
मघ° 13 7 10*b* मघा.
मङ्गलगारय 1 1 14 मङ्गलकारक.
मज्जणय 1 16 3, 15 13 4, 15 14 4 मज्जन enl.
मज्जाय 12 8 2 मर्यादा.
मज्झें 1 11 3, 5 11 9*b*, 6 3 6, 15 13 8 मध्ये (cf. G. माहि, माँ).
मज्झिम° 13 9 9 मध्यम (G. माझम).

मञ्जरिय 14 4 5 मञ्जरी enl. (cf. G. मॉजर).
°मडक्क 8 9 9*a* मान ? (cf. PSM).
मडप्फर 3 8 9, 4 3 8, 11 11 8, 14 1 4 (D. 6 120) गर्व.
मणामणउ 9 11 5 मनाग्मनाक्.
मणिट्ठ 10 12 6 मनइष्ट.
°मणिरयण 18 2 5 मणिरत्न.
°मणुयत्त° 3 11 1, 18 2 1 मनुजत्व.
मणुस 17 13 9, मणूस 8 3 7, 16 10 7 मनुष्य (cf. G. माणस).
मणोज्ज 16 6 1, 17 16 8°, 18 3 5 मनोज्ञ.
मणोहरगारय 2 6 10*a* मनोहर-कारक.
√मण्ड (आ+रभ्; G. मॉडवुं) begin, -imper. 2 pl. मण्डहों 4 8 9*b*.
√मण्ड (G. मॉडवुं) arrange artistically;
-abs. मण्डेवि 4 5 9*b*, 17 18 10*b*;
—pass. pres. 3 s मण्डिज्जइ 5 11 6.
मण्ड 13 4 10*b*, 18 8 9*a* (with वलिवण्ड), मण्डु मण्डु 11 13 4, मण्डएँ 18 3 2 [*मर्दे] forcibly, with great difficulty (cf. D. 6 140 मड्ड=बलात्कार; Bh. has thrice मण्ड, once मण्ड मण्ड; Mp 7 20 15 and 9 14 10 मड्डें=हठात्; G. मॉड मॉड with great difficully. Jacobi and Alsdorf fail to see its connection with मड्ड).
√मण्ण [मन्य् G. मानवुं];
-pres part. enl. मण्णन्तय 2 16 6; abs. मण्णेंवि 9 3 9*a*.
°मत्तवाल 14 2 6 गज (cf. D. 6 122 मत्तवाल=मदोन्मत्त; H. मतवाला).
मत्थएँ 1 8 13*b* [मस्तके] on, above (G. माथे)
√मत्थ [मथ्-pass. मथ्य्);
-pass. pres part enl. मत्थिज्जन्तय 20 6 9*b*.
मन्तण 16 3 7, enl. मन्तणय 15 13 4, 17 1*a* मन्त्रण.
मन्द 1 13 9*a*.
√मम्मीस [From मा भैषी; cf. D. 6 129 माभाइ, मामीसिअम्=अभयप्रदानम्, Hc. IV 22, 22 मम्मीसडी; Bh. s. v. मंमीसइ] comfort, pacify;
-abs. मम्मीसेंवि 10 2 1, 11 9 8; p. p. मम्मीसिय 15 2 2.
मम्मीस f. 5 6 7 comfort, consolation.
√मर [मृ; G. मरवुं];
-pres. 1. s. मरमि 19 18 1*b*; 3. s. मरइ 5 7 7, 8 3 8, 18 6 8; imper. 2. s. मरु 7 12 5, 15 4 7, मरु मरु 5 7 2; 2. pl. मरहों 16 11 3; 3. s. मरउ 12 7 9*a*.
°मरगय° 1 4 3 मरकत
मरट्ट 3 9 8, 10 9 6, 11 7 2 (D 6 120) गर्व.
°मराल° 3 4 5.
मरिसाविय 6 9 9*a* मर्षित.
मरु° 1 5 2 मरुत् wind.
√मरुस (मृष्);
-opt. 2. s. मरुसेज्जहि gl. क्षमां कुरु.
√मल (मृद्; Hc. IV 126);
-pres. 1. s. मलमि 10 8 9, 12 7 4; abs. मलेवि 12 10 9*a*, 18 1*a*; p. p. मलिय 15 1 5, 16 1*a*, 18 9 5.
मसि पोट्टलय 1 5 6 3 मषी-पोट्टलक.
महग्गय 10 10 9b, 13 8 1*b*, महागय 20 6 8° महागज ?
महणासि° 16 3 9 [महानसिन्] सूपकार.
°महणास 14 2 7 महानस ?
महन्तय 4 3 2, 4 4 8 [महत् enl.] minister, councillor.
°महराय 1 7 9*a* महाराज.
°महल्ल 4 11 2 [महत्+ल्ल] महत्.
महाइय 3 7 2, 4 5 9*a*, 8 4 3 [frequent in Bh. Jacobi renders it by महात्मन्. Twice in Hp. Gl. at 87 8 5 महर्धिक अतिशयवन्त. Alsdorf connects it with महा+आय (D. 1 73 आअ=अत्यर्थम्)] महर्द्धिक. Mp 5 22 10 महाद्दत.

महाउस 3 8 6 महदायुष्क.

महाय° 1 3 7 ?

महाकाल 4 6 5 one of the nine treasures.

महागह 1 3 14*b* [ महाग्रह ] राहु.

महाडइ 3 8 5°, 5 4 2 महा+अटवी.

महारय 6 4 9*a*, 19 1 8 मदीय (G. म्हारे).

महायवत्त 13 1 4 महातपत्र ?

महिसा° 1 1 8 महिष enl.

महुमह 1 6 7 [ मधुमथ ] विष्णु.

°महोरग 18 7 7.

महोवहि 3 3 7 महोदधि.

मा 12 9 2, 13 12 10*b*.

√मा [ मा; G. मावुं ] be contained in;
-pres. 3. s. माइ 1 10 3, 16 14 8; pres. part. मन्त 11 5 1; p. p. माइय 9 5 2, enl. माइयय 8 3 9*a*.

माउलय 19 10 7 मातुल enl.

माएँ 18 7 2, 19 2 10*b*, 19 6 2, 19 8 10*b*, 19 10 6, 19 16 10*a* [ मातः ] term of endearing address to a familiar woman.

मायरि 9 6 4, 19 8 4, 19 16 7 मातृ.

मायावाल 2 2 7 मायाबाल.

मागहभास 5 9 5 मागधभाषा.

√माण [ मानय्; G. माणवुं ] enjoy;
-pres. 2. s. माणहि 20 1 6; fut. 1. pl. माणेसहुँ 9 6 5; pres. part. माणन्त 9 3 5; abs. माणेंवि 14 8 9*b*, 14 9 6, p. p. enl. माणियय.

°माण 5 10 6 मान.

-माणइरि° 3 8 7 मानगिरि.

-माणत्थम्भ 5 7 8 मानस्तम्भ.

माणव 4 6 5 मानव.

*माणवथम्भ 1 7 8 मानवस्तम्भ.

माणुस 10 5 2,° 10 11 4 [ मानुष्य ] मनुष्य ( G. माणस ).

माम °13 2 10*a*°, 18 1 3, enl. 13 11 8 [ माम ] father-in-law.

√मार [ मारय्; G. मारवुं ],
-pres. 1. s. मारमि 8 10 7; 3. s. मारइ 9 10 5, imper. 2. pl. मारहों 6 9 4; p. p. enl. मारियय 9 11 1.

°माहप्प 3 13 8*a*, 20 9 1 माहात्म्य.

माहव-मास 6 5 10*a*, 11 4 1, 19 9 5 [ माधवमास ] gl. चैत्रमास ( usually माधव=वैशाख ).

माहेन्द 10 1 10*b* [ माहेन्द्र ] gl. इन्द्रजाल.

मिय° 14 4 1 अमृत.

मिग 16 15 1, 19 13 8 one of the four breeds of elephants ( cf. मय 16 12 2 ).

-मिगणयण 19 3 7 मृगनयना.

-मिगमय° 14 6 5 [ मृगमद ] कस्तूरी.

-मिगलोयणिय 16 13 3 मृगलोचना enl.

मित्तइय 12 2 8, 12 5 4, 18 4 6 मैत्री.

√मिल [ मिल्; G. मळवुं ];
-pres 3. pl. मिलन्ति 18 3 8; abs. मिलेंवि 9 13 9*b*, 17 5 5, मिलेवि 9 6 4, मिलेप्पिणु 11 1 8;
-caus. 2. s. मिलावहि 15 11 9*b*.

√मुअ [ मुच् ];
-pres 3. s मुअइ 13 1 8, 15 5 4; 3. pl. मुयन्ति 6 7 5, 7 2 6; imper. 2. s. मुएँ 15 7 2; 2. pl. मुअहु 19 2 8, 3. s मुअउ 5 2 5; pres. part. enl. मुअन्तय 3 6 6; abs. मुएँवि 6 15 9*b*, 7 11 6, 10 12 7, 12 4 7, मुएवि 8 3 6, 10 12 5, 12 2 4, मुयवि 15 13 5, मुएप्पिणु 13 8 10*a*; p. p. मुक्क 4 10 4, f. मुक्की 4 10 4, enl. मुक्कय 14 8 9*b*; -pass. pres. 3. s. मुच्चइ 1 3 14*b*, 7 12 2; pres. part. मुच्चन्त 3 2 9.

मुय 2 8 2, 15 11 8, f. enl. मुइया 19 18 1*b* मृत ( G. मुओ ).

मुच्छंगय 5 13 4 मूर्च्छां गता.

मुच्छाविय 6 9 3, 19 8 4, 19 15 1*b* मूर्च्छिता.

रङ्गिय 1 5 9*b*, °14 3 8° [ रङ्ग+इत ] रञ्जित coloured.

रज्जुय 1 11 3 रज्जू enl.

√रड ( रट्; G. रडवुं weep, cry );
-pres. 3. s. रडइ 19 7 11*b*; imper. 3 s. रडउ 12 9 5.

°रण° 14 3 8 corrupt for गण?

रणउह 5 6 5, 11 10 9*b*, 12 7 4, 17 4 10*a*, 20 1*b* रणमुख battle-front.

रणवीढ 4 5 9*b* रणपीठ.

रण्ण 4 1 6 [ Hc. I 66 ] अरण्य ( G. रान ).

रत्तिन्दिव 10 7 5 रात्रिंदिवम्.

रत्तुप्पलिहूअय° 9 6 6 रक्तोत्पलीभूत enl.

√रम ( रम्; G. रमवुं );
-pres. 3. pl. रमन्ति 14 11 8; imper. 2. s. रमु 19 15 5; 2 pl. रमहों 14 5 4; pres. part. रमन्त 18 12 8, f. रमन्ति 18 3 6; abs. रमेंवि 14 11 4 ( in रमेंवि ण णाइय=G. रमी न जाणी ); -pass. pres. 2. s. रम्महि 8 6 9*b*.

°रम्भ° 19 12 4 [ रम्भा ] कदली.

रव° 14 2 2 कलमञ्जुल sweet sounding.

रवण्णय 2 2 2, 14 1 1 [ *रमण्य enl. ] रमणीय.

°रविन्द° 4 9 6 अरविन्द.

रसन्त 10 3 2, 14 6 3 रसत्.

°रसमन्ती 14 2 9*a* [ °रसवती ] रसयुक्ता.

रसोइ 17 13 10*b* रसवती cooked food ( G. रसोई ).

°रहियय 5 2 9*a* °रहित enl.

रहङ्ग 15 12 7 [ रथाङ्ग ] चक्र.

रहल्ल f. 7 3 10*b* तरङ्ग ( cf. Sk. लहरी; G. लहेर ), gl. वेला=जलपूर.

राय 4 12 6, 5 5 4 राजन्.

राउलय 19 10 7 [ राजकुल enl. ] gl. राजा;
-7 1 9*a* राजकुलिक royal.

राय-सिय 6 9 6 राजश्री royal fortune.

राणय 2 15 5, 3 9 2, 5 5 2, °8 4 4; 9 3 2, °11 10 2, 15 8 4, 20 3 8, 20 11 8 राजन् enl. [ cf. Sk. राजानक, G. राणो ].

रामकह 1 2 6°, रामकहा° 1 2 1 रामकथा.

राविय 4 8 8 [ Hc. IV 49 ] रञ्जित.

°राव 10 3 2.

रासि° 9 14 4 रश्मि.

रिच्छ °3 5 2°, 8 5 5° ऋक्ष ( G. रींछ ).

रिञ्छोलि 11 14 4, 14 4 3, 14 6 8 ( D. 7 7 ) पङ्क्ति.

√रिज्झ [ ऋध्य्; cf. G. रीझवुं-'be pleased' ] prosper;
-imper. 3. s. रिज्झउ 12 11 3.

रिण °13 3 10*a*, °19 10 9 ऋण.

°रिहालय 11 4 5 [ रेखाल enl. ] रेखायुक्त.

√रुअ, √रुव [ रुद्; G. रुए weeps ];
-pres. 3. s. रुअइ 18 12 6, रुवइ 19 3 3, pres. part. f. रुवन्ति 19 2 10*a*, enl. रुअन्तिय 19 9 10*b*; p. p. रुण्ण 19 10 8; gerundive रुवेवहों 7 8 8*b*.

√रुच्च [ रुच्य् ] like;
-pres. 3. s. रुच्चइ 1 3 14*a*, 2 15 6.

रुट्ठय 11 10 3 रुष्ट enl. ( G. रुठो ).

°रुण्ड 17 13 10*a*.

रुन्द 19 13 8 ( D. 7 14 ) विपुल.

रुप्पय° 2 16 4 रौप्य enl.

रुहिर 19 6 5 रुधिर.

रूव° 9 8 3 ( रूवु 18 6 8, रूवइँ 3 7 4 ) रूप.

रेल्ल ( प्लावय्; G. रेलवुं );
-pres. part. enl. रेल्लन्तय 4 9 7; p. p. रेल्लिय 17 3 2.

√रेह ( राज्, Hc. IV 100 );
-pres. 3. pl. रेहन्ति 2 11 9*a*.

√रोक्क ( G. रोकवुं ) check, stop, engage;
-pres. 3. s. रोक्कइ 17 9 3, pres. part. रोक्कन्त 4 7 10*b*; p. p. °रोक्किय° 6 1 9.

√रोव [ रुद्; Hc. IV 226; G. रोवुँ ];
-pres. 2. s. रोवहि 19 15 8; pres. part. f. रोवन्ती 8 3 1.

रोसावियय 8 9 9a रोषित enl.

रोसाऊरियय 13 1a रोषापूर्ण.

ल

लइ 1 12 7, 5 2 3, 5 8 3, 7 6 9b, 8 1 9b, 9 1 6, 10 4 4, 10 10 8, 11 12 8, 12 9 7, 13 3 8, 14 5 4, 14 11 2, 15 1 8, 15 8 5, 15 12 3, 16 1 2, 16 8 7, 18 3 1, 18 3 6, 18 8 9b, 20 9 5 (G. ले) well, lo.

√लय [ ला, G. लेवुँ ] take;
-pres. 3. pl. लयन्ति 7 2 6; pres. part. लयन्त 18 1 8; abs. लएँवि 18 1 9b, 2 लएवि 2 3 9a, 18 10 8, लएप्पिणु 2 15 9a, 3 12 6, 7 6 2 14 11 1; p. p. लइय 2 5 1, 2 11 7, 2 12 2, 4 7 5, 12 2 3, 15 3 8, 17 4 1b, 18 4 3, enl. लइयय 2 4 7, 4 10 9a, 11 12 9b; pass. pres. 3. s. लइज्जइ 2 5 5.

°लउडि° 17 6 5 [*लकुटी] लकुट.

लयार 1 3 5 लकार.

लकुडि° 11 6 4 [*लकुटी cf. D. 7 19 लक्कुडं=लकुटः ] लकुट ( cf. G. लाकडी ).

√लक्ख [ लक्षय् ];
-imper. 2. pl. लक्खहों 5 5 1; abs. लक्खेंवि 4 2 4; pass. pres. 3. s. लक्खिज्जइ 2 3 4, 6 13 5, 10 10 5, 11 6 9b, 17 9 10b.

लक्खण 1 3 7 [ लक्षण ] व्याकरणशास्त्र, 2 9 8 लक्षणशास्त्र.

√लग्ग [ *लग्य्; G. लागवुँ ];
-imper. 2. s. लग्गु 8 10 3; 3. s. लग्गउ 9 10 5; fut. 3. s. लग्गेसइ 18 6 9b; pres. part. °लग्गन्त° 13 5 1b, f. लग्गन्ति 17 2 3; abs. लग्गेंवि (=from) 1 16 4, 12 2 8, 20 11 8, लग्गेवि (=from) 6 9 8; p. p. लग्ग 1 9 1, ( कम्पणहँ ) 10 1 8, णिएवि ) 10 2 4, enl. लग्गय (मज्झहि) 9 10 7; —with कुडें (=पृष्ठे) chase, pres. 3. s. कुडेंलग्गइ 12 4 2; p. p. enl. कुडें लग्गय 12 3 7 [ D. 2 62 कुडो हृतानुगमनम्; Mp. 29 14 11 gl. gives कुडि=पृष्ठे; PSM. records कुडावय =अनुगमन. Eng. 'trail' 'trace'; G. पीछो].

लग्गणखम्भ 1 1a [*लागनस्कम्भ] आधारस्तम्भ.

लङ्गूल° 6 11 8, 19 7 10 लाङ्गूल.

√लङ्घ ( G. लाँघवुँ );
-pres. part. लङ्घन्त 2 8 1; abs. लङ्घेंवि 11 6 7, लङ्घेप्पिणु 2 3 7, 6 6 1.

√लज्ज [ लज्ज्; G. लाजवुँ ];
-pres. 3. s. लज्जइ 10 8 11b, 11 12 9b; opt. 2. s. लज्जिज्जहि 18 8 3; 3 s. लज्जिज्जइ 20 11 5.

लञ्छणगारिय 19 5 5 लाञ्छनकारिका.

लट्ठि 11 5 2 यष्टि.

लद्ध-संस 13 4 3 लब्धशंस.

लब्भइ 4 12 4 लभ्यते.

√लल [ लल्, लड् ] dangle;
-pres. 3. s. ललइ 14 7 8; pres. part. ललन्त °13 4 5°, °17 13 3, f. ललन्ति 10 3 4.

√लह [ लभ् ];
-pres. 1. s. लहमि 12 1 6; fut. 2. s. लहेसहि 19 8 2; abs. लहेंवि 2 9 7, 10 4 1, 18 2 1.

लहिम 9 12 3 लघिमन्.

लहु 18 10 5 लघु quickly.

लहुअ 6 12 3 लघु enl.

√लाय [ लागय् ];
-abs. लाएँवि 2 11 3; p. p. लाइय 3 9 10a, 11 2 3, 11 8 6.

लायण्ण °1 13 6, °2 16 2°, 14 12 3° लावण्य.

लाहव 17 6 9, 20 2 1a [ noun from causal base *लाहव ? ] लाभ ( G. लहावो ).

°लिय° 3 12 6 लात taken.
लिह see लीह.
लिहाविय 6 9 9*b*, 12 5 6 लेखित.
लीह 17 7 8, 18 10 9*a*, °लिह° 15 12 7 [लेखा] रेखा (cf. G. लीटी).
लीण 13 12 9, 14 5 8 लीन.
लुअ° 4 8 3°, 15 5 4 लुत.
√लुह (=मृज्, Hc. IV 105; G. लुहुँ) wipe;
-pres. 2. s. लुहहि 19 15 8; pres. part. f. लुहन्ति 19 6 10*a*; agent. °लुहण 15 12 7;
-caus. abs. लुहावेँवि 19 11 1*a*.
√ले (नी; G. लेवुँ) take;
-pres. 1. s. लेमि 4 4 3; 1. pl. लेहुँ 2 15 7; 2. s. लेहि 18 2 2, 3; 3. s. लेइ 1 10 9*b*, 7 5 7; imper. 3. s. लेउ 1 3 13; 3. pl लेन्तु 19 3 9; pres. part. लेन्त 18 12 9*a*, enl. लिन्तय 17 3 10*b*; abs. लेवि 1 10 3, 4 3 8, 4 5 2, 5 6 9*a*, 10 12 5, 14 9 8, 18 3 2, लेप्पिणु 1 4 1*b*, 14 10 9*b*, 15 1 9*a*;
-caus. p. p. लेवाविय 15 15 9*a*.
°लेस° 3 11 3 लेश्या.
लेह 13 11 7, 14 13 9*a*, 15 8 4 लेख.
लोय 3 12 2, 6 16 1 लोच.
√लोट्ट (लुठ्) roll about, wallow (G. लोटवुँ; आळोटवुँ);
-pres. part. लोट्टन्त 14 13 8, enl. लोट्टन्तय 8 3 3; p. p. °लोट्टिय° 4 8 7.
√ल्हस (Hc. IV 197) स्रंस् fall, pass away, fade;
-pres. 3. s. ल्हसइ 18 5 9*a*; p. p. ल्हसिय 10 11 8, 17 4 6, 17 17 1*b*.
°ल्हास° 19 18 4 म्लानि fading.

व

व 1 4 2, 1 5 3, 1 13 4, 2 7 3, 4 10 5, 6 13 1, 9 1 8, 17 11 10*b* इव; 2 3 9*b* वा.
वइयागरण 7 14 4 वैयाकरण.
वइतरणि 11 9 3, 11 10 5 वैतरणी.
वइमाणिय 15 15 5 वैमानिक.
वइराय 2 9 2, 2 10 3 वैराग्य.
वइरिणि 19 4 9*b* वैरिणी.
वइवस° 15 13 7 [वैवस्वत] यम.
√वइसर (analogical formation of the primitive from वइसार, the causative base from वइस=उप+विश्) sit;
-imper. 2. pl. वइसरहु 10 1 7; abs. वइसेँरेँवि 6 1 5, 15 2 4;
-caus. p. p. वइसारिय 5 14 3, 20 3 3.
वइसण 5 11 8, 5 14 8, enl. वइसणय 16 9 8 [उपवेशन] आसन (cf. G. बेसणुँ).
वय 20 10 7 (?) gl. वदन.
वयवन्तिय 12 4 9*b* व्रतवती enl.
वयस 19 12 6 [वयस्य] gl. मित्र.
वक्कु वयणु 1 3 6 [वक्रं वचनम्] passive voice (cf. Old G. वाँकुडी उक्ति).
°वक्क 10 10 6 वाक्य.
वक्खाणियय 1 3 2 [*व्याख्यानित enl.] व्याख्यात.
वक्खित्त 13 4 4 ?
वगलामुह 17 3 4 [वगलामुख] वडवानल.
वक्किय 20 4 5 [वक्रित] worsted (in battle).
वक्कुडय 6 16 5 [वक्र+Ap. suffix °उडय] वक्र (G. वाँकडुँ).
√वच्च (Hc. IV 225; व्रज्);
-imper. 2. s. वच्चु 7 12 4.
°वच्छ 14 12 5 ?
√वज्ज [वाद्; G. वाजवुँ];
-pres. 3. s. वज्जइ 3 3 7, 17 10 3;
वज्जन्त 3 2 9 वर्जयत.
वज्ज 16 14 4 वाद्य or वर्ज्य or वादित.
√वज्जर (Hc. IV 2; कथ्);
-imper. 2. s. वज्जरहि 15 12 6; p. p. वज्जरिय 4 13 7, 5 7 10, 9 6 1, 12 4 1.

√वञ्च [वञ्चय्];
-pres. part. f. वञ्चन्ति 7 3 7; abs. वञ्चेवि 13 12 9; p. p. वञ्चिय 4 11 9*a*, 5 8 4.

√वञ्छ [वाञ्छ्; G. वाँछवुं],
-pres. 3. s. वञ्छइ 9 13 8.

वट्टइ 15 12 3, 18 3 7, 19 8 10*b*. to be sure, indeed.

वट्ट° 11 4 6 वृत्त.

वडड 15 14 3 imper. 3 s. of ?

वड-णिविड 13 11 4 वदनिविड.

वडीवा 12 4 6 see आणवडीवा.

वड्डारय 16 4 8 [comparative of वड्ड enl.; cf. H. बडा, D 7 29 वड्ड=महत्] महत्तर (cf. G. वडेरुं).

√वड्ढ [वृध्-वर्धं; H. बढना)
-pres. 3. s. वड्ढइ 2 7 9*b*; pres. part. वड्ढन्त 12 12 10*a*, 17 1 10*b*; p. p. वड्ढिय 4 7 10*a*, enl. 14 13 9.
-caus. p. p. वड्ढविय 9 10 9*a*.

वण 8 9 4 व्रण.

वणप्फइ° 14 1 4 वनस्पति.

वणालय 5 2 1 वनालय.

वणासइ 13 9 3, 17 18 5 वनस्पति.

°वणिय 3 1 13*b* वनिता.

√वण्ण [वर्णय्];
-pres. 1. s. वण्णमि 1 4 1; abs. वण्णेवि 18 6 8;
-pass. pres. 3. s. वण्णिज्जइ 11 10 8.

°वद्दलिय 19 4 9*a* f. मेघ (cf. D. 7 35 वद्दल=दुर्दिन; G. वादळी cloudlet).

वद्धावय 19 4 1*a* [वर्धक, वर्धापक] bringer of good news (G. वधावो).

वद्धावणय 9 5 1 [वर्धनक, वर्धापनक] bringing good news (G. वधामणुं).

वद्धाविय 10 6 8*a* [वर्धित, वर्धापित] congratulated.

वद्धामरिस 12 2 2 वद्धामर्ष.

√वन्द [वन्द्; G. वाँदवुं];
-imper. 2. pl. वन्दहु 3 4 10*b*; abs. वन्देवि 2 17 1, 10 2 8, वन्देप्पिणु 4 13 5, 15 9 8; p. p. वन्दिय 15 7 1.

वन्दणभत्ति 1 8 5, वन्दणहत्ति 2 7 1, 18 4 3 वन्दनभक्ति.

°वन्दि° 11 9 9*a*, 17 17 10*a* वन्दिन्.

वन्दिण 3 6 9, 8 12 3, 10 3 2 वन्दिन्.

√वन्ध [बन्ध्; G. बाँधवुं];
-pres. 3. s. वन्धइ 13 1 9*b*; abs. वन्धेवि 1 10 6, 17 17 6;
-caus. abs. वन्धावेवि 14 9 2.

वन्ध 4 11 4 वन्ध.

वन्धहि 8 8 9*b* corrupt for वद्धहि=वर्धसे.

वप्प 3 9 6, 3 13 8*a*, 20 9 1 (D. 6 88) पिता (G. बाप).

वप्पिकी 4 3 9*b* (Hc. IV 395 वप्पीकी) पैतृकी (G. बापीकी).

√वम [वम्] vomit, emit;
-pres. 3. s. वमइ 13 5 6, 3. pl. वमन्ति 14 13 7.

°वमाल 7 13 7, 10 5 2, 13 1 3, 16 15 9*a*; enl. °वमालय 2 4 7 (D. 6 90) कलकल.

-वमालिय 7 2 4 कलकलयुक्त.

वम्म 14 2 8 मर्मन्.

वम्मीय 4 12 9*a* वल्मीक.

वर° 2 4 8 उत्तम.

°वर [वर] श्रेष्ठ or added *svārthe* (cf. G. तरुवर, सरवर etc. wherein °वर is added *svārthe*);
-गिरिवर 1 10 6, 6 11 4, 7 14 1; जिणवर 2 5 9*a*; सुरवर° 2 6 1; हयवर 3 13 4; गयवर° 3 13 4, 6 1 8°; रह-वर 4 7 9; णरवर° 5 1 2, 5 2 5; सर-वर °4 10 2, 5 4 8, 17 5 4; तरुवर 6 3 5, 6 6 7; कुमुणिवर 6 8 2, 17 4 10*b*; असिवर 11 8 5°, 14 13 9*a*; पुरवर °11 12 7°, 15 10 9; दहसयण-इवर 12 12 5; मुणिवर 13 3 7, मुणि-वरवरिट्ठ 13 3 7; हरिवर 19 18 6.

वरइत्त °5 15 9*b*, 7 2 9*a* वरयितृ bridegroom.
वराय 4 8 9*b*, f. enl. वराइय 12 7 9*a* वराक.
वेरि 1 3 9, 2 14 1, 10 8 6 वरम्.
वरिय 20 5 10*a* वृत.
√वरिस [ वृष् ; G. वरसवुं ];
-pres. 3. s. वरिसइ 10 1 9*a*; pres. part. वरिसन्त 8 10 9*a*, p. p. f वरिट्ठी 1 14 9*b*.
°वरिस 1 16 4 [ वर्षः ] वर्षा.
वरि-सग्ग 13 12 6 gl. उपरितन-स्वर्ग.
वरिसद्ध 1 10 3 वर्षार्धम्.
√वल [ वल् ; G. वळवुं ];
-pres. 3. s. वलइ 13 1 1*b*, 14 3 4, 17 9 3; 3. pl. वलन्ति 7 2 8; imper. 2. s. वलि 17 8 10*b*; वलु 20 8 3, वलु वलु 11 11 3, 17 8 3, 20 8 7, 2. pl. वलहों 8 11 1; pres. part. enl. वलन्तय 20 2 9*b*; abs. वलेंवि 12 3 8, 12 6 1, वलेवि 2 15 2; p. p. enl. वलियय 8 3 5.
√वल [ ज्वल् ; G. वळवुं ];
-pres. part. वलन्त 2 11 9*b*.
वलवन्त 15 10 6 वलवत्.
वलग्ग 7 3 1, 14 7 9*b*, 16 15 5, 18 5 9*a* [अवलग्न] (Hc. IV 206) आरूढ ( cf. G. वळगवुं adhere to, be attached to ).
°वलाय 14 6 9*b* वलाका.
वलियय 8 3 5 [वल+°इक enl.] वलिन् ( G. वळियो ).
वलिवण्ड 18 8 9*a* [cf. D. 6 92 वलमड्डा=वलात्कार; PSM. cites वलिमड्डा; Bh. has वलिवण्ड ( thrice ), Hp. वलिमड्ड ] violence ( cf. मण्ड ).
√वसिकर [ वशीकृ ];
-abs. वसिकरेंवि 15 9 1; p. p. वसिकिय 4 5 3, 16 7 8.
वसुन्धरि 1 8 3 वसुन्धरा.
√वह ( G. वहेवुं, वही जवुं ) flow, move, carry, bear;
-pres. 3. s. वहइ 4 5 3; 3. pl. वहन्ति 17 2 9; pres. part. वहन्त 10 8 6, f. वहन्ति 11 10 5, वहन्ती 1 2 6, enl. वहन्तय 13 6 11 *b*, 13 11 5.
√वह [ वध् ];
-pres. 3. s. वहइ 6 11 2; fut. 3. s. वहेसइ 6 11 3; pres. part. वहन्त 20 7 9*a*; abs. वहेंवि 17 8 2.
वहल 14 10 3 वहल.
वहव 5 1 1, 5 9 1, 12 9 6, 16 13 1 वहु.
°वहिणि 5 4 7, 9 5 2, °13 11 10 भगिनी ( G. वहेन ).
वहिरय 9 8 2 वधिर enl.
वहु 9 2 1, 18 4 10*a*, enl. वहुय °5 15 9*b*°, 6 15 9*b*, °13 10 2°, 19 15 7, वहुव °15 7 9*b* वधू ( G. वहु ).
-वहुवर° 4 9 8, 10 4 9*a* वधूवर.
वहुक्खम 13 2 7 [ वहुक्षम ] अतिसहिष्णु.
वहुत्त 14 12 9*a* ( Hc. I 233 ) प्रभूत ( H. वहोत ).
वहुरूव 9 9 6 वहुरूप.
वहुल° 13 12 8 gl. तिमिर.
वहुलट्ठमिय 19 9 5 बहुलाष्टमी enl.
वहुवारउ 8 10 4 वहुवारम् enl.
वहुसंथ° 16 9 6 [ वहुसंस्थ ] gl. वहुविचार°.
°वंस 11 4 8 [ वंश ] back ( cf. G. वांसो ).
वाइय 19 16 8 [ वात ] वीजित.
वाइ 5 15 2 वादिन्.
√वाय ( वाचय् ) recite;
-abs. वाऍवि 6 16 8.
√वाय ( वादय् );
-pres. 3. s. वायइ 1 14 4; pres. part. f. वायन्ती 14 10 8; p. p. वाइय 2 4 4.
वायरण 2 7 9*b* व्याकरण.
वायव° 8 8 4.
°वाण 13 10 3 ( 1 ) वाण sound, ( 2 ) वाण arrow.
वाणरमालिय 14 2 6 ( 1 ) वानर-मालाenl. ( 2 ) तोरण festoon (H. G. बंदरवाल).

विजापाणय 19 7 11*b* ?
विजालय 6 6 9*b* [ विद्यालय ] विद्याधर
विजाहरिय 9 2 5 विद्याधरी enl.
√विज [ वीजय् ];
–pass. pres. part. विज्जिज्जन्त 3 6 7.
विज्जु° 11 6 9*b* विद्युत् ( G. वीज ),
विज्जुल° 11 6 5 [विद्युत्+ल, Hc. II 173] विद्युत् ( cf. G. वीजळी ).
विट्टिय 10 6 6 (Hc. IV 330, 3) कन्या ( G. बेटी daughter, girl ).
°विट्ठि 4 9 6 [ Mss. wrongly दिट्ठि ] वृष्टि.
*विडङ्ग 3 1 3 कुब्ज.
√विढप्प [ अर्ज् Hc. IV 251 ];
–pres. 3 s. विढप्पइ 1 2 12*b*.
विणा° 5 12 3 विना.
विणासिय 2 12 3 विनामित pulled down.
°विणासयर 1 16 9*a* [ विनाशकर ] विनाशक.
विणिभिण्ण 17 12 6 विनिर्भिन्न.
√विणिवाय [ विनिपातय् ];
–pres. 3. s. विणिवायइ 17 9 5; p. p. विणिवाइय °4 8 6°, 5 6 4, 7 6 1, 10 8 10, 12 3 6.
विणिवारय 19 1 8 विनिवारक.
विणिवारिय 10 11 2, 11 12 1 विनिवारित.
विणिवासिय 19 15 10*b* [ *विनिवासिन् enl. ] निवासिन्.
विणिहय 17 8 7 विनिहत.
विणु 2 10 9*b*, 4 4 9*b*, 16 6 7 [ Hc. IV 426 ] विना ( G. विण, वण° ).
√विण्णव [ विज्ञापय्; G. वीनववुँ ],
–pres. 3. s. विण्णवइ 1 3 1, 4 14 3; 19 6 10*a*; abs. विण्णवेवि 5 16 2; p. p. विण्णविय 1 7 9*a*.
विण्णाण 2 4 9*b*, 4 11 4 विज्ञान specialized knowledge.
√विण्णास( वि+न्यासय् ) display;
–pres. 2. s. विण्णासहि 11 11 3; p. p. विण्णासिय 2 4 9*a*.
वित्थिय 17 12 8 [ वि+स्थित ] gl. स्थित.
वित्थरिय 3 4 4 विस्तृत.
वित्थिण्ण 9 3 7 विस्तीर्ण.
विद्धंसिय 11 9 9*b* विध्वस्त.
विन्द 9 5 9*a* वृन्द.
विन्दु 1 16 6 बिन्दु.
√विद्ध [ व्यध्; G. वींधवुँ ];
–pres. 3. s. विन्धइ 15 3 7; pres. part. विद्धन्त 11 12 1, enl. विद्धन्तय 14 2 8, 15 4 9*a*, विन्धन्तय 17 3 10*b*, p. p. f. विद्धि 12 9 1, 16 7 4.
√विप्फुर [ वि+स्फुर ];
–pres. 3. s. विप्फुरइ 1 5 6, 11 1 8*a*; pres. part. विप्फुरन्त 10 9 2.
विप्प 16 8 9*a* विप्र.
विप्पयईं 9 7 4 gl. पक्षिपुत्रकाः.
विप्पिय 4 4 2 [ विप्रिय ] अनिष्ट.
विब्भाडिय 14 1 4 [ *विस्फाटित; Bh. cf. D. 7 70 विप्फाडिय=नाशित ] नाशित.
°विमहिय 1 5 9*b* विमथित crushed.
विमीसिय 17 2 8 विमिश्रित.
विमुक्क 2 2 9*a*, °4 14 8 विमुक्त.
°विमोक्ख 3 11 1*b* [ विमोक्ष ] मोक्ष.
विम्भय 1 12 4 विस्मय.
विम्माणिय 14 11 7 ( वि+मानित; Pk. √माण=अनु+भू ) अनुभूत ( G. माणी ).
√विरय ( वि+रच् );
–abs. विरएँवि 16 15 1, 20 5 9, विरएप्पिणु 14 9 1.
विरल्लिय° 16 14 7 [ Hc. IV 137 ] विस्तारित.
विरह 11 12 5 विरथ.
विरहाउर 18 11 5 विरहातुरा.
विरुआरि 19 5 2, विरुआरिय 19 4 8 [ विरुप+तर, D. 7 63 विरुअ=विरूप; Bh. 102 8 ] दुष्ट bad.
√विरुज्झ ( वि+रुध्य् ); be displeased, get angry;
–pres. 3. s. विरुज्झइ 10 7 9*b*, 17 5 10*a*; imper. 2. pl. विरुज्झहों 20 1, 9*a*; p. p. enl. विरुद्धय 12 7 5.

√वीसम [वि+श्रम्],
-pres 3. s. वीसमइ 7 10 8.

√वुक्क (Hc IV 98=गर्ज्) scream; pres 3. s. वुक्कइ 19 3 4

वुक्कार 6 6 9*a*, 6 11 5°, enl. वुक्कारय °19 3 4 scream

√वुच्च [उच्य्],
-pres. 3. s. वुच्चइ 1 11 1, 2 15 6, 3 9 6, 12 1 6, 15 7 4, 15 12 7.

√वुज्झ [बुध्य्];
-pres. 2. s. वुज्झहि 20 2 2, 20 9 5; p p. वुज्झिय 1 3 8, 3 10 6; -caus pres. 3. s वुज्झावइ 18 9 4, p p. वुज्झाविय 13 11 8.

√वुड्ड 14 5 5 [Hc. IV 101] मग्न (G. वुडवुं).

वुड्डण-वावि 6 10 6 मज्जनवापी.

वुड्ढ° 11 13 6 वृद्ध (G. वूढो).

वुण्ण° 15 2 2, 19 14 10*a* (Hc. IV 421. D. 7 94) विषण्ण, उद्विग्न.

वुत्त 1 16 1 उक्त.

वुल्वुद 11 6 6 (onom.) call to an untamed elephant, gl. हस्ति-चालनभाषा.

वुव्वुय °5 12 8°, °17 3 3 बुद्बुद.

वुहणयण 20 12 1 [बुधनयन] gl. पण्डित-लोचन.

वे-वारउ 12 12 10*b* द्विवारम् enl. (G. बे वार).

°वेयडिय 9 11 8, 15 7 1 [Hc. IV 8*a*] खचित.

√वेयार (=प्रतारय्) deceive;
-pres. 2. s. वेयारहि 18 12 6 p. p. वेयारिय 8 10 4 (D. 7 95=प्रतारित) gl. छलित

°वेत्त° 16 3 8 वेत्र.

वेल्ल 10 10 2, 11 6 5 (cf. PSM s. v. विल्ल) push.

√वेढ (Hc. IV 221, cf. D. 7 76 वेढिअ=वेष्टितम्) वेष्ट्;
-abs. वेढेवि 20 9 9*a*; p. p. वेढिय 4 12 9*a*, 15 10 9*b*.

वेत्तत्तणु (v. l. वित्तत्तणु) 14 12 7?

वेत्तालएँ 5 2 1, 10 1 8, वेत्तालहीँ 5 4 6 gl. अस्तमनकाले, सन्ध्यासमये (cf. D. 7 95 वेआल=अन्धकार).

वेन्तर 1 8 10, 5 7 4°, f. वेन्तरि 1 8 9 व्यन्तर.

वेपक्ख-विवज्जिय 8 11 5 द्विपक्ष-विवर्जित.

वेल्लहल° 19 17 9 [D. 8 96=कोमल; here as at Mp 3 1 11 it qualifies लता] tender.

वेल्ली° 4 12 9*a* [Hc. I 58] वल्ली. (G. वेल्य)

√वेव [वेप्],
-pres. 3. s. वेवइ 18 5 7; pres. part. f. वेवन्ति 19 2 1*a*.

°वेस° 17 17 2 वयस्.

वेस 2 14 4, 10 10 1 वेश्या.

वेहाविद्ध 8 6 1, enl. 4 1 10*a*, 7 5 8, 20 8 4 (D. वेहाव+इद्ध?) gl. कोपातुर, कोपाविष्ट (cf. D. 7 96 वेहविअ=रोषाविष्ट).

वोलावय 19 4 1*b* (Hc. IV 162 वोल=गम्; cf. वोलीण=अतिक्रान्त) escort (G. वळावो).

√वोल्ल (Hc. IV 2 कथ्; G. बोलवुं);
-pres. 1. s. वोल्लमि 19 18 2; 2. s. वोल्लहि 9 8 2, 19 8 3; 3. s. वोल्लइ 2 13 9*a*, 16 6 6, 3. pl. वोल्लन्ति 9 4 8; imper. 2. s. वोल्लि 2 14 1; pres. part. enl. वोल्लन्तय 9 4 8; -pass. pres. 3. s. वोल्लिज्जइ 16 8 6; -caus p. p. वोल्लाविय 5 13 8, 6 12 4, 9 8 2, 12 5 3, enl. वोल्लावियय 17 15 9*b*.

वोल्ल f. 12 3 1, 14 8 1, 16 9 3, 19 9 1*a* कथा talk (cf. G. बोल m.).

√वोह [बोधय्];
-pres. part. वोहन्त 1 16 8, p. p. वोहिय 13 6 9, enl. 15 6 4.

°व्व 1 13 3, 13 9 2, 3, 4, 5, 6, 7, 17 16 4 इव.

स

सइँ 1 16 9b, 6 7 1, 10 5 8b, (सइँ हत्थें) 2 5 3, 19 7 4; सइं 4 14 9b, 19 18 10b स्वयम्.
°सउण° 1 1 9, 8 3 5 शकुन omen.
सय-खण्ड-खण्ड 10 11 6 शत-खण्ड-खण्ड.
सयड 12 8 6 [शकट] gl. रथ.
सयण-किय 12 6 4 gl. सज्जनक्रिया etiquette.
सयमेव 9 1 1, 8 12 6, 16 11 5 स्वयमेव.
सयवत्तिणि 7 13 5 शतपत्री lotus.
सयवारउ 12 10 5 शतवारम् enl.
सयंवरय 6 3 7 स्वयंवर enl.
सकलत्तय 12 3 10a स-कलत्र enl.
सकलन्तर 13 3 10a [स-कलान्तर] with interest.
√सक्क [शक्; G. शकवुँ];
-pres. 1. s. सक्कमि 18 2 5, 6, 7, 8, 9, 10; 3. s. सक्कइ 4 2 4, 3 9b, 17 9 9; imper. 2. pl. सक्कहों 12 9 2; p. p. सक्किय 4 10 1, 17 4 10a, enl. सक्कियय 11 3 9a.
°सक्क 16 8 8 शक्त, gl. समर्थ.
सक्कय° 1 2 3 संस्कृत.
°सक्कर 17 7 4 शर्करा piece.
सगग्गर 9 6 1 सगद्गद (Hc. I 219).
सग्ग° 3 7 1a स्वर्ग.
√सङ्क [शङ्क्] fear;
-pres. 3. pl. सङ्कन्ति 8 2 4 (?), 8 11 9b; -pass. pres. 3. s. सङ्किज्जइ 16 8 8.
सङ्कल 19 14 3 शृङ्खला (Hc. I 189).
सङ्काम 16 11 7 सेतु (cf. PSM संकम).
सङ्ख 4 6 5 शङ्ख one of the 9 treasures.
°संखोहि 3 5 9 ?
संखोहणी 4 7 6 [संक्षोभिका] gl [या] सम्यक्प्रकारेण क्षोभयति.
संघाय [सम्+घातय्];
-pres. 3. s. संघायइ 17 9 5.
सच्चय 2 16 10, 14 12 1 सत्य enl.
सच्चमय 9 8 7 [सत्यमय] real.
सच्छर 2 7 7 साप्सरस्क.
सच्छाय 7 2 7, 14 3 3 [सच्छाय] कान्तिमत्.
°सज्ज° 13 9 9 षड्ज.
°सज्ज 15 2 1.
सज्जीउ 13 10 3 (1) स-जीवस्वर ? (2) सजीव.
सट्टहास 1 8 4 साट्टहास.
सडोर 2 7 7, 20 11 1 स-दोर.
सणि 11 10 3, 19 7 7 शनि.
सणिच्छर 2 3 6 शनैश्चर.
सणेह 2 11 7 स्नेह.
°सण्ड 1 15 1, 19 17 8 षण्ड, समूह.
√सण्णह [सम्+नह्],
-abs. सण्णहेंवि 4 7 2, 6 12 5, 7 6 7, 8 2 7, 10 9 2, 10 9 7, 15 15 2, 16 14 9a; p. p. सण्णद्ध 17 5 10a.
√सण्णज्झ [सम्+नह्य];
-pres. 3. s. सण्णज्झइ 4 6 2, 8 5 2, 3, 4, 5, 6, 7, 16 14 3, 17 5; 10a.
सण्णास° 19 14 5 सन्यास.
सण्णाह 17 8 7 सनाह.
°सत्तिय° 3 7 4, 8 5 8 [शक्ति enl.] sort of weapon.
सहणयर 14 12 6 ?
°सन्तय 3 1b in गय-सन्तउ=gl. गतश्रमः.
सन्तिहर 6 13 9, 7 14 9a [शान्तिगृह]. At one place qualfiying जिणालउ =जिनालय.; at the other संतहें सन्तिहरें i. e. the s° of Śānti Jina; cf. सतिज्झघर occurring in the Agaḍadatta story of the *Vasudevahiṇḍi*.
सपणाउ 6 1 5 नग्ननामम्.

सपण्डु 7 6 5 स-पाण्डु with the Pāndu treasure.

सपरिवार 18 4 2, सप्परिवार 1 14 3, 2 2 8 सपरिवार.

सपिण्डवास 1 8 4 [ स-पिण्डवास ] ( Acc. to Jacobi, 'relatives.' In Bh. often together with अन्तेउरं and परियण, gl. पिण्डवास=दासीजन ) with attendants.

सप्पासङ्गत्तण 4 6 7 ?

सभय 12 8 5 frightfully ?

सम 5 4 6 श्रम.

समउ 2 12 2, 9 4 8, 12 2 6, 15 7 8, 15 15 9*b*, 16 6 9*b* समम् enl.

समकण्डिउ 17 5 3, 20 7 7 gl. बाणैः वेष्टितः.

समत्तुइ 1 2 5 समतीर्थं ( gl. तीर्थम् ).

°समग्ग 10 3 3 [ समग्र ] °सहित.

समणु 1 10 9*a*, 10 7 9*a* [ शमन, cf. शम् 'injure' ] पीडक; cf. Mp. 16 24 3 समियउ gl. पीडित.

समत्त 17 9 8, 3 11 9 समस्त.

समत्त 7 1 8, 18 1 9*b* सम्यक्त्व

√समप्प [ सम्+अर्पय्, G. सौंपवुं ];
–imper. 2. s. समप्पि 11 12 8,
–abs. समप्पेंवि 6 8 5, 15 8 7; p. p. समप्पिय 4 4 9*a*, 10 8 6, 19 11 6.

समरज्झड 12 2 9*b* forceful attack in the battle ( see झडी ).

समल्लइय 3 10 1*b* सम्बद्ध ( cf. √समल्लिय ).

√समल्लव ( समर्पय्; cf. Hc IV 39 अल्लिव=अर्पय्; G. आलवुं );
–abs. समल्लेंवि 19 1 4.

√समल्लिय ( समाश्रि );
–pres. 3. s. समल्लियइ ( MSS. समिल्लियइ ) 16 11 9*b*; abs. समल्लिएवि 17 12 1.

समसरण 1 6 9*b*, 1 7 6, enl. समसरणय 5 3 4 समवसरण.

समाइच्छिय 6 1 5, 16 9 7 सत्कार ( cf. PSM. s. v. समाइच्छ ).

समाणु 2 11 7, 3 10 2, 10 12 1, 3 8 8, समाण 4 2 2 [ समानम् ] सह,

√समाण [ सम्+मान् ];
–pass. pres. part. enl. समाणिज्जन्तय 1 2 12*b*, p. p. समाणिय 14 3 8.

√समारुह [ सम्+आ+रुह् ];
–abs. समारुहेवि 18 2 7.

√समावड ( सम्+आ+पत् ),
–imper. 3. s. समावडउ 15 14 3; p. p. समावडिय 7 13 9*a*, 9 14 8, 15 1 8, 17 11 10*a*.

समासएँ 5 13 1 समासे enl.; in short, suggestively; gl. अन्यव्याजेन.

√समिच्छ [ सम्+इच्छ् ];
–pres. 2. s. समिच्छहि 15 13 1; 3. s. समिच्छइ 18 3 2.

°समिद्धय 15 14 1 समृद्ध enl.

समुच्छ 19 7 11*a* स-मूर्छा.

समुज्जल 10 4 8, °13 9 6 समुज्ज्वल.

समुट्ठिय 1 16 8, enl. 19 18 8 समुत्थित.

√समुड्ड keep ready ?
–abs. समुड्डेंवि 4 5 9*b*; p. p. समुड्डिय 15 11 3.

√समुत्तर [ सम्+उद्+तॄ ];
–pres. 3. pl. समुत्तरन्ति 1 10 6.

समुत्तुङ्गय 11 4 3 समुत्तुङ्ग enl.

√समुत्थर (=सम्+आ+क्रम्; cf. उत्थर ) attack.
–pres. 3 s. समोत्थरइ 11 10 9*a*, pres. part. समुत्थरन्त 17 4 8.

√समुत्थव [ सम्+उत्थापय् ];
–imper. 2. s. समुत्थवहि 19 8 4.

समुद्ध° 17 16 7 [ सम्+ऊर्ध्व ] raised high.

समुव्वरिय 15 5 3 [ सम्+उव्वरिय which see ] saved.

√समुव्वह [ सम्+उद्+वह् ];
–pres. 3 s. समुव्वहइ 6 11 2.

समुह 6 9 2 संमुख ( Hc. I 29 ).

समुहाणण 15 1 9*b* संमुखानन.

°संठिय 1 8 13*a* संस्थित.
संताण 6 8 5 संतान succession.
°संतासण 11 3 2 [ संत्रासन ] संत्रासक.
°संदरिसण 10 11 1 [ संदर्शन ] संदर्शक.
°संदेहवन्त 13 3 3 संदेहवत्.
°संधाण 15 3 9*a* संधान.
संधि f. 8 4 9*a*, 16 6 9*b*, 16 7 1.
√संथव [ सम्+स्थापय् ] console,
 -pres 2. s. संथवहि 19 8 4 (gl. संबोधयसि), abs. संथवेँवि 15 8 2; p. p. संथविय 12 12 3, 19 6 2.
√संथव [ सम्+स्तु ],
 -pres. part. संथवन्त 16 9 4.
√संथुव्व [ सम्+स्तूय् ];
 -pres. 3. s. संथुव्वइ 3 9 6, pres. part. संथुव्वमाण 1 7 6.
संपाइय 5 4 6, enl. संपाइयय 9 1 4 संप्राप्त.
संपाविय 17 1 6 संप्राप्त.
√संपेस [ सम्+प्रेष् ],
 -abs. संपेसेँवि 17 6 10*a*.
√संभर [ सम्+स्मृ; G. साँभरवुँ ],
 -pres. 2. s. समरहि 1 7 9*b*; abs. संभरेँवि 6 10 9*b*, समरेवि 16 7 5, 18 7 4; p. p. समरिय 12 10 3.
√संभव [ सम्+भू ],
 -pres. 3 s. संभवइ 15 7 7, 15 12 1.
संवच्छर 2 3 6 संवत्सर.
√संवज्झ [ सम्+बध्य् ],
 -pres. 3. s, संवज्झइ 20 1 1.
संवर 3 5 2.
संवलियय 14 6 6 संवलित enl.
√संवाह [ सम्+वाहय् ];
 -pres. 3. s. संवाहइ 1 14 8.
संवाह 16 9 8 gl. ताम्बूल.
√संवेढ [ सम्+वेष्ट् ];
 -abs संवेढेँवि 20 8 1.
साइय 19 10 10*a* gl. आलिङ्गन.
साव 1 8 10 सर्व.
-साउ 16 8 3, साउ 7 7 4 सर्वम् (G. साव entirely ).
√साड ( =वि+नाशय् );
 -abs. साडेँवि 11 1 3; p. p. साडिय 11 11 8, 14 1 4; pass. pres. part. enl साडिज्जन्ता 17 3 7.
साणन्त 1 1 14 [ सानन्त ] अनन्तसहित.
सामाण-भास 1 3 10 सामान्य-भाषा.
सामिसाल 4 13 5, °7 3 6 [ स्वामिशाल ] स्वामिश्रेष्ठ.
°सार 20 9 8 धन.
°सारङ्ग° 12 10 2 शार्ङ्ग.
सारि 16 14 4, 17 1 1*a*, 20 5 3 गज-पर्याण ( gl. सारि=अंवारी=G. अंबाडी ).
सालय °6 4 2, 18 10 4 श्याल enl. ( G. साळो )
साउ see साव.
सावय 19 8 9 श्वापद ( cf. G. सावज ).
सासय° 4 14 9*a*, 17 18 10*a* शाश्वत.
सासणहर 19 15 10*a* [ शासनधर ] gl. दूत
सासुअ 19 4 8 श्वश्रू enl. ( G. सासु ).
सासुरय 11 11 9*b*, 19 12 7 [ ?श्वाशुरक ] श्वशुरालय ( G. सासरुँ ).
√साह [ साधय् ],
 -pres 1. s. साहमि 4 12 4, 11 5 2, pres part. साहन्त 12 12 9, abs साहेप्पिणु 10 1 1; p. p. साहिय 3 3 1*a*, 10 1*a*.
साहिय 2 16 7 कथित ( cf. Hc. IV 2 साह=कथ् ).
°साहण 3 7 1*a* [ साधन ] सैन्य.
साहरण 9 5 4 साभरण.
√साहार [ सम्+धारय्; H. सहारा 'support', 'help' ] comfort,
 -abs. साहारेँवि 19 11 1*a*, p. p. enl. साहारियय 9 11 1.
°साहार 14 2 5 सहकारवृक्ष.
साहारण 11 4 1, 14 12 5 gl. साधारण-नाम-देश.
साहिचन्द 1 13 2 स+अभिचन्द्र.
साहुकार 2 17 6 साधुकार.
साहुकारिय 8 9 6, 20 3 3 साधुकार-संमानित.

°सुण्ह 19 4 9b स्नुषा.

सु–

सुतणूयरि 16 4 7 सु-तनूदरी.

सुपरियण 9 5 1 सु-परिजन.

सुपरिट्ठवेँवि 19 1 4 [ सु+परिस्थाप्य ] gl. पर्यालोच्य.

सुपरिट्ठिय 9 4 6 सु+परिष्ठित.

सुपसण्णकित्ति 19 8 3, 19 10 6 सु+ प्रसन्नकीर्ति.

सुपास° 1 17 सु+पार्श्व.

सुपहुत्त 15 7 9a सुप्रयुक्त? (cf. पहुत्त).

सुपूयफल 14 7 3 सु+पूगफल.

सुप्पहाय 14 1 1 सु+प्रभात.

सुमणिट्ठय 3 1 13a सु+मनइष्ट enl.

°सुमल्लवन्त 7 11 3 सु+माल्यवत्.

सुन्दर 14 11 5, 19 11 8a, enl.

सुन्दरय 12 7 6.

√सुम्म ( =श्रूय् );

–pres. 3. s. सुम्मइ 18 1 3.

सुरयारुहण 4 10 9b सुरतारोहण ?

सुरमण 10 10 1 ( सु+रमण ) 1. very playful, 2. having beautiful hips; gl. सुरत-व्यापार-चित्त.

सुरसंतास 15 12 9a सुर-संत्रास terror to the gods.

सुरिन्दत्तणय 8 1 7 सुरेन्द्रत्व.

√सुव [ स्वप्, G. सुवुँ ];

–pres. part. सुवन्त 7 9 6.

सुव 7 1b सूत.

सुवण्ण 2 16 4 [ सुवर्ण ] gold coins.

सुविउलमइ 12 8 8 सु-विपुलमति.

सुविण 1 14 9a°, 5 12 7, enl. सुविणय 9 2 9a, 16 4 1 स्वप्न.

सुविणा 11 6 7 ?

सुविसाल 14 7 2 सुविशाल.

सुविहाण 16 3 8, enl. सुविहाणय 1 15 9b early morning (see विहाणय).

√सुव्व [ श्रूय्; Hc. IV 243 ];

–pres. 3. s. सुव्वइ 1 9 9a, 14 11 5; 3. pl. सुव्वन्ति 12 1 5, 16 7 6.

सुसमाइच्छिय 10 6 3 सु+सत्कृत (cf. समाइच्छिय ).

सुसज्ज 7 2 1 सुग्रथित compact, well-knit ( cf. G. सचो machine ).

सुसोहियय 15 6 4 (in सुट्ठु सुसोहियउ) सु+ शोभित enl.

√सुहा [ सुखय् ];

–pres. 3. s. सुहाइ 12 12 8.

सुहावय 13 10 1a [ सुखायक ] सुखद.

सुहासिय-वयण 1 3 11 सुभाषित-वचन.

सुहि 2 9 3, 16 4 9b सुहृद्.

°सूइ 14 5 7 सूचि.

सूयर° 11 4 7 शूकर ( G. सूवर ).

सूयार 17 13 10b सूपकार

°सूरकन्ति° 13 3 2 [ सूरकान्ति ] सूर्यकान्त.

°सेढि 2 15 5, 5 5 9b ( from *श्रिष्टि= श्लिष्टि cf. sk. श्रेढि ) श्रेणि.

सेणी 16 12 5 श्रेणि.

सेण्ण 3 2 1b, enl. सेण्णय 4 7 6 सैन्य.

सेरय 6 12 9b [ स्वैर enl. ] मंदप्रयत्न.

°सेल्लग 17 6 4 शर or कुन्त ( D. 8 57 ).

सेविय 2 8 7 सेवित.

सेसा 11 14 10 gl. आशिषा, PSM. निर्माल्य ( G. शेष ).

सोणिय 13 6 10b शोणित.

सोण्डीर 20 7 4 शौण्डीर.

सोदामणि 20 1 8 [ सौदामनी ] gl विद्युत्.

°सोम 2 2 6 सौम्या.

°सोमाल° 7 1 5 सुकुमार ( cf. G. सुँवाळुँ ).

सोमालिय 19 12 4 सुकुमारिका.

सोवण 16 3 5 स्वपन.

सोहन्ती 1 2 6 शोभमाना.

सोहिय 1 1 6 शोभित.

सोहिल्लय 14 5 2, 14 7 6 [ सोह=शोभा+ इल्ल enl. ] शोभावत्.

## ह

हय° 1 6 5 (1) हत wretched (2) हत destroyed.

√हकार ( =आ+कारय् ) call;

-pres. 3. s. हक्कारइ 7 1 9b; abs. हक्कारेंवि 19 2 3; p. p. हक्कारिय 5 14 3, 11 11 2.

-agent. हक्कारय 2 10 9b.

हट्टसोह 19 3 8 हट्टशोभा ( G. हाट ).

√हण [ हन्; G. हणवुं ];
-imper. 2. pl. हणहों 7 4 7; abs. हणेंवि 12 1 9a.

हत्थिहड 12 8 6, °15 3 1 हस्तिघटा.

हत्थुत्थल्लिय 1 3 13, enl. हत्थुत्थल्लियय 8 10 9a ordered by a gesture of hand.

√हम्म ( हन्य्; Hc. IV 244 );
-pres. 3. s. हम्मइ 7 9 6, 10 12 4; pres. part. हम्मन्त 9 10 4.

√हर [ हृ; G. हरवुं ];
-pres. 3. s. हरइ 4 6 10; pres. part. हरन्त 8 2 4, enl. हरन्तय 17 4 10b; abs. हरेवि 7 10 1, 13 4 10b, 16 8 7, हरेप्पिणु 14 10 9b; pot. part. f. हरेवी 20 1 7.

°हर 14 2 1 गृह.

हरि 5 4 3 अश्व, 19 8 1b सिंह.

हरिसिय 1 8 6, enl. हरिसियय 15 8 6 हर्षित enl.

हलें सहि 15 11 9b, हलें हलें सहि, 15 12 5 हले सखि.

हल्लाविय 13 3 9b चालित ( G. हलाव्युं ).

√हस [ हस्; G. हसवुं ];
-pres. 3. s. हसइ 1 5 1, 7 10 6; 3. pl. हसन्ति 7 2 8, 9 4 8; imper. 2 s. हसु 7 12 2; opt. 2. s. हसिज्जहि 7 12 2; pres. part. enl. हसन्तय 9 4 8.

हा 7 8 7, 19 5 8, हा हा 13 7 6, °हाहारव 11 9 2, 13 7 5.

हाणि 13 11 9, 15 14 8 हानि.

हारत्तिय 15 2 7 हार-त्रिक ? gl. हारघटना.

हिय 9 6 4 हृत.

हियत्तण 2 9 3 हितत्व.

हियय 14 13 3 हृदय.

हियवय 5 4 2, 5 13 1, 11 2 5, 17 13 7 हृदय ( cf. Hc. IV 310 हितपक ).

√हिण्ड [ हिण्ड्; G. हींडवुं ]; roam;
-abs. हिण्डेंवि 6 15 7.

हिमवद्दलिय 19 4 9a हिमदुर्दिन ( see वद्दलिय ).

√हिलिहिल ( onom. अश्वशब्दे ) neigh;
-pres. part. हिलिहिलन्त 12 8 5.

°हिंसिय 6 1 8 हेषित.

हुअवह 16 4 9b, हुववह° 13 3 9 हुतवह.

हुआस° 17 2 4, हुवास 8 8 7 हुताश.

°हुङ्कार 17 10 10a ( onom. ).

°हुलि° 17 6 5 प्रहरणविशेष ( cf. Hc IV 143 हुल=क्षिप् ).

°हुल्ल 14 7 3 [ फुल्ल ] पुष्प.

हूअ 2 10 3, 3 7 4, 3 10 3, 5 5 3, 11 2 7 भूत.

हेट्ठामुह 3 7 1b, °4 9 8°, 13 2 10a, enl. हेट्ठामुहय 19 4 5 अधोमुख ( G. हेठ down ).

हेट्ठिम° 4 9 9a अधस्तन.

हेमइल 6 5 2 [ हेमइल ] स्वर्णभूमिक.

°हेरि° 16 2 6, हेरिय 4 7 1, 16 1 4 गुप्तचर ( cf. H. हेरना, G. हेरवुं see, search, spy ).

हेवाइय 20 9 2 gl. गर्वं नीतः, but cf. late Sk. हेवाक, हेवाकिन् habituated to; G. हेवा habit ).

√हो [ भू; G. होवुं ];
-pres. 1. s. होमि 19 10 7; 2. s. होहि 5 14 1, 12 10 9b; 3. s. होइ 2 3 9b, 2 10 2, 4 13 6, 7 12 3, 15 12 3; 3. pl. हवन्ति 16 6 5, होन्ति 1 3 11, 8 8 8, 12 4 6, 16 6 2, 3; imper. 3. s. होउ 2 10 3, 2 15 5; 3. pl. हवन्तु 2 10 8, 10 9 4; fut. 3. s. होसइ 1 12 7, 4 5 4, 7 2 9b, 12 2 6; 3 pl. होसन्ति 5 9 3, 10, 9 3 3, 15 2 5, 6, 7, 8; p. p. होन्त 2 10 8, 3 8 10b, 19 8 10b, f. होन्ति 15 12 1, enl. होन्तिय 6 14 9a, 15 4 2; abs. होवि 19 8 9 ( होवि थिर ), होएँवि 2 15 5, 3 6 10, 9 3 9b.

हो 7 8 7, हो हो 12 6 अहो.

होडहोड 11 7 3 ( onom. ) grunting of an elephant.

# PERSONAL NAMES

( Historical names are prefixed with an asterisk )

# NON-PERSONAL PROPER NAMES

( Historical names are prefixed with an asterisk )

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## BOTANICAL NAMES

## VIDYĀS

गयणसंचारिणिय 9 13 3, गयणसंचालिणी 9 12 1 गगनसंचारिणी.
गारुडविज्ज 12 2 10*a* गारुडविद्या.
छिन्दणी 9 12 7 छेदनी.
जय 9 12 6 जया
जोगजोगेसरी 9 12 2 योगयोगेश्वरी.
णहङ्गणगामिणिय 9 13 1 नभोऽङ्गणगामिनी.
णारायणिय 12 10 1 नारायणी.
णिव्विग्घ 9 13 3 निर्विघ्ना.
थम्भणि 9 13 1, थम्भणी 9 12 4, 6 स्तम्भनी.
दारुणी 9 12 8 दारुणा.
दुण्णिवारा 9 12 8 दुर्निवारा..
दुद्दरिसणी 9 12 8 दुर्दर्शना.
पण्णत्ति 9 12 3 प्रज्ञप्ति.
भाणुपरिमालिणी 9 12 1 भानुपरिमालिनी.
भिन्दणी 9 12 7 भेदनी.
भुवणसंखोहणी 9 12 4 भुवन-संक्षोभनी.
भूमि-गिरि-दारिणी 9 12 5.
महाकालिणी 9 12 1 महाकाली.
महोयरिय 17 9 9 gl. सर्पिणीविद्या [for महोरगिका ?].
माहेसरिय 12 10 3, माहेसरी 9 12 2 माहेश्वरी.
माहेन्दविज्ज 8 7 9*a* माहेन्द्रविद्या.
वइरिविद्धंसिणी 9 12 4 वैरीविध्वंसिनी.
बन्ध-वह कारिणी 9 12 5 बन्ध-वध-कारिणी.
वम्भाणि 9 12 3 ब्रह्माणी.
वरिसणी 9 12 8 वर्षिणी.
वामोहण° 7 7 7 व्यामोहनी.
वाराहि 9 12 2 वाराही.
वारुणी 9 12 5, 9 12 8.
विजय 9 12 6 विजया.
वीरासणी 9 12 2 वीरासनी.
सत्ति-संवाहिणी 9 12 7 शक्ति-सवाहनी.
सत्तुविणिवारणिय 9 13 3 शत्रुविनिवारिका.
संविद्धि 9 13 1 संवृद्धि.
सव्वआकरिसणी 9 12 6 सर्वाकर्षिणी.
सव्वकामण्णरूय 9 7 6 सर्वकामान्न-रूपा.
सव्वपच्छायणी 9 12 6 सर्वप्रच्छादनी.
सव्वमय-णासणी 9 12 6 सर्वमदनाशिनी.
सव्वोसह 9 13 1 सर्वौषधा.
सिद्धत्थ 9 13 3 सिद्धार्था.
सिरिमालिणि 29 12 9 श्रीमालिनी.
सोमणी 9 12 3 *सोमाणी.

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## NUNERALS

$\frac{1}{2}$ अद्ध 1 16 4 अर्ध.
1 एक्क 3 2 2*a*, 16 6 4 एक.
–पढम 10 8 9 प्रथम.
2 दो° 3 2 2, दुइ (जि) 15 4 4, वे 2 15 4, 10 7 3, 19 14 4, बे (वि) 2 15 8, 12 9 3, वि 2 13 8, 15 1 3, 16 6 4, बेण्णि 12 12 10*b*, 2 13 8, दोण्णि (v l. विण्णि) 18 12 9*b*;
–वीयय 1 8 7, 1 12 1, 3 6 2, विज्जय 2 15 9*a* द्वितीय.
3 तिण्णि 1 7 7, ति 16 6 4 त्रि.
–तइयय 1 8 8, 1 12 2 तृतीय.
4 चउ 1 7 2, 7, चउर° 3 4 1*b*, चयारि 3 4 3, 4 14 7, 9 13 4, 16 11 7 (Mp 9 24 5) चत्तारि 2 5 7, 7 14 8, 12 6 8, चायार 6 1 7, चेयारि 16 6 3 चतुर्,
–चउथय 18 8, 1 12 2 चतुर्थ.
5 पञ्च 1 1 5 पञ्चन्;
–पञ्चम 1 8 9, 18 5 7.
$5\frac{1}{2}$ अद्धछट्ठ 20 12 4 अर्धषष्ठ.
6 छ 10 7 1, छह् 10 5 3 षष्;
–छट्ठय 1 12 3, छट्ठम 1 8 9 षष्ठ.
7 सत्त 1 8 2, °2 9 3° सप्तन्.
–सत्तम 1 8 10, 1 12 4 सप्तम.
8 अट्ठ 3 2 5, 3 4 7 अष्टन्;
–अट्ठम 1 8 10 अष्टम.
9 णव 3 4 4; णव णंव 15 9 2
–णवमय 1 8 11 नवम enl.

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